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BIBLE MONITOR

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

Speaking About New Year Goals

When you wake up on Sunday morning, begin the day aright by remembering why we have Sunday anyway. It is the first day of the week, the day on which Jesus came forth from the tomb. Every Sunday should therefore be an Easter experience.

Let your Sunday breakfast be a bit different. God rested the seventh day, He looked upon His work and saw that it was good. He took time out from the routine of His work, to get some perspective of what He was doing.

Family devotions should supplement the worship in church. Go to Church School as a family. Never too old, never too young to learn the christian way of life. Church service should be attended, faithfully supported, even "as was the custom of Jesus".

Plan one good deed of kindness or extra thoughtfulness. The Pharisees always talked about "doing wrong" and Jesus always about "doing right".

Use Sunday to speak in behalf of Jesus, your church, your fellow-workers. People are eager to share religion. Special Sundays, like special seasons should be observed with special care and reverence. This is true of whole seasons such as spring, harvest, etc.

At the close of the day thank God for the rest and the spiritual uplift of another Lord's Day. Let your prayer be, that you will carry the spirit of Sunday into the workaday world on Monday.

HAPPY NEW YEAR

No doubt each and every reader of these lines, has received this wish from friends, has heard it and has read it, many times during the last few weeks. Just what did you think of as these words were brought to your attention? What was your anticipation at the thought of being happy? On the other hand you each no doubt, have sent others this greeting and perhaps expressed to others, many times during the last few weeks. Just what did you mean by the word "Happy"? To what length did you express this wish to those you talked with?

Were you to canvass and list the thoughts which this word "Happy" brought to various peoples minds and were you to list the meanings of the ones who expressed this statement to others; no doubt you would have a long list of various states and conditions which were implied. Perhaps we often make statements which may convey thoughts, which we had not meant to express. Also we may make statements which carry much more meaning, much more emphasis and a stronger affect than we really had in mind.

Let us turn to the New Testament to see if we can get a holier and more definite understanding, of what this word happy really means. "Take, my brethren, the prophets, who have spoken in the name of the

Lord, for an example of suffering affliction, and of patients. Behold, we count them happy which endure", Jas. 5:10-11. "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled", 1 Pet. 3:14. "If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified", 1 Pet. 4:14. Here we find the fact that happiness is brought about by clinging to an ideal, in which we have found faith and proven its certainty.

Also, "If ye know these things, happy are ye if ye do them", John 13:17. This refers to the acts which Christ has requested His followers to do. "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews", Acts 26:2. In this verse Paul expresses his feelings, that he has the liberty and the opportunity to carry out the teachings of Christ and explain to others why he does the things, which he has learned are required of Christs' followers. "Hast thou faith: have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth", Rom. 14:22. The things we do and say, are expressions of our aims and attitudes of life. If we act against

our conscience or opposite to that which our ideals in life have taught us is right, then we actually condemn others in the eyes of God who knows all things and this cannot bring happiness.

These verses give us pictures, from God's Holy Word, what it means to be happy. The word used in the Greek, Makarios, which is translated "happy" in these verses, is also translated "blessed" forty-six different times in the New Testament. This is the word "blessed" which is used so many times in Matt. 5:1-11, which should give us further insight just what it means to be happy or blessed. Let us also turn to the Dictionary and see what the english words "happy" and "blessed" mean. Happy: fortunate, successful, blessed, satisfied, prosperous and harmonious. Blessed: to praise, to make happy, to consecrate to holy purposes. Are these synonyms which convey thoughts and actions which we would desire? What other things would we desire to have in this life?

May we also note the use of the english word "happy" as found, at a few places in the Old Testament. "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he", Prov. 16:20. "He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he", Prov. 14:21. "Happy is that peo-

ple, whose God is the Lord", Psa. 144:15. "Happy is the man that findeth wisdom, and the man that getteth understanding", Prov. 3:13. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty", Job 5:17. May these few thoughts and these quotations from God's Word make us realize more fully what it means, to receive the comforting wish of "a happy New Year" and what we should mean when we offer others that blessed and joyful future.

OUR RECORD

"Also now, behold, my witness is in heaven, and my record is on high", Job 16:19.

It is said that each life contains one story, but few people ever have the time or take the time to write that story down, yet in heaven a record is being kept. As the year 1959 is now history, it would be profitable for each of us to take a careful look at the record we have made. For three hundred and sixty-five days the year 1959 has brought to us a book of life with pages white as snow. The record of our life has been written on these pages, and the departing year has now gathered them all up and carried them forever, beyond the reach of our hand. Not one word can be changed by us. We cannot turn back the pages of time or change the record. The things we write

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on paper can be altered, underlined and erased, but the things on that record we cannot erase. There was finality in the words of Pilate when he said to the Jews, "What I have written, I have written". The finality applies to your record and mine. What we have written, we have written.

Job, the writer of my text, was consoled by the fact that his record was on high. Eliphaz, Bildad, and Zophar were insinuating that Job's suffering was due to some great sins that he had committed. Job knew the record would prove them false. How about our record? Possibly many accusations have been made against us. Are they true, or will the record prove them to be false?

It seems to the writer that our

record will be similar to a pair of balances. As we have in times past been disobedient to the will of God, we must now be obedient to balance the record. Paul speaks to the Colossians about balancing the record. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them". Going to verse 12, we have these words. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; For bearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye". If we studied algebra in school, we had solve to equations. Some of these equations were conditional 'equations. Our equation should not be balanced unless certain conditions were met. Our record can never be balanced unless certain conditions are met. It is conditioned upon the fact that we accept Jesus as our Saviour, so He can step into the balances with us. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved", Acts 4:12.

Again let me emphasize the importance of taking a careful look at our record. If the opening of the New Year is to challenge us to nobler achievements in the next twelve months, it will come only through a careful look at our record of the past. We seem to be reluctant to read our own record. Maybe we are too busy reading the records of others. Maybe we are too busy with other things. You remember how the prophet did with Ahab in order to convict him of the blindness of his duty, of which he had been guilty by letting Benhadad go free. The prophet disguised himself, and when the king came along, he cried out: "And behold, I was given charge of a prisoner, whom I was to guard with my life. But as I was busy here and there, he escaped". Were we this careless with the year 1959?

Otto Harris,
Antioch, W. Va.

THE LAST DAY OF THE YEAR, 1959

"For here we have no continuing city, but we seek one to come",
Heb. 13:14.

In hope of heav'n I find relief,
Although my heart is bound with
grief.

A balm for every wound is sent;
With Christ, my Shepherd, I'm content,

The pathway for my trembling feet
May never bloom with roses sweet,

Whatever, then, be my fate,
I'll calmly trust the Lord and wait.

I'll hold the hand that leadeth
me
O'er life's eventful troubled sea;
And pray for strength to live aright,
Tho' curtains dark obscure the light
His wisdom and His goodness prove
A foretaste of His matchless love.
rep.

In verdant pastures I may rest
When Eden doffs her nightly vest,
For then shall bloom immortal youth
When error's lost in blessed truth.
From sins deep stain I shall be free
Dear Lord, at last to rest with thee.
rep.

Whose portals blest shall open wide
When with the Lord I'm glorified,
Then, blessed Lord, Oh lead me on
To that bright world, that blissful
morn.

And let me dwell in mansion fair,
With all the pure from every care,
Where death and pain shall no
more come,

I'll live and reign with Christ at
home.

The last day of the year should be the best day of the year. We have had our trials and disappointments, our joys and happiness. We have overcome some of our trials, which makes us stronger. Some trials may have overcome us to some extent, but we should ask God to forgive us for not relying upon Him, as we should have done and

be ready and willing to go on, to put forth a greater effort, to make the year 1960 a better year. We will have some sorrows and disappointments, but what I mean by a better year is to be certain we are following our Saviour more closely, than we ever before have followed, even though the year may be full of sorrows for us. Here is where we get our happiness.

The story is told of a conquerer, who was leading his victorious army back to Italy across the Alps. Some of the men even after their victory, became very tired crossing the rugged cliffs and were about to the point of giving up, when their leader stopped before them and shouted, "Men beyond those Alps lies Italy". This brought the thought of home to them and they then, with renewed strength and energy, marched on. We are very near to the close of the year and we too, must put forth today, all the energy and strength there is in us, with the hopes of entering the year 1960, full of opportunities for doing God's service. Golden opportunities, even though we may soon be to our home beyond the skies. This thought should cause us not to slacken in our life's purposes and to be like the men of the Alps, to put forth more effort with the hopes of soon reaching our Heavenly Home.

Those of us, who perhaps, are only half way through with our earthly journey, or perhaps have

just begun, have many golden opportunities before us and we can travel on with the hopes of a long and useful service for our Master. Those of us who are aged have opportunities too, to the very last. Our bodily strength may weaken, but not so necessarily that our spiritual strength should weaken. It can become stronger and stronger, as we let God have His way with us. He gives us all the grace and strength we need, to the very last.

We will have joys and we will have sorrows, but we can turn our sorrows into joys, by remembering that God still reigns and He means our sorrows only for our best good. May we look to Jesus and live.

Sister Zora Montgomery,
Union, Ohio.

NEWS ITEMS

GENERAL CONFERENCE

The Lord willing the 1960 General Conference will be held at Roxbury Holiness Camp. Thirteen miles north of Chambersburg, Pa. and four miles south of Blue Mountain, Penna. Turnpike interchange. Look for details in Feb. 1st issue.

Committee of Arrangements

Do You Need A Concordance?

A brother in the Lord has made it possible that the Bible Study Board can purchase a quantity of "Crudens Complete Concordance"

and make them available to the brotherhood at a cost of near wholesale price, but we have no way of knowing how many of these books will be needed.

We therefore recommend, that the presiding Elder of each congregation appoint someone in the local church, to act as an agent for us and find about how many your congregation can use. Send the number to the secretary of the board and then we will know how to order.

This notice has appeared in a previous issue of the Bible Monitor. The secretary would like to have a report from an agent, in each congregation, as to how many Cruden's Concordances are needed. We would appreciate this report being filed by March 1, 1960. The cost of each book should not exceed \$3.25, possibly a little less.

Bible Study Board, Harley Flory,
Secretary
Rt. 4, Defiance, Ohio

LITITZ, PA.

The Northern Lancaster County congregation had their fall Love-feast on Oct. 18, with a good attendance. Ministers present throughout the day were: Benjamin Klepinger, Ray Shank, David Ebling, Lewis Flohr, Ord Strayer, Donald Ecker, Howard Myers and Jacob Ness. In the evening 63 surrounded the Lord's table with Eld. Ord Strayer officiating.

On Monday evening Nov. 2, Eld.

Paul Myers came here for a two-weeks meeting. We were sorry that Sister Myers could not come along on account of sickness. The meetings were well attended and Bro. Myers gave us spirit filled sermons. We had reason to rejoice when four young souls accepted Christ and were baptized on the following Sunday.

Bro. Robert Matthews preached the Thanksgiving sermon. We were pleased to have so many brethren and sisters, from other congregations, attend our meetings and invite them all back again.

Susanna B. Johns, Cor.

THANKS

Stouchsburg, Penna. Dec. 8, 1959

We wish to thank all the Brethren and Sisters of the Brotherhood, for their concern and prayers in behalf of our little boy, Wayne, who has been in the Hospital for crippled children at Elizabethtown, Pa., since the 16th of March. About 7½ of these 9 months have been spent with his body in a frame and his left leg held in traction, to give the hip a chance to build new bone and tissue, which was affected by a disease of the hip called "Legg - Perthes".

We are very happy to state, that Wayne's leg was let out of traction last month and he has the liberty of getting around on the bed, but as yet has not been allowed to do any walking. However the Doc-

tor said, if he shows the expected amount of improvement when they take the next X-ray, in about two months, they will start getting him up on his feet.

Some at the hospital say Wayne is lucky. Most of the boys there have been in traction longer than Wayne, some for as long as 18 months. But we know it is not 'luck' at all, but the wonderful goodness of the Lord in answer to prayer, for which we will ever be grateful. In christian love,

Albert and Betty Weaver.

OBITUARIES

SIMON P. FLOHR

Son of the late John R. and Amanda Green Flohr, was born Aug. 5, 1865. He departed this life at the home of his son, Emory Flohr, Fairfield, Pa. Dec. 9, 1959, at the age of 94 years, 4 months and 4 days. He was a member of the Dunkard Brethren church at Waynesboro, Pa. He was a farmer by trade.

He was united in marriage Jan. 8, 1888, to Flora Linebaugh, who preceded him in death. He leaves to mourn his departure: one son, Emory, Fairfield, Pa.; two daughters: Mrs. Roy Rice, Mountindale, Md., and Tillie Sliger, East Canton, Ohio; four grand-children, seven great-grandchildren and three great-great-grandchildren; a brother, Eld. Lewis B. Flohr, Vienna,

Va.; and a sister, Mrs. Annie Blickenstaff, Baltimore, Md.

Funeral services were held Saturday, Dec. 12, at St. Jacob's United Church of Christ in Harbaugh's Valley, in charge of Eld. Joshua Rice of Mountindale, Md. Burial in St. Jacob's cemetery.

Sister Elizabeth Wisler.

JESSE A. SAUERWEIN

Died at his home, Littlestown, R. 1, Pa., on Sunday, Dec. 13, 1959 at the age of 62 years, 1 month and 12 days. He was born near Frederick, Md., Oct. 31, 1897, to the late John C. and Carrie Easterday Sauerwein. He is survived by his wife, Emma Bowers Sauerwein and four children: Mrs. Glenn Pifer, York Springs, R. 2; Ruthanna G. Sauerwein, at home; Mrs. Emmert Shelly, Jr., Gettysburg R. 1; Jesse J. Sauerwein, Littlestown R. 1; two grandchildren; a sister, Mrs. Nevin Epley, Littlestown R. 1; a brother, James Sauerwein, Mechanicsburg.

He accepted his Lord on March 29, 1913 at the St. Paul's Reformed Church. In the early 1930's he united with the Walnut Grove Dunkard Brethren Church, where he was a Trustee for many years. He has been in failing health for some time, but was able to be about and attend church regularly, having even planned to attend on the morning he passed away.

Funeral services were conducted Wednesday at 1:30 at the J. W.

Little and Son funeral home, Littlestown, by Brethren Howard Surbey and Guy Dayhoff, from Psa. 90 and 1 Pet. 3:1-14. Burial in the Mummert's Meeting House Cemetery, near East Berlin, Pa.

The Master's Way.

Not ours to know the reason
Why unanswred is our prayer,
But ours to wait for God's own
time

To lift the cross we bear;
Not ours to know the reason
Why from loves ones we must part,
But ours to live in faith and hope
Though bleeding to the heart.

Not ours to know the reason
Why this anguish, strife and pain,
But ours to know a crown of thorns
Sweet graces for us will gain:
A cross, a bleeding heart and crown
What greater gifts are given?
Be still, my heart and murmur not;
These are the Keys of Heaven.

TENA WEIMER

Daughter of the late Peter and Mary Lorenz born near Plevna, Indiana, March 5, 1887, departed from this life in the Dukes Memorial Hospital in Peru at the age of 72 years, eight months, and 13 days, on November 18, after an illness of several weeks.

On December 25, 1906, she was united in marriage to Jacob Edward Smith who passed away June 5, 1912. To this union were born

three children: Jacob Edward Smith, Marion; Lydia Opal Kintner, Converse; and Fredrick Paul Smith, Wabash. She was married to Elzie Weimer November 27, 1930, who preceded her in death September 4, 1956.

Besides her children, she leaves to mourn her departure two brothers: Fred Lorenz, of South Bend and George Lorenz, of Plevna; two sisters: Katie Hormel of Kokomo and Mary Kendall, of Greentown. Three step-daughters: Vivienne Crawford and Francis Eltzroth, of Wabash and Maxine Kiser, Silver Lake. Also 5 grandchildren, 6 step-grandchildren and 2 great-grandchildren. Two grandsons and four brothers also preceded her in death.

At the age of 10, she received Christ as her Saviour to which calling she remained faithful until death. She was a member of the Plevna Dunkard Brethren Church. She was a kind and loving mother and will be greatly missed by all that knew and loved her. Her service to the Lord and those about her will long be remembered.

CROSSING THE BAR

(her favorite poem)

Sunset and evening star,

And one clear call for me.

And may there be no moaning of
the bar,

When I put out to sea;

But such a tide as moving seems
asleep,

Too full for sound and foam,
When that which drew from out
the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark.
And may there be no sadness of
farewell,
When I embark.

For, though from out our bourne
of time and place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Funeral services were held at the Dunkard Brethren Church at Plevna by Eld. Floyd Swihart, assisted by Bro. Clarence Surbey. She was laid to rest in the Lutheran Cemetery in Peru.

THE NEW YEAR

The new year should bring us new thoughts, new resolutions, yes good resolutions. The new year brings to us renewed courage and anticipations. As we enter into a new year of time, with new hope, new expectations and wishes, may we receive more faith and courage to carry out good resolutions. The old year is of the past, which we cannot change, but we can make amends and learn or profit by our mistakes. Resolve to make our lives sublime, while entering a new

space of time, in which no one has lived.

Oh happy new year with new mercies each coming year. How thankful we should be, for the time the Lord has lent to you and me. It gives us a more thankful heart, that we henceforth from all evil may depart, learn Thy will to do and follow only Thee. New mercies each coming day, new thoughts of God, new hopes of heaven.

Oh Lord through the coming year Thou only knowest what shall be, Thou knowest what for each is best, Thus far Thine arm of mercy has led us on, Hast supported us by Thy guardian hand.

May we calmly trust on Thee.
Let us renew our journey through,
Our talents improve with patience and love.

We are entering a New Year, which no doubt will be filled with new experiences, new hopes, new opportunities, new difficulties, new obstacles and new light to many that walk in darkness. 2 Cor. 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ". Hath the light shone in your heart? Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Whom the

God of this world hath blinded their eyes, hearts and minds.

Luke 1:79, "To give light to them that sit in darkness, and in the shadow of death to guide our feet into the way of peace". Are we inactive or sitting in the shadow of death, like dead with no faith and no spiritual life? Have the signs that mark His coming, upon thy pathway shone. It was revealed unto Simeon by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. Luke 2:29-30, 32, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. A light to lighten the Gentiles, and the glory of thy people Israel".

Has His light upon you shone. The new year may reveal these words, Luke 3:6, "All flesh shall see the salvation of God". Luke 5:36 Jesus spake a parable, "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old". Heb. 1:10-12, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish: but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail". So it

needs be that we must become a new creature in Christ Jesus, being born again. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new".

We are to follow the Lord where He leads us. He that overcometh shall inherit all things. Then we shall sing that new song. Rev. 14:3-4, "And they sung as it were a new song before the throne.. and no man could learn that song but the hundred and forty and four thousand, which were of the redeemed from the earth". These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile. Are you washed in the blood of the Lamb? Are you walking daily by the Saviour's side? Will your soul be ready for the mansion bright? Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead . unto him that loved us, and washed us from our sins in his own blood".

John 13:34 Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another". This is well to observe in the new year. By this shall all men know that ye are my disciples. Does love and jealousy harmonize? Jealousy is old, it was from the

beginning, since the existence of Satan. Gen. 4:8, "Cain rose up against Abel his brother and slew him. And the Lord said, What hast thou done?" Isa. 65:17, "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come to mind". Isa. 66:22, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain".

Psa. 96:2-4, "Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods", Blessed is the man that maketh the Lord his trust. Some of these Scriptures would be good resolutions, for us to make for the new year. We have to make decisions for good or evil. We are creatures of choice. The word resolve means: to make up one's mind, to become fixed in our minds, to become set in a purpose, to adopt. Are you standing on the promises of God? We have heard of a land on the far away strand, this a beautiful home of the soul, built by Jesus on High, there we never shall die. In a land where we will never grow old, for all things are become new.

Standing at the portals of a new year,
 With words of comfort to meet us with cheer.
 Spoken by the Saviour's voice, Do not fear.
 May we be strong and faithful this coming year.
 The year has been so richly supplied, may
 The poor and needy his living stream abide.
 Resting on His promises, what have we to fear?
 The Lord is all sufficient, for the coming year.
 For the sad and mournful, His grace more abound,
 He will never fail us, no never forsake us,
 He will hold thee with His own right hand.
 The called and chosen, by His side shall stand.
 We'll be happy, so happy at the Lord's side.
 We'll be drinking at the fountain, Oh how sweet,
 We shall behold His glory with our eyes,
 And enjoy those heights forever in Paradise.

William N. Kinsley,
 Hartville, Ohio.

A NEW YEARS VOW

Every hour and every minute
 Has a New Year's Day tucked in it
 And each single one of these
 Is packed with possibilities of joy.

Of sharing with some friend some
treasure

Of making a "good morning" cheery
Lifting the discouraged, comforting
the weary.

Of shutting tight the lips to hide
A bit of gossip safe inside,
Instead of letting it get out
To roam about and perhaps do more
Harm than you would like it to.
Let us take a little vow to be
More kind, more brave, more gay
This year to make each single day
That comes a model New Years
Day.

Mary C. Davies.

THE HUMAN TOUCH

'Tis the human touch in this
world that counts
The touch of your hand and mine
Which means far more to the faint-
ing heart
Then shelter and bread and wine.

For shelter is gone when the
night is o'er
And bread lasts only a day, but
The touch of hand and sound of the
voice
Sing on in the sould alway.

Spencer M. Free.

Sel. by G. S. Bashore.

THE HIGHER SPIRITUAL LIFE

The first Epistle of John makes
a distinction between having sin
and doing sin, or committing sin

and that will eliminate all the diffi-
cult passages in this chapter, if con-
sistently applied. It will harmon-
ize 1 John 1:8, "If we say that we
have no sin, we deceive ourselves,
and the truth is not in us" with 1
John 3:9, "Whosoever is born of
God doth not commit sin". That is
to say, if we live a blameless life we
cannot commit sin, knowingly do
what we know to be wrong. At the
same time we can come short of the
glory of God. Someone has put
it, This is the difference between
personal righteousness and imputed
righteousness.

But now brethren, the one point
I wish to make here is; It is our
privilege, it is possible for us, it is
our duty not to sin, which if we do
we are guilty and must repent of it.
It is within our power by the grace
of the spirit of God, to live up to
the light which we have. We have
never a right to excuse ourselves
from falling short, of what we clear-
ly know to be our duty to do nev-
er. That kind of falling short, must
be confessed as sin and repented of
and be forgiven. But when we are
living up to all the light we have,
then the blood of Jesus Christ
atones for all the rest. "If we walk
in the light as He is in the light"
the light as we see it in Jesus
Christ, walk in it; then the blood
of Jesus Christ, present tense, keeps
cleansing us from all sin. The rest
of our short-comings we do not
know anything about. But just as

quick as you and I fall short of what we know to be right and do not live up to the light we have, there is a hindrance in the way of the efficacy of the blood of Christ, keeping us clean and pure in the sight of God.

It is christian's privilege to be victorious continually over sin. The spirit of life in Jesus Christ has made us free from the law of sin and death. We cannot in our own strength, live up to the will of God, but by the power of the Spirit of God we can. The Spirit of God gives us power to live up to the light we have, and He will if we trust Him. If you believe that and live it, a hundred times in your life you will have an experience against an impossible trial, but it is a duty assigned you of God. You stand still and keep hold on God and you will see the salvation of God. God is force and enables you to always do your duty. Such sinless living is your privilege, your duty, that is what we mean by the higher spiritual life.

Now if one is living this higher spiritual life, how will it manifest itself? How am I to know that I am living it? By what tests am I to recognize and prove its existence in myself and others?

Definitely such living is shown in two ways: in life and character and in service. If the Holy Spirit has free course in us, there will be continuous victory over evil, triumph

over the world, the flesh and the Devil. The world's allurements without will be overcome, the evil disposition within, whether by heredity or habit, will be overcome. When Satan tempts us, there will be a way of escape and thus we can turn aside from the temptation.

Again if the Holy Spirit has unhindered sway in your life, there will be found there: the fruits of the Spirit, love of God poured out in your heart, joy in the Holy Spirit and its service, the peace of God which passeth all understanding, the long-suffering and meekness of Christ and faith. Wherefore by their fruits ye shall know them", Matt. 7:20.

Finally there will be the supply of all our needs. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work", 2 Cor. 9:8. "But my God shall supply all your need according to his riches in glory by Jesus Christ", Phil. 4:19. "I can do all things through Christ which strengtheneth me", Phil. 4:13.

Likewise will the Holy Spirit's unhindered possession and operating of heart and life, make itself known in service. In all our work for the Lord, there will be evidence of wisdom, courage, purity and peace and not of the things of the world, Jas. 1:5-7; Acts 4:13, 29, 31. There will be power and efficiency in God's service, the like of which

is not native to the natural man, 2 Cor. 3:5; 1 Cor. 2:1-4. In summary, every need will be supplied, every grace will be made to abound and the servant of God will be made sufficient and able to abound in every good work.

But the life that God has thus cleansed and empowered, He will also fully guide, if we fully consecrate ourselves unto His Will. "The Lord shall guide thee continually, and satisfy thy soul in drought, and make at thy bones; and thou shalt be like a watered garden and like as spring of water, whose waters fail not". Isa. 58:11. The conditions of guidance are concisely and conspicuously set forth in Prov. 3:5-6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths". Do we put complete trust in God and little trust in self? Give God the right, give God the chance, wait until you clearly recognize His hand before you act. In all thy ways know and serve Him and He will direct our paths. These are secrets of christian living, such complete trust in God and lack of self, that one will not take a step until God's Will is clearly discerned. After we thoroughly meditate and learn His Will, then we speedily and eagerly push forward in the fullness of His service.

The question come to each of us,

How am I to find out the Will of God, in the details of my everyday life? By what means does He make it known to me? and by what tokens am I to recognize it? How shall I ascertain the Will of God? There is no question of the Spiritual Life that one is more frequently asked and seldom does one hear or read of a satisfactory answer.

The means of ascertaining the Will of God, for our daily living are four: First of all, the Word of God; second, the Spirit of God; then, our own sanctified common sense and spirit-illuminated judgment; and finally, providential circumstances.

The four means of knowing the Will of God stand in relation to each other as follows: 1. The Word of God furnishes us with the universal principles, for our guidance in every phase of life and in many cases it records their application, to the circumstantial details of the lives of the men of God, the holy men of old, who were under the guidance and sway of the Holy Spirit.

2. The circumstances of providential surroundings, into which our lives are cast, are however not the same as those in which they lived. We live in another age, another country, another civilization, another society, another station in life, another set of circumstances; and hence while the principles remain the same, still their applica-

tion will of necessity be different.

Still it is much to be perfectly clear and settled, once and for all, that the eternal principles of holiness change not and to recognize that the ultimatum of these principles is, by divine authority given in the Bible and that this Book of God is perfect and complete, and full and sufficient for every event and emergency of life, today and in every age.

With such a conviction the atmosphere is cleared and we are left free to search out diligently and discover these principles, and to bend every energy to make the true application of them, to the peculiar circumstances of our own individual lives.

3. But the Lord has not left us to ourselves, either to discover and understand these principles or to make the application of them, to our lives. Certainly, if we were left to ourselves, we should inevitably blunder, for the natural man cannot see nor understand, either the principles of righteousness or life in its true meaning

So God has graciously sent forth His Spirit into our hearts. He it is who, guides us into all truth as we are able to bear it. He too, must lead us in seeing the application of this truth to everyday living. The Holy Spirit not only leads us to see intellectually, the bearing of it upon our lives, but also gives us enabling grace to carry it out practi-

cally in act and character.

4. How does the Holy Spirit operate and speak to us? The common New Testament expression is, that He fills us. He is said to speak in us, to aid our prayers, to guide us in judgment, in understanding and in thinking. So it is evident that He works in us, by controlling and influencing our minds.

Thus it comes to pass that our own sanctified judgment and common sense, our mental powers of observation, discernment, thinking, feeling, desiring, longing, meditation, musing and imagination are a prime factor in ascertaining the Will of God, as it pertains to our lives. Only let it be remembered most emphatically, not our own mental powers in their own strength unassisted, unguided, uninfluenced, unilluminated by the Holy Spirit, but only these faculties of the soul, wholly yielded and taken in possession by, controlled by and dominated by the Spirit of God, according to the principles of His Word.

Sum it all up in a single sentence, The eternal principles of Holiness, as revealed to men in the Book of God, must be applied to, harmonized with and brought to bear upon the circumstances of our daily lives; by the Holy Spirit of God himself, operating through and controlling, illumining the natural powers of the soul.

Practically then, if we wish to grow in the ability to discern and

enjoy the guidance of God, we must set ourselves with all diligence; first, to study the Bible to discover and understand, the eternal and universal principles of righteousness which must control our lives. Second, we must see to it that the Holy Spirit has full sway in our hearts and that we never grieve, nor quench, nor hinder Him in the least, nor shrink back when He would lead us on. Third, we should cultivate our minds in all their powers and keep them in the finest trim, so they may be as keen-edged tools, ready for any service or work the Holy Spirit may wish to put them too; for even He can use us, only in so far as we are ready to follow and then only as much as in us is, Rom. 1:15.

Finally we must do our utmost to look into circumstances and situations, and strive to penetrate to the roots of things and learn to recognize the logic of events. Our Lord you remember, chided the Pharisees for not being able to "discern the signs of the times".

Sel. from writings of A. C. Wieand

TEACHERS, GUIDE THE LITTLE HEARTS

Teacher, watch the little feet
Walking through the meadows fair,
Wond'ring through the crowded
street,
Scarcely heard or noticed there.

Never count the labor lost,
Never heed the pain it cost,
Little feet will go astray,
Teacher, watch them while you
may.

There is a weighty responsibility resting upon the teachers of our country. Teacher did you ever feel the importance of your position? Did you ever make the earnest resolve, that by the help of God, you will discharge your duty, your whole duty, as far as in you lieth and faithfully labor to impart to the little innocents placed under your care, high and holy thoughts? Your action and instruction will be indelibly engraved upon the thousands now in your care, and exert an influence upon countless thousands yet unborn. Oh, how necessary then, that teachers strive to educate, not only in mind but also the heart.

Teacher, watch the little heart,
Pulsing here with hope and love,
Truthful lessons here impart,
Leading to our homes above.

Never deem the labor lost,
Never heed the pains it cost,
Little hearts, hereafter may
Control the children of today.

Watch and guide their thoughts aright. You can retain them to love all that is beautiful and noble; though it may cost you care and trouble, yet it is your mission and in duty you must fulfil it. Per-

haps your reward will not be in dollars and cents. At best it is but a paltry recompense, for the trials of a teachers life; yet the happy reflection of an approving conscience and the reward that awaits thee beyond the starry realms, for work well and nobly done, should be an incentive to greater exertion.

It is a mistaken idea under which many labor, that we are to fit only ourselves to inherit that legacy, which our Saviour so kindly offers for our acceptance. It is our duty and we owe it to our fellow mortals, to endeavor to create a desire in their hearts for that great day, which will eventually bring endless happiness and by whom can this be so well done, as by the teachers of our youth? Children's minds and hearts are very susceptible to first impressions and they generally influence all the child's after acts. How important then, that first impressions should be good. Parents are teachers and remember you will not be held guiltless, for the instruction you impart to the little souls God has given you. Daniel Webster said, "If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with higher principles, with just fear and respect of God and their fellow men, we engrave on those tablets something which time can-

not efface, but it will brighten all eternity.

Sel. by Emmanuel G. Koonen,

STORIES OF GOSPEL HYMNS

—o—
"Home of the Soul"

Words by Mrs. Ellen H. Gates. Music by Philip Philips. "I will sing you a song of that beautiful land, the far away home of the soul".

"Now I say in my dream that these two men (Christian and Hopeful) went in at the gate; and lo, as they entered, they were transfigured: and they had raiment put on them that shone like Gold. There were also those that met them with harps and crowns and gave them to them; the harps to praise withal, and the crowns in token of honor. Then I heard in my dream that all the bells in the City rang for joy, and that it was said unto them: Enter ye into joy of your Lord.. Now, just as the gates were opened to let in the men, I looked in after them and behold, the City shone as the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads and palms in their hands, and golden harps to sing praises withal. After that, they shut up the gates which, when I had seen, I wished myself among them". Bunyan's "Pilgrim's Progress".

"The above extract", wrote Phil-

ip Philips, "I sent to Mrs. Ellen H. Gates, asking her to write a suitable hymn". When the verses were forwarded to me, in 1865, I seated my self in my home with my little boy on my knee, and with Bunyan's immortal dreambook in my hand, began to read the closing scenes, where Christian and Hopeful entered into the City, wondering at Bunyan's rare genius and like the dreamer of old, wishing myself among them. At the moment of inspiration I turned to my organ, with pencil in hand and wrote the tune. It was sung at the funeral of my own dear boy, who had sat on my knee when I wrote the tune.

This hymn seems to have had God's special blessing upon it from the very beginning. One man writes me, that he has led in the singing of it at a hundred and twenty funerals. And I sang it for my beloved friend Philip Philips at his death.

Sel. by Sister Bertha Hicks.

THIS YEAR IS YOURS

God built and launched this year
for you;

Upon the bridge you stand;
It's your ship, aye, your own ship
And you are in command.

Just what the twelve months trip
will do

Rest wholly, solely, friend, with
you!

Your log book, kept from day to day
My friend, what will it show?

Have you on your appointed way
Made progress—yes or not?

The log will tell, like guiding star,
The sort of captain that you are.

Contrary winds may oft beset,
Mountainous seas may press,
Fierce storms prevail and false
lights lure,

You e'en may know real stress

Yet, does God's hand hold fast the
helm,

There's naught can e'er your ship
o'erwhelm.

For weal or woe, this year is yours;
Your ship is on life's sea;

Your acts, as captain, must decide
Whichever it shall be;

So now, in starting on your trip,
Ask God to help you sail your ship.

J. Black.

Sel. Sister Shella Stump.

LIFE'S ARITHMETIC

Add to your store of knowledge

Such learning as you may;

Let each day find you wiser

Before it pass away.

The chain across the river,

Stretching from brink to brink,

It was not forged and cast at once,

But link was put to link.

Subtract from all your service

The things that mar and spoil;

Face duties with a cheerful heart,

Without a grumble toil.

"A merry heart goes all the way",
 The poet said of old;
 And you shall find a wiser truth
 Has never yet been told.

Sweet deeds of love and service
 Still learn to multiply;
 There is so much that you can do,
 If you will only try.
 For little hands small tasks are set
 That men could never do,
 And you may speak so many words
 That helpful are and true.

Divide your time up wisely;
 Within each separate day
 There is a time for you to work,
 A time for you to play;
 And if your time is wisely spent,
 And portioned out like this,
 Your childhood will be sure to lead
 On to an age of peace.

Sel. by Montez Zigler.

LOVEST THOU ME MORE THAN THESE

This is a very interesting and important question which Jesus put to Peter. I notice that the Bible Study Board has called our attention to the same.

As people read this scripture, different minds think of its meaning in several different ways. One very common view is that Christ was asking Peter if he loved Him (Christ) more than he did the other Apostles. Another view is gathered from the fact that this

question is recorded so closely following the miraculous draught of fishes (John 21:6-11), that some think Jesus was asking: "Do you love me more than you love the fishes?"

Both of these ways of thinking carry with them practical lessons. When used as an illustration they teach us not to love our brethren and sisters in the Church more than we do Christ. And again, not to love our occupation and the results therefrom more than Christ.

Now let us take another interpretation. Jesus was speaking to Peter. The name Peter means rock, stone. Before he has called by Christ, his name was Simon, son of Jonas. It was Jesus who gave him the name Peter. John 1:42 "And when Jesus beheld him, he said, Thou art Simon, the son of Jonas: thou shalt be called Cephas, which is by interpretation, a stone. Also Mt. 16:18 "And I say also unto thee, that thou art Peter."

Peter had experienced close association with the Master and loved Him greatly, but sad to say he also had a very good opinion of himself. Before the crucifixion Peter showed his self-assurance when he said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake", John 13:37. "And again he spake more vehemently, If I should die with thee, I will not deny thee in any wise", Mark 14:31. Also in the garden he was forward

to use the sword in defense of his Master.

It is true that the other disciples also desired to be great, as seen in Luke 22:24 "And there was also a strife among them which of them should be accounted the greatest", yet it is evident that Peter felt in his heart that he would do more for Jesus than anybody else.

Up to the time of Christ's trial, Peter had felt very strong, relying only or mostly upon his own strength, however. Then came the night of the trial. Through the weakness of the flesh, poor Peter denied the Lord three times. "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice", Luke 22:61. When he realized that he had done this awful sin, he felt strangely weak. He no doubt wondered if Christ could ever forgive him. He was very penitent. The Word says, "And when he thought thereon, he wept", Mark 14:72. There was no chance for him now even to talk to Christ.

Now again to John 21. This wonderful miraculous person who had been crucified has arisen from the dead and has made his appearance to the disciples. Jesus addresses Peter by the name, "Simon, son of Jonas", thus to remind him that he had not yet attained to be Peter, the rock. He had at least temporarily lost the name of Peter, and he, him-

self, realized his unworthiness of the name of Peter.

It is interesting to note that his call to active discipleship followed a miraculous draught of fishes, and that his reinstatement into the apostolic office, also came after another miraculous catch.

Jesus called him "Simon, son of Jonas" each of the three times that He put the question, "Lovest thou me?". Putting the question three times reminds Peter of his denying Christ three times. Love is the foundation of all Christian service.

To ask "Do you love me?" would indicate that the questioner could not realize any love from the other party.

From the time that Christ told Peter that "upon this rock will I build my Church" and the time Peter had said, "I will lay down my life for thy sake", he no doubt had felt that he loved Christ more than any of the other disciples did. But during the trial he had fallen from grace and now Christ puts him to very serious thinking: "Lovest thou me more than these?" that is, more than these other Apostles, who loved Christ too, and who had not denied Him as Peter had.

Taking the foregoing thoughts into consideration, I would understand the question to mean: 'Do you feel able to say now, Simon, that you have greater love for Me than the other disciples do-?' It was a very pressing question. It pierced

his heart and brought Peter to the deepest sense of his guilt.

His answers appear similar but there is a very interesting difference, because in the original language there are two words for love. The one means an ordinary sense of love, while the other means a constant deep affection, including something of reverence. The first time Jesus asked, "Lovest thou me more than these?" He used the form of the word love which, in the original meant, *constant, deep affection*. Peter's reply was "Yea, Lord, thou knowest that I love thee". But he used the other word which would only indicate a very ordinary love. Nor does he dare to say that he even cherishes the lesser affection more than his fellow disciples. Nor is his yea full of the bold assurance of his former assertions of faithfulness. "Thou knowest", he says to Jesus.

As the question is asked the second time, Jesus omits the words "more than these", for He knows that Peter's trust in self is broken. Jesus was aware that Peter had answered, using the term which expressed the more ordinary kind of love. So the third time the question is put to Peter, Jesus uses Peter's word love, thus asking him if he was even the ordinary love for Christ. This deeply hurt Peter. The Christ was looking at him. Think how we would feel, as he saw the sad yet gentle face of the Master

with His piercing, searching eyes. He knew that those eyes could see his every thought. Every bit of self-confidence left him. Humility has taken its place. He gives himself up completely and turns wholeheartedly to Christ, saying, "Lord, thou knowest all things; thou knowest that I love thee".

Christ can use the humble, can fill the hungry soul with His Spirit and power. Psalm 51:17, "A broken and a contrite heart, O God thou wilt not despise".

Sister Beulah M. Fitz,
Dallas Center, Iowa.

A SCOTTISH PREACHER WRITING TO YOUTH

I entreat you now, in the morning of your life, to seek the Lord and His face.

Beware of the folly of dangerous youth a perilous time for your soul.

Love not the world.

Keep faith and truth with all men in your covenants and bargains.

Walk with God, for He seeth you.

Do nothing but that which ye may and would do if your eye-strings were breaking and your breath growing cold.

Prize Christ and salvation above all the world.

To live after the guise and course of the rest of the world will not bring you to heaven; without faith

in Christ and repentance, ye cannot see God.

Take pains for salvation; press forward toward the mark for the prize of the high calling; if ye watch not against evils night and day, which beset you, ye will come behind.

Beware of lying, swearing uncleanness and the rest of the works of the flesh; because "for . . . these things cometh the wrath of God upon the children of disobedience". Howsoever sweet they may seem for the present, yet the end of these courses is the eternal wrath of God and utter darkness, where there is weeping and gnashing of teeth.

Samuel Rutherford.

Sel. by Sister Jeanette Poorman,
Pioneer, Ohio.

THE SHEEP

Closely they follow

Their Shepherd each day,
Careful that never

They step from the way;
Faithfully following.

Loyal and true,
All He has taught them,

That will they do,
Gentle and helpful
To friend and to brother,

Loving the Shepherd,
Loving each other.

High in the mountains
His Presence is near.

Down in the valley
They go without fear.

Quiet they rest

Whenever He leads them,
Gratefully pasture

Wherever He feeds them.
Always they follow

Leaving Him never,
To the Home of the Shepherd
To dwell there forever.

Sel. by Montez Zigler.

HAVE YOU TAKEN IT TO JESUS

Have you taken it to Jesus?

Have you left your burden there?
Does He tenderly support you?

Have you rolled on Him your
care?

O, the sweet unfailing refuge
Of the everlasting arms;

In their loving clasp enfolded
Nothing worries or alarms.

Have you taken it to Jesus,
Just the thing that's pressing
now?

Are you trusting Him completely
With the when and where and
how?

Oh, the joy of full surrender
Of our life, our plans, our all;
Proving, far above our asking
That God answers when we call.

Have you taken it to Jesus?

'Tis the only place to go
If you want the burden lifted
And a solace for your woe.

Oh the blessedness to nestle
Like a child upon His breast;
Finding ever, as He promised
Perfect comfort, peace and rest.

Sel. Sister Sylvia Surbey.

* * * * *

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

REPENTANCE

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance," Acts 26:20. The Apostle Paul is defending himself, at his trial, by telling them that he preached as he did because of his Heavenly vision; that he preached at many places and at each he used similar subjects. Damascus was a stronghold of the early christian church and later various mission points were established in Asia Minor. Jerusalem was the Jewish stronghold of the early christian church and various cities in Judea were Jewish mission points of the Christian church.

The subject of repentance is one which is not stressed enough today, among the believers of Jesus Christ. Too many people have settled down, feeling since they once believed in and accepted Christ as their Saviour, that all is well with them spir-

itually. Man by nature is too prone to accept and follow errors and the weakness of the flesh, to take his soul's salvation so lightly. Also Satan and his messengers are far too busy and prevalent wherever man gathers, to be that certain of our own ways. Paul tells us that we must repent and turn to God, for how long? Could it be true that many have repented and never turned to God? If we have, how much of our life does it take, to please and serve God?

Two often as we enjoy the blessings of God, we fail to show our best appreciation unto Him for His many blessings. Too often we yield part of our life, affections and talents to the works of Satan and never think of repenting unto God for our actions. It is against our human nature and our pride: to express our sorrow for our shortcomings and omissions in life. We so often even fail to go to our Lord in prayer. We should be sorry for our sins; confess them before God and even man if we have wronged him; change our mind and desires to more fully devote our talents unto sources which better our souls; and then

turn from sin and sinful lusts and turn our lives over unto God's service.

"Repent ye therefore, and be converted (changed), that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord", Acts 3:19. There is a very joyful privilege and fact, before each one of us forever, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", 1 John 1:9. Unless we are deep and experienced in the joys and blessings, of the christian ways of living, we cannot appreciate the privileges of this promise of God. Actually our mission in life is: to honor and glorify our Creator, to lead others to know and accept their Saviour and to leave this life, free from sin and prepared to serve our Lord when He comes for His own.

We must be very careful of our opinion of ourselves and our ability to get along upon this earth, lest we fail to repent of our shortcomings and improve our service towards our God. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto Gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent", Acts 17:29-30. Are we ignorant mortals or have we been enlightened

by the glorious Gospel of Christ? Do we walk as children of light? "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God", Rom. 14:11. Some shall do this with the greatest of joy and reverence and many will do it with remorse and anguish in their hearts. John the Baptist, Christ, Paul, Peter and other apostles preached repentance, will we preach it and practice it?

OUR CHURCH

As the New Year is before us, I wonder if we appreciate our beloved church as we should? What a wonderful blessing God has given us, that we have a church in which we can worship God according to His Word.

When you have been to church services and journey homeward, do you appreciate the fact that there are others that believe as you do? Do you appreciate the effort your minister made, to direct your mind in a portion of God's Word? Does the message, the hymns and the prayers offered, stay with you as food for the soul?

As I meditate on God's Word, I appreciate our Church more every day. Over Christendom, modernism and lethargy have all but ruled out the Spirit of the living God. Modernism is not only permitted, but fostered. I have deep rooted reasons to thank God in a very spec-

ial way, for our beloved Church and for what is ours to enjoy.

In reading church history, I am made to nearly weep. Good, faithful, loyal brethren in the ministry were shelved because they would not give their consent or support to the modern trend. As bobbed hair, neckties, banquets, bake sales, etc., swept into the church, their voice of protest was not heard. Congregations became divided over worldly issues, slowly, but very surely, the faithful ministers were put in the background, unwanted and modern pastors took their place.

Out of this circumstance sprung the Dunkard Brethren Church. Do you appreciate the church more, when you realize the effort, sacrifice, time and money our parents and some of us, exerted that we might have the church privileges we enjoy today?

It is worthy the sacrifice and a great sacrifice it was. I know that we are the benefactors today. We can worship free of modernism, free of Church Federations and free of conscience, that we are not partakers of other men's sins of unbelief.

I am in serious thought, Brethren and Sisters and friends. How thankful that we need not be a subscriber to church programs which stress the commercial and financial side much more than the spiritual. Modern Christianity has constant struggle to pay the pastor, furnish him

a home exceeding in excellence the average home of the membership, furnish him a new car, abandon the old church house for a new, modern designed architect's nightmare, and ever so many more innovations.

In this shuffle, the Spirit has taken its flight. I firmly believe that more people worshiped God in Spirit and in truth, in past times in the simple, plain country church, than they do today in their modern edifices.

The end product of the country church was *Christians*. Their lives were changed. They lived a different life than formerly. They did not frequent all the hell holes of the world. They stood for the principles of the Gospel. They had a name in the community that was as valuable and as secure as their note. Compare with modern Christianity today.

Again, I repeat, I am very thankful for our Church. That we should be thankful is putting the issue very lightly. I realize we have problems and always will have. I realize that Satan is busy and always will be. But, if there was not a "battle to be fought and won" there would be no cause for the church.

Each member of our church has a grave responsibility. I want to close with a few questions to set each mind to thinking concerning the future of our church.

BIBLE MONITOR

Taneytown, Md., January 15, 1960

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Do you do your utmost to make your church the kind of a church you want your church to be? Or do you criticize some ones effort, while you exert none? Do you actually take a portion of the day for nothing but prayer for your church, your elder, your minister and his message? Or are you too busy? Are you to every appointed service or does your interest lie elsewhere? Do you speak to any unsaved about their soul, or are you unconcerned? Do you pray for and help financially the Mission Board, the Trustee Board, the Publication Board or are YOU depending on OTHERS to keep YOUR church in operation?

My earnest prayer in behalf of our Church, is that during 1960 she may grow and prosper, spiritually

and numerically. I love her enough that I am going to do all in my power to help bring about that end. Will YOU join me?

Paul R. Myers,
Box 117—Greentown, O.

IS THE YOUNG MAN SAFE?

This is a very important question in our day. Many people are very little concerned about their children, as to teaching them to be respectable neighbors or good citizens, and much less concerned as to their spiritual welfare. Just recently I was told of two boys, the one at the age of nine and the other at about seven. The older of these boys was wearing a mask over his face and the other was trying to hide his face in his cap. They made a knock on a front door and the older boy, with two toy guns pointed directly at the man who opened the door, said, "back up, back up; this is a hold-up".

Think of it, at that age having such things in their mind; what will take place in the near future? In the same city I have seen others with toy guns, toy daggers, etc., playing war on the streets and sidewalks. A number of these children have parents, who profess to be christians and when you speak to them, they say, Oh they are just playing and having a little fun (or words to that effect). Yes, it is play today and in the near future an in-

creasing of crime, troubles and heart-aches.

We surely need to do all we can to change this condition. We dare not leave our children to themselves or intrust them to others. King David loved his Son, Absalom, and when going to war with him he told all the captains to deal gently with his son; but one of these Captains, himself, thrust three darts through Absalom's heart. It was not safe them, neither is it safe today to intrust our boys and girls to others and especially not to such, who are not rooted and grounded in the saving faith of God's Word.

Parents say they love their children; but what kind of a love is it? When I was yet in my ten-age, I worked at a place where they gave us our meals. One day after thanks was given for the meal, the little boy said, "I want cake". (there was a cake on the table that was cut in six pieces). The father said to him, "No we don't start with cake, you must eat other things first", but mother (who usually has more sympathy and love for the children) said, "Oh well, give him a piece". The boy quickly ate it and asked for the next piece. Father each time with more sternness said, "No", but when the boy began to cry, mother said, "Oh well give him another piece". The boy thus ate four pieces and was about full; but he asked for the fifth piece.

Reader—Which one really loved the child, father or mother? I contend that they both loved the child. Mother had what I call a short-sighted love, flooded with human sympathy and father had a far sighted love looking into the future. What kind of love do we have? (This is the first part of this article, if interesting to you, look for the second part in the near future.)

A. G. Fahnestock,

Rt. 4, Lititz, Pa.

LIFE'S JOURNEY

All of us enjoy taking a trip; some for pleasure, others for relaxation from the weary days of hard toil, others love to go to religious gatherings, where we can fellowship with those of like precious faith. All of these require much preparation, as only the most necessary things can be taken along. We all have started on the journey of the New Year, 1960. What have we decided to take along with us?

For a lesson let us turn to Gen. 12:1-8 and see what Abram took with him on his life's journey.

First of all he heard God speak, giving him the details. Abram obeyed God's voice, and he took the Lord with him.

Second: he chose to take his wife along. The right source of companionship.

Third: The family altar. This proved to be a blessing. Oh! if

there were more family altars to-day, we would have more happy homes and a growing churches.

Fourth: Abram also took with him the fear of man.

When he came into Egypt, knowing the King was a lover of beautiful women, he said to his wife, "Say that thou art my sister", being fearful that the King would slay him, because of his beautiful wife; that he might have her for his own.

Abram therefore had with him "deception."

Satan will deceive the very elect if possible.

The Lord did not tell Abram to take his nephew Lot along. He had taken strife along with him their herdsman began to strive among themselves, because of pasture shortage. This disturbed Abram and Lot.

With all this Abram had "Brotherly Love" with him. Gen. 13:8. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be Brethren."

Another item was "unselfishness." For he said to his nephew Gen. 13:9 "Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will take the right."

Again we find Abram had "Peaceableness," for he was willing to sacrifice that which rightly be-

longed to him, to keep peace with his brother.

Another item was Fellowship. One day as Abram sat at his tent door three strangers came walking down the road, and as they came near unto him, he talked with them, and invited them in to eat with him, and behold he found they were angels. They blessed Abram and his wife. As the Angels took their departure, Abram journeyed with them on their way. They told Abram their mission to Sodom. To search and destroy the City, because of the wickedness there. Lot lived in this city.

Abram had with him "Concern" for others, even though they had been separated, Abram prayed for his Brothers safety.

We now have noticed a few things, that Abram took with him on his "Life's Journey" to the place God had prepared. As we prepare for this "Life's Journey" which Divine providence has called upon us, to take to the place prepared by God. What are some of the characteristics we should not pack into our spiritual luggage?

Worry: Why take that along? God has promised in Heb. 13:5. "I will never leave thee, nor forsake thee."

Unjust thoughts: Out of the abundance of the heart the mouth speaketh. Do we pass our opinion on another, without knowing the facts?

Unkind thoughts: "Love thinketh no evil," 1 Cor. 13:5.

Abram did not say to God, Lot chose to live in Sodom, no, but he spoke kindly. He was concerned about him and prayed for his safety.

Selfishness: So many carry this with them on "Life's Journey" making every body around them feel miserable, because there is not enough of God's Love in the heart, to share even the smallest things of life, thus making the journey very unpleasant.

Fear: Afraid something will happen that they will not reach their destination in safety. Become disturbed, cannot go any farther and must turn back. Israel was afraid they would starve and perish in the wilderness. They wanted to turn back to Egypt. "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom", Luke 12:32.

Discouragement: Why be discouraged, when we have the promise from the lips of Jesus. Matt 28:20 "Lo I am with you alway, even unto the end of the world."

This brings us to the thought of the necessary things we should take with us on "Life's Journey."

Courage: To do this we must take Jesus with us, and have an open ear to hear Him speak to us, saying "Come unto me all that labour and are heavy laden, and I will give you rest", Matt. 11:28.

Prayer: As we noticed, prayer brought Abram many blessings; so will prayer and the family altar keep us in touch with God, and bring us safely into our destination, the heavenly Canaan.

Contentment "Godliness with contentment is great gain", 1 Tim. 6:6. Being right with God, right with ourselves and right with fellowmen, brings happiness to the Soul.

Faith: In God, who is able to save to the uttermost, faith in the atoning blood, faith in the power of the resurrection.

Trust: We must trust God for the saving of our Souls. 2 Tim. 1:12. "For I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Brotherly Love: As Abram had for Lot. Also in John 13:34. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

Peacableness. Jesus said in John 14:27, "Peace I leave with you, my peace I give unto you." Rom. 12:18. "Live peaceably with all men." As Abram was willing to sacrifice, to keep peace with his Brother.

Courtesy: Considerate of others who are travelling "Life's Journey" with us. Also, to all with whom we meet. Abram was courteous to Melchizedek, King of Salem, who was the Priest of the most high

God. Abram received a blessing.

May God help us to take these eight great characteristics with us as we travel "Life's Journey", in this New Year of 1960.

Bro. Herbert Parker

Rt. 3 Troy, I.

THE NEGATIVE PART OF THE MINISTRY

First let us look at Matt. 20:25-26;

We think of the negative part as neglecting a thing that is important or fundamental to do, we see it is carnal to have an unholy ambition, the children of Zebedee did not understand the thing for which they craved, also it was a mother's ambition to have her children exalted, right or wrong, but it displeased the disciples very much, so the Master gave them a lesson the true meaning of the negative part.

Verses 25-26 "But Jesus called them unto him, and said, Ye know that unto the Princes of the Gentiles exercise dominion over them, (the Gentiles), and they that are great exercise authority over them, But it shall not be so among you, but whosoever will be great among you, let him be your minister". If we follow up with verses 27 and 28 we see what Christ came for, it was not the negative part which He was engaged in, but the active.

Too many times, sorry to say, we as ministers want our own way, if we cannot have it, we fall into

the negative part of the work, is it the way Christ taught? It is my true desire that all of the Ministers could work together as a unit, not as one that will draw back when there is a load to pull through a serious condition. Also I wish that all of the Ministers could be present this day to hear these four texts, I believe we can get much good out of them, for we have the promise where two or three are gathered together, in my name, there am I in the midst of them, and that to bless.

The negative Part of the Ministry, are we active when we try to shirk responsibility or when we openly condemn those that make an effort for the betterment of the cause? Some Ministers might be looked upon as a kind of professional of some sort, or as the Ministry as a "racket", for personal gain which is also the negative part. Do we preach for Material gain, for honor, or to the honor and glory of God?

Again let us turn to the second book of Corinthians; we read of the Apostle's unwearied Zeal and part in preaching the gospel, not any negative part whatsoever, his zeal yea unwearied zeal in the ministry. Acts 20:31, "Therefore watch and remember, that by the space of three years I ceased not to warn everyone night and day with tears".

Must we tell others of our zeal and desire to shun the negative part?

The apostle tells the Corinthian Church that they themselves are the best proof of his Ministerial success, 2 Cor. 4: 1-2," Therefore seeing we leave this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God". Yes the Apostles had unwearied zeal in the Ministry, how do we as ministers look at this text? Do we have the same unwearied zeal?

Now let us look at a few illustrations of negative ministers, Isa. 55:10 His watchman are blind: they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter", again showing the negative part.

Do we have the Apostles unwearied zeal for the work if we can not see too much results in our time, what is a few years in God's sight? We can work a whole life time to get a thing accomplished, or realize a reward. We know that hirelings forsake the sheep, Jno. 10; 12, 'But he that is an hireling and not the shepherd, whose the sheep

are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth them."

Again do we have to tell of our work in the ministry, or do others see we are not a negative minister? In closing, do we have an unwearied zeal or determination to be an active minister, or are we a negative minister? May we with God's help, have that desire to be active and an asset to the Church, in which we are affiliated.

Paul C. Weaver
Bethel, Pa.

THE MINISTERS OBLIGATION TOWARD THE LAITY

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading", Neh. 8:8. They read in the Law of God. They read distinctly, plainly to the common ear. The minister must give the correct sense, rightly divide and interpret if necessary. "And caused them to understand" they spoke boldly, with power and without fear of man. The minister must speak effectively, so as to cause the hearer to know that the Word may pierce the heart. It is the ministers duty to present the Holy Word of God, completely, unmixed and unmodernized.

It is the Ministers duty and obligation to work without failure. He

has a debt to pay continually to God and man. His duty varies according to the circumstances but always in accord with God's Word. It is not completed until death. The minister must always speak with reverence unto God and respect for man. Yet he must not use softness to please man, or he will be guilty before God.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me", Ezek.3:17. The minister is made a watchman for God, a shepherd. He is to here the Word from the mouth of God and then give the warning to the people. He is a keeper of souls and not one that sleepeth while Satan goes about destroying. Vs. 18-19, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul". Are we a good watchman, sounding the alarm and having every soul at heart without loss.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing

the word of truth", 2 Tim. 2:15. The minister has a great comfort, in that he is responsible unto an unchangeable God. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity", 1 Tim. 4:12. The minister owes the flock, that he sets a good example, although each of these virtues becometh any man professing godliness. A poor example leads downward, is soon manifest and many eyes are upon the offender. A minister must be a shepherd to the flock: in godliness, in care, in nurture and in guidance.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" 2 Tim. 4:2. A minister must be ready, at all times, to witness and direct according to the Master's will. A minister has a great work to do, that the man of God may be perfect, thoroughly furnished unto all good works. "Wherefore rebuke them sharply, that may be sound in the faith," Tit. 1:13. A minister must be steadfast, unmovable, not easily turned from God's Word. He must strive to be a man after God's own heart. How shall they hear without a preacher? Yes he is responsible that man hears the Word of God.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church

of God, which he hath purchased with his own blood", Acts 20, 28. The minister has a great opportunity and a great responsibility, as he feeds the souls of human beings. What is his first duty, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovset thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep etc. John 21:15-17.

Emmert O. Shelly
Mercersburg, Pa.

THE LAITY'S OBLIGATION TOWARD THE MINISTRY.

We feel that the ministers of the Church are called of God. Therefore we should regard them as God's messengers; and not despise them according to Luke, 10:16 which says, "And he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." David would not despise his character in the sight of God, to kill King Saul when he had the opportunity. But reproved Abishair in I Sam. 26:9, And David said to Abishair, "Destroy him not: for who can stretch forth his hand against the Lord's anointed,

and be guiltless?" We should respect those whose obligation it is to preach the Word.

Don't criticize them for what they don't do, but help them, and encourage them to overcome their mistakes in life. How can we help them? Remember the minister has an obligation to meet. The sincere ministers realizes that they must give an account for the Church. Therefore we should give heed to their instructions. By obeying them gives the minister joy, and gains a mansion in Heaven for self. The laity should imitate the faith of the minister, it gives the minister more encouragement. If the laity has great faith it will also increase the faith of the minister.

Another way to help them is to remember that besides the care of the Church, they have their families to support. Sometimes they do need help but we should render the necessary help willingly. One of the helps that is most encouraging is regular Church attendance. The minister is supposed to be there regardless of other pressing duties. The lay member can stay away with trifling excuses, such as Sunday Morning headaches. This staying away from Church services is not supposed to hurt the minister any.

Another way to help the minister is in his education. Not all of them have the privilege of obtaining a good education in school. Paul had a good education, and because

he made use of it according to his ability the most of the new Testament books were written by him.

Acts, 22:3 says, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God as ye are all this day". Paul also had books to help keep his education in practice, 2 Tim.4:13 says, "The cloak that I left at Troas with Carpus, when thou cometh, bring with thee, and the books, but especially the parchments." Because of various hinderances the minister is not able to buy the good books which he needs. But the laity might have good books which they could loan him, or they could give him a good educational book for a gift. The laity can also help with their prayers. They can pray for guidance in his every day life. Also they can pray while he is trying to bring the message. If the minister isn't a good speaker don't criticize him, or get up and go out, but pray that the message might bring forth fruit.

The inclination of the human being is to sin. One sin is looking for something great to do that might bring honor. But remember that some of the greatest things have developed from some of the most humblest things of life. The minister has the greatest work ever

offered. He should preach the word with truthfulness, sincerity, and with meekness. We can also share in this work by helping him in every way possible, and will also be great in the sight of God. Don't criticize him because we might not be able to do any better ourselves, but help him overcome his mistakes in life.

George W. Dorsey
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REMEMBERING WHAT WE LEARN

As a test of our memory, we offer the following Review Questions on our 1959 study of the Book of John:

1. (a) Which chapters are especially peculiar to John, rather than to the other three Gospels?
- (b) What two famous verses of the Bible are found in John and where?
2. (a) Give seven different names given to Jesus by others, found in John.
- (b) Give seven of Jesus' own "I Am's" found in John.
3. Name and locate by chapter ten important characters other than the twelve apostles.
4. The following statements were made by whom and in what chapters?
 - (a) "It is I, be not afraid."
 - (b) "Will ye also go away"

- (c) "Never man spake like this man."
- (d) "He is of age, ask him."
- (e) "Whatsoever he saith unto you, do it."
5. Name and locate by Chapter
- (a) Two Parables
- (b) Five great miracles
- (c) Five important events before Christ's last week on earth
6. Name ten events recorded by John occurring after the Triumphal Entry.
7. How many:
- (a) Water-pots of water were changed into wine?
- (b) Was the impotent man at the pool, afflicted?
- (c) Baskets of fragments were gathered after feeding the 5,000?
- (d) Fish were caught in the net cast on the right side?
- (e) Times did Pilate say, I find no fault in Jesus?
8. (a) Which of the seven sayings on the cross does John record?
- (b) Which of the twelve or more appearances of Jesus after the Resurrection?
9. Locate by chapter the Sayings:—
- (a) "Behold an Israelite in whom is no guile"
- (b) "Come and dine"
- (c) "Sir, give me this water"
- (d) "Search the Scriptures: for in them ye think ye have eternal life"
- (e) "If ye know these things,

happy are ye if ye do them."

10. What is the purpose of Johns Gospel, and where found? In addition to refreshing our memories on what John has recorded for us, we would do well in committing to memory, for further meditation, many of the verses of chapters six, ten, thirteen, fourteen, fifteen and seventeen.

Bro. Frank B. Surbey
West Milton, Ohio

Note. Answers are on page 14.

THIS VERY DAY

Have we ever soberly considered that each day, as it arrives, may be our last? Have we ever seriously reflected upon our eternal doom, as regards Heaven or Hell, which may hang upon this very day in which we are reading these lines? Today we are living in the land of the living, we know not where we will be tomorrow.

"Oh God, on what a slender thread, Hangs everlasting things."

God gives us today, to think of the concerns of our soul. He has not promised to give us tomorrow. We cannot be certain that tomorrow will be ours. But it is certain that a day is coming, which will be our last day on earth and our first day in eternity.

There is another solemn consideration which we must bring before us. God calls us to turn to him. He warns us by the words, "Today if

ye will hear his voice, harden not your hearts." He says again, This is the day of Salvation. Tomorrow may be the day of judgment. If it should prove so what answer could we give for neglecting so great salvation? Will we listen to His message? Will we hearken to his words? or will we, when we have read these lines, go our way and think no more about it?

Today, if ye will hear His voice, Now is the time to make your choice;

Say, will you to Mount Zion go?

Say, will you have this Christ or no.

Sel. by Emanuel G. Koonen

ANSWERS TO QUESTIONS ON JOHN

1. (a) Chapter six, ten, thirteen, fourteen, fifteen, seventeen, and also three and four.
(b) The Golden Text, Jno. 3: 16 and The shortest verse Jno. 11: 35.
2. (a) The Lamb of God, The Messiah, Jesus of Nazareth, The King of Israel, a teacher come from God, The Savior of the World, and "Christ, the son of the Living God."
(b) The Bread of Life, The Light of the World, The Door of the Sheep, The Good Shepherd, The Resurrection and the Life, The Way the Truth and the Life, and The True Vine.

3. John, the baptist. Chap. 1: Nathaniel, Chap. 1; Nicodemus, Chap. 3; Samaritan Woman, Chap. 4; Nobleman, Chap. 4; Lazarus, Chap. 11; Mary Magdelene, Chap. 20; Mary, the mother of Jesus, Chap. 2; Caiaphas, Chap. 18; Pilate, Chap. 19.
4. Jesus, Chap. 6; Jesus, Chap. 6; Officers, Chap. 7; Parents, Chap. 9; Mother of Jesus, Chap. 2.
5. (a) Shepfold, Chap. 10 and Vine and Branches, Chap. 15.
(b) Turning water to wine, Chap. 2; Feeding Five Thousand Chap. 6; Sight to man born blind, Chap. 9; Raising of Lazarus, Chap. 11; Miraculous draught of Fishes, Chap. 21.
(c) Calling the first Disciples, Chap. 1; Cleansing the Temple, Chap. 2; Discourse with Nicodemus, Chap. 3; Discourse with the Samaritan Woman, Chap. 4; Sermon on Bread of Life, Chap. 6.
6. Feet-washing and Supper instituted; Comforter Promised; High Priestly Prayer; Prayer in Gethsemane; Betrayed; Denial; Crucifixion; Death and Burial; appearances after Resurrection; The charge to Peter.

ANSWERS TO QUESTIONS NO. 2

7. (a) Six (b) Thirty-eight: (c) Twelve (d) One Hundred

fifty-three. (e) Three.

8. (a) The third, fifth and sixth. Woman, behold thy son— Behold thy mother; I Thirst; It is finished.

(b) To Mary Magdalene; To the eleven; To the ten; To the Seven.

9. (a) Chapter One; (b) Chapter Twenty-one; (c) Chapter Four; (d) Chapter Five; (e) Chapter Thirteen.

40. The purpose of John's Gospel is: "That we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name," John 20:31.

Bro. Frank B. Surbey
West Milton, Ohio

Fast automobiles, fast airplanes, faster rockets and missiles; even man is caught in the fastness of our modern day, speeding on his way to eternity. WHERE?

A CHARGE

The last Sunday-School lesson for the year 1959 was found in John 21. The title of the lesson was, "Christ's charge to Peter". What all was involved in this charge? Three times Jesus asked Peter If he loves Him. Each time He gave him a charge. The first time He said, "Feed my Lambs". The second and third time He said,

he said, "Follow me".

Like Mary the mother of Jesus, Peter likely pondered these words in his heart. When Jesus called Peter to become a disciple, He said unto him and to the others at that time, "Follow me, and I will make you fishers of men", Matt. 4:19. We find that Peter became a wonderful witness for the Lord. On the day of Pentecost he was instrumental, in causing about three thousand souls to be added unto them. These repented and were baptized.

We think of other charges given, to those who would promote Christ's cause and kingdom. The apostle Paul's charge to the elders at Ephesus, Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood". Also the charge to Timothy, 2 Tim. 4:1-2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine".

Likewise there is a charge given to each one of us, "Be thou faithful unto death, and I will give thee a crown of life", Rev. 2:10. We sing that good old song,

"A charge to keep I have, a God
to glorify;
A never dying soul to save, and fit
it for the sky.
Help me to watch and pray; and
on thyself rely;
Assured if I my trust betray, a
second death I'll die".

Bro. W. C. Pease,
Quinter, Kansas.

NEWS ITEMS

ENGLEWOOD, OHIO

The Englewood congregation met in regular quarterly Council Dec. 18, with our elder, Bro. Ben Klepinger in charge.

We rejoiced to receive four members by letter at this council, as we had lettered out one member at a previous council and lost four of our elder members by death, within the year. Church and Sunday-school officers were elected for the year 1960. Bro. Klepinger was retained as our elder in charge. One Query and one Request was sent to District Meeting.

Sister Sylvia Surbey, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in quarterly council meeting on Dec. 12. We opened by singing hymn no. 62. Bro. David Skiles read from Psa. 137 and led us in prayer. Our elder, Vera Hostetler then took charge of the business in a christian manner.

We had our yearly elections. Bro. Hostetler was re-elected as elder. One letter of membership was received. Bro. Pete Lorenz lead in closing prayer.

Sister Lois Chupp, Cor.

BETHEL, PA.

The Bethel congregation held their Winter Council meeting Dec. 19, at the Frystown church. Our Elder Brother David Ebling read Rom. 8:1-17 and took charge of the meeting.

All business was taken care of in an orderly christian manner. We were glad to receive four letters of membership; Eld. Emanuel Koonen and sons, John and Paul; and Sister Darlene Longenecker. Two letters were granted: Bro. Jack Snyder to Lititz cong. and Sister Rita Stump to Shrewsbury cong.

Closing prayer by Bro. Robert Matthews, followed by "Bless Be the Tie that Binds". We were made to rejoice on Sunday, Jan. 3, when one made his wants known to become a member of our denomination. May we all strive harder through: words, song, work and prayer to be drawn closer to God and His divine ways, during the year of 1960.

Sister June Beck, Cor.

THE HIGHER SPIRITUAL LIFE

"But ye beloved, building up yourselves on your most holy faith,

praying in the Holy Ghost, keep yourselves in the love of God", Jude 20-21. "As the Father hath loved me, so have I loved you. Abide ye in my love. If ye keep my commandments ye shall abide in my love", John 15:9-10. The means of maintaining right relations with God are few and simple; first, keeping the heart always right; second, Renewing the mind daily; third, Praying without ceasing; fourth, Faithfully living and working for the Lord.

1. Getting and keeping the heart right. "Keep thy heart with all diligence; for out of it are the issues of life", Prov. 4:23. That is our business, to keep our hearts, then God will keep our lives; but we must keep our heart. "The eyes of the Lord run to and fro through the whole earth to show himself strong in the behalf of them whose hearts are perfect toward him", 2 Chron. 16:9. If we keep our hearts right, then He will work in us to will and to do His good pleasure.

What is the right condition of heart? Rom. 12:1 and Matt. 11:25 tell us. It is the attitude of utter devotion, entire consecration, absolute surrender and full assurance of faith. "The world has yet to see what God can do with a man, who will never tell Him no, but will always be at God's disposal. That is what is meant by a heart perfect toward Him. "The man after God's

own heart" is one "who will do all His will", Acts 13:22.

Sometimes we call it having no will of our own. More accurately it would be stated, as always having the Will of God, or conforming our will to His Word. It is indicated in the words of Saul of Tarsus, "Lord what wilt thou have me to do?"; in the words of Elijah, "The Lord God, before whom I stand, whose I am and whom I serve"; we read of "Paul, the bond-servant of Jesus Christ".

But besides this condition of a surrender will, there follow hard upon it a second condition of heart, that is just as vitally necessary on the positive side as this is on the negative side. It is "the full assurance of faith". Without faith it is impossible to please God, to come unto Him or to obtain any blessing. Let him ask in faith, let not the double-minded man who doubts, "think that he shall receive anything from the Lord".

"He that believeth on me, the works that I do shall he do also", John 14:12. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water", John 7:38. Trust and obey or one might sum it up, active faith and true humility. Again one might say, so long as there is any thing between you and God, the experiences of the higher spiritual life are impossible. There must be first perfect reconciliation, before

there can be full and free fellowship with God, just as with men.

Sins of commission and sins of omission must be confessed, forgiven, abandoned. Is there a controversy between your soul and God? It must be settled. If there is any guilt, any reserve, any doubt, any misgiving, you cannot get spiritual life. He that covereth his sins shall not prosper. If I regard iniquity in my heart, the Lord will not hear my prayer. There must be the peace of God, a clear conscience, a pure heart, the full assurance of faith.

Give up and renounce every known sin in your heart and life. Give up and put away all doubtful things. Do everything that is clearly your duty to do. Vow to do all the Will of God, as fast as He shows it to you. Pray as your prayer, Psa. 86:11 and 119:33-37.

2. Renewing the mind. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God", Rom. 12:2. "Be ye transformed" is passive voice; we cannot transform ourselves into the new life, somebody else does that; but our part is to renew our minds. If we do that, we will be transformed or changed, into the image and likeness of Jesus; by the Spirit of the Lord, from one degree of glory to another, 2 Cor. 3:18. It is he then, that does

the transforming and he wishes, yea yearns to transform us all. But He can work only, while we keep beholding as in a mirror the glory of the Lord, only while we keep renewing our minds.

Religious meditation is a valuable means of Spiritual life. Bible study is the first and most vital element in religious meditation. "Blessed is the man. . . But his delight is in the law of the Lord; and in his law doth he meditate day and night", Psa. 1:1-2. All who make a success of the spiritual life are great feeders upon the Word. It is not possible to live right without this daily food. It is the greatest of all secrets of spiritual success and spiritual power. "Sanctify them through thy truth; thy word is truth", John 17:17. It is in and by the means of the truth, that we are sanctified by the Holy Spirit.. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed", John 8:31.

Every day you must have a little quiet time kept sacred for meditation upon the Word. All through the day you must test your work and solve your problems in the light of His Word. Bible study discovers the general principles or doctrines. Bible meditation connects and applies these principles to the circumstances and details of everyday living. Bible study lights the lamp, Bible meditation

turns its white light upon the next step in your pathway. Study searches out the truth, meditation considers conduct, study concerns itself with doctrine, meditation with life; study discovers the theory, meditation reduces it to practice. Bible study is not enough: you must meditate on, muse, brood over the net results of your study, until within your heart new and nobler conduct is born within your soul.

The climax of Bible study is to think out the application of the doctrine or principle to our practical everyday lives. When we see it influencing our own lives, to conform our wills to the Word of God, to choose to do it and work it out by actually doing what it says.

A second means of religious meditation or renewing the mind is religious services, preaching, public worship, prayer meeting, Sunday school, etc. Settle it in your mind that you cannot afford to miss a means of grace, unless you are providentially detained. But if He assigns you a line and weary task, where you are by His will deprived of these ordinary means of grace and the post of duty will ever be the place of blessing. But unless it is His hand that keeps you away, your soul will be famished. It is amazing how lightly many people, even some who count themselves consecrated, will stay away from the house of God.

A great avenue of spiritual refreshing is by association with the spiritually minded. Neglect not the assembling of yourselves together. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name", Mal. 3:16. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them", Matt. 18:19-20. Associate much with the spiritually minded, work with them, talk with them of the things of God, pray with them.

Another exceedingly great aid to Religious-meditation and renewing the mind is, the judicious and continued reading of the right kind and quality of religious book. Even with all the other helps of Bible study, religious services, helpful association, it is still necessary for the writer of these lines to keep up continuously the reading of good devotional books. There is seldom a month that I do not read such volume. Books on prayer, on the Holy Spirit, on missions, on surrender, on faith, on obedience, on consecration, etc. Some of the many books worth our meditation: The christian's secret of a happy life,

Quiet talks on power, With Christ
in the school of prayer, The ministry
of intercession. The secret of guid-
ance, The inner chamber and the
inner life, and When thou hast shut
thy door.

Finally let me entreat you that
in the renewing of your mind, there
be time for simply "waiting upon
God". In your quiet hour, in the in-
ner chamber, when you have shut
the door, when you are alone with
God; wait there in His presence,
listening for His still small voice
amid a haloed stillness of meditation.

Yes, we must find time for Bible
study, for Bible meditation, for read-
ing, for conversation, for singing,
for prayer; but do not fail to win
the habit of sometimes simply wait-
ing upon God, to hear what He has
to say.

To be continued

THE BOOK OF GOD

I like to read the book of God
The Bible is its name;
It tells us that to save our souls
Our loving Saviour came.

It comforts me when I am sad,
It shows me how to live;
It teaches me to livingly
My help to others give.

It is God's own sweet voice of
love,
Through written down with ink;
And when I read it, to my heart
It is as food and drink.

Sel. by Shella Stump

BEWARE OF BITTERNESS

Religious controversy cannot be
avoided. The Lord Jesus Christ and
the apostles had to face it; it
troubled the early church; Calvin,
Zwingli, Luther, John and Charles
Wesley, Whitefield, Spurgeon, and
many other great leaders were in-
volved in it, and we cannot hope to
escape it. But we need to be on our
guard, "lest any root of bitterness
springing up trouble you, and there-
by many be defiled", (Heb. 12:15).

Perhaps one of the worst ex-
amples in church history of what
religious controversy may lead to
is given in Merle d' Aubigne's
"History of the Reformation." The
incident described occurred at the
time of the great debate between
Martin Luther and Dr. Eck, at
Leipzig in June, 1519. "Several
doctors of the two parties," records
d' Aubigne, "had lodgings during
the disputation in the house of the
printer Herbipolis. They became so
outrageous that their host was com-
pelled to station a police officer
armed with a halberd at the head
of the table with orders to
prevent the guests from coming to
blows. One day Baumgartner, an
indulgence merchant, quarreled with
a gentleman, a friend of Luther's,
and gave way to such a violent fit
of anger that he expired. 'I was one
of those who carried him to his
grave,' said Froschel, who relates
the circumstance. In this manner

did the general ferment in men's minds display itself. Then, as in our own times, the speeches in the pulpits found an echo in the drawing room and in the streets."

Someone may say, This is exceptional and doesn't happen in our day, and one may heartily agree and express the fervent hope that it never will. But it is a striking object lesson not easily forgotten. It is possible, by the grace of God, to carry on discussions of disputed points in Christian doctrine on a high plane, seeking earnestly to guard against personal animosity. In this connection we need especially to remember Paul's exhortation: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you", Eph. 4:30-32. —Editorial in the "Sunday School Times."

TO THE DISCOURAGED

There's an ear that's ever open,
To your weakest, faintest cry:
There's an eye that's ever watching

When the shadows hover nigh.
There's a love that never falters
There's a heart that always cares:
There's an arm to ever shield you.

From the thorns and from the
snares.

There's a Pow'r that's ever ready
To dispel your doubt and fear;
There's a voice that's ever willing
Just to comfort and to cheer.
There's a sympathy that's greater
Than the measure of the mind;
There's a fellowship that's sweeter
Than all worldly joys combined.

Yes, there's One who walks beside
you
Through the dark and gloomy
spheres;
Through the blackness of the mid-
night.
Through the seemingly fruitless
years.
You've a Friend who understands
you
And protects you all the way
And whose constant love will keep
you,
Hour by hour and day by day.

He knows your utter loneliness;
He sees your tear-dimmed eyes;
He knows something of the heart-
aches,
That so often cloud your skies:
And His heart is touched and
tender.
So my friend do not despair
But take comfort in the knowledge
That your Saviour knows and
cares.

—Florine Howell.
Sel. by Ruth M. Snyder.

GIVING IN RETURN

As we take from God His blessings
Air and sunshine, rain and food,
Health and strength, and grace to
keep us

From the low and vile and lewd—
In return, we should be giving

Back to Him our best in praise;
Yes, our best in time and service,
As we journey through life's days.

For the kindness of our neighbors,
For the prayers the Christians
breathe,

For the love that loved ones give us,
And the blessedness they wreath
Round about our hearts and spirits,
And our lives on earth's brief
shore,

We should in return be giving
Back to them as much, and more.

Giving back our best is blessed—
And for this we all should plan,
When it's rendered full and freely

To our Lord and fellowman;
For we know that in so living
Life is never, never vain,

In that heaven now awaiting,
Which shall be eternal gain.

Sel. Ruth Snyder

THE INFLUENCE OF EVIL THOUGHTS

It has been noted that borers that eat the stoutest timbers, and marine worms that bore the rocks, are extremely soft and delicate. Yet in time they absolutely destroy the hard wood and stones. So, if we

do not watch, and, with the help of God, destroy those evil thoughts and habits which appear so negligible, then they, like the borer, will leave nothing but the shell of our spiritual life.—Sadhu Sundar Singh.

He that is mastered by Christ is the Master of every circumstance.

Are these critical days having a sobering influence on your life? Do you not feel that a civilization so near the abyss demands that you live close to Christ? The Old-time moral standards have been set aside, society has become corrupt at the very core and the only rebuke to the gross sin of our age is holy living.

This should concern each and every child of God.

May we strive to live a more Holy life.

Sel. - by Jeanette Poorman

GROW IN GRACE

"There remaineth yet very much land to be possessed", Josh. 13:1. The church has not entered into all the fullness of God's precious promises. She has not entered into her full inheritance of holiness, but has been content to look upon a life of sanctity and devotedness, as an exceptional exhibition of individual temperament, rather than the duty and privilege of every child of God.

She has not entered into her inheritance of faith. A life of re-

markable answers to prayer, is regarded as a sort of peculiar calling, of some individual of exalted piety. She has not entered into her inheritance of love and unity, but has been rent with strifes, divisions, jealousies and controversies. She has failed to enter into her full inheritance of supernatural power. The gifts of Pentecost have never been recalled, but have only been imperfectly claimed and natural talent, humans learning and worldly influence have only been their weak and insufficient substitutes. Let us go in and possess the Land.

Sel. by Sister Jeannette Poorman.

— — — — —
If Christ were upon earth today, would He spend His time listening to radio, or watching TV?
— — — — —

SUNDAY SCHOOL LESSONS FOR FEBRUARY 1960

PRIMARY LESSONS

Feb. 7-Jesus, Kind To A Foreign Woman. John 4:5-26; 39-42.

Feb. 14-Jesus Healing A Deaf and Dumb Man. Mark 7:31-37; Matt. 15:29-31.

Feb. 21- REVIEW) Our Duty Toward Others. Luke 6:27-38.

Feb. 28-Jesus Stilling The Storm. Mark 4:35-41; Luke 8:22-25.

ADULT LESSONS

Feb. 7-Joy In Affliction Through The Prince of Peace. Isa. 9:1-21.

1-What is the light?

2-How do we compare the Old Testament people's joy, in looking

forward to Christ's coming as a babe, to our joy in looking to Christ's second coming?

3-How should this joy be manifested among Christians?

4-Can we illustrate or prove that the Lord stretches out His hand to help even at the time He punishes for sin?

5-How does wickedness burn?

Feb. 14-Coming of The Righteous Judge. Isa. 11:1-16.

1-Would it be good for us to possess the characteristics describing the Righteous Judge?

2-What inspiration should a Christian receive if he really comprehended the difference, between living under present government and under the reign of the Christ as described by Isaiah?

3-Is the prophecy in verses 6-8 to be taken literally?

4-What shall be the relation of the Jews to this coming reign of the Righteous Judge?

5-How is the remnant of Israel to be recovered?

Feb. 21-The Precious Corner Stone? Isa. 28:1-29.

1-Is there any danger that we might consider ourselves as Corner Stones in the Church?

2-When is the corner stone laid in Zion? When in the Christian Church, or are they the same?

3-What was the precious Corner Stone to suggest to the Jews, as the verse relates itself to verses 15 and 17?

4-What does it mean when it says, "He that believeth shall not make haste."

5-What can we today learn from the discretion of the plowman?

Feb. 28-Israel's Folly of Trusting in Egypt. Isa. 30:1-33.

1-What is the meaning of the words in the 7th verse, "Their strength is to sit still? See also verse 15.

2-Is there danger today of people doing as Israel in verse 10? What is the remedy?

3-What are some steps that led Israel to be blinded to God's power and look to Egypt for protection?

4-Which of Israel's follies mentioned in this lesson, is very popular in most of the churches today, and with what results?

5-Should Israel's folly of misplacing their trust be a lesson to us as individuals?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FEB. 1960

KNOWLEDGE

Memory verse, Prov. 23: 23, "Buy the truth, and sell it not: also wisdom, and instruction, and understanding."

Mon. 1- Prov. 3:5-20.

Tues. 2- Eccl. 1.

Wed. 3- Rom. 10:1-13.

Thurs. 4- Micah 4:6-13.

Fri. 5- Jno. 8:31-47.

Sat. 6- Eph. 4:17-32.

Memory verse, Nahum 1:7, "The Lord is good, a strong hold

in the day of trouble; and he knoweth them that trust in him."

Sun. 7- Gen. 3.

Mon. 8- I Cor. 8.

Tues. 9- Prov. 2.

Wed. 10 - Job 19.

Thurs. 11- Jno. 7:14-31.

Fri. 12- Hosea 6.

Sat. 13- II Pet. 2:9-22.

Memory verse, Jno. 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Sun. 14- II Tim. 2: 7-26.

Mon. 15 - Jno. 10:1-18.

Tues. 16- Isa. 40:12-31.

Wed. 17- II Cor. 5.

Thurs. 18- Jno. 17.

Fri. 19- Jer. 9: 12-26.

Sat. 20- Jno. 3:22-36.

Memory verse. Prov. 3:13, "Happy is the man that findeth wisdom, and the man that getteth understanding."

Sun. 21- Rom. 8:31-39.

Mon. 22- Jno. 16:1-20

Tues. 23- II Pet. 1: 10-21.

Wed. 24- Dan. 2:20-35.

Thurs. 25- I Chron. 28: 1-10.

Fri. 26- Jer. 4:14-31.

Sat. 27- Nahum 1.

Memory verse, Prov. 15:14, "The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness."

Sun. 28- Isa. 59:1-15.

Mon. 29- Eccl. 12.

BIBLE MONITOR

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

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Available Dunkard Brethren printed material, page 9.

WHAT GOSPEL DO WE OBSERVE?

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ", Gal. 1:9-10. Paul is again warning those who would follow Christ, in this general epistle, to be careful what Gospel they are receiving. He even goes so far in his warning, as to pronounce a curse, a sentence of destruction, a separation from the Church, upon whoever shall preach any other Gospel.

This is a warning which comes very close to each of us, in this day and age. Christ, the Son of God, came upon this earth and took upon Him the likeness of human flesh, in order that He might show and teach men the ordinances and teachings of Almighty God. He came upon this earth and dwelt among the sorrows and sufferings of men, that He might help men and enable them to properly serve their Creator. It is nothing short of miraculous that His teachings and examples should be preserved, through these many years and mighty changes of men, nations and times, that those who wish might still have the unadulterated teachings of our Saviour.

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him", 1 Cor. 8:5-6. We find this true even in this enlightened age, that there are many called god over the earth and therefore many gospels from

these many gods. Notice, but to us, who serve the true God; there is but one God, the Creator of all things and also one Lord, Jesus Christ whose we are and Whom we serve. If so, how can there be more than one Gospel. Almighty God is not divided, there is no schism in His kingdom, we are all one in Christ Jesus and therefore must observe One Gospel. Sad to say we find many Gospels today and worse than that, many different interpretations and regulations all claiming to strictly follow the true Gospel of Christ.

Is it any wonder that Paul saw fit to warn against just such a condition and even to pronounce a curse upon those who practiced different gospels? Why should such different practices be? Paul warns us "do I now persuade men or do I seek to please men". God is our creator and the rewarder of them that diligently seek Him, why should we be concerned about pleasing men? History repeats itself over and over, of the instability and uncertainty of men, then why should we fear men? Paul definitely warns us "If I yet pleased men, I should not be the servant of Christ". As Christ's followers, do we realize the danger of serving men rather than God? Let us meditate a moment, Whom do we fear most?

How are we to know whether what we hear, is another Gospel or not? Must we not first know, at

least the fundamental instructions, contained in Christ's Gospel? How much effort and time are we willing to offer, that we may know the true Gospel? How much time do we have to read God's New Testament? How much time do we have to meditate upon it? How much effort will be put forth to go to hear His Word explained? Can we fully know and enjoy the reality of any doctrine, unless we faithfully practice it? God's eternal teachings will never be fully understood or enjoyed, other than by the sincere and continual observance of them. May we conclude with Christ's own warning, "And he said unto them, Take heed what ye hear: with what measure ye meet, it shall be measured to you: and unto you that hear shall more be given", Mark 4:24.

HARMONY AND DISCORD

In our prayer's for the Church, we often hear the petition, to Almighty God, that He will help us, that peace and harmony may prevail. This is well, it is right, for how can Christ dwell where there is discord, enmity and strife? Let us look at the meaning of these words, harmony and discord, then let us go to God's Word and see how harmony is needful and how that discord must be done away.

The word harmony means: "a fitting or joining together" "agreement". To be in "concord or agreement in sentiments, views, inter-

ests or manners. In other words it means to be in peace, unity and friendship, and in order to have harmony prevail, there must be a just adaptation of parts to each other. This is true in any system or combination of things intended to form a connected whole.

For example we turn to Paul's second letter to the Corinthian brethren. 2 Cor. 6:14-16, "Be ye not (a command) unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Here we learn we must have first harmony with God. There can be no harmony of "righteousness and unrighteousness". There is no neutrality, we are either right or we are wrong. We either stand for God and His Word, or we are on the devils side. There can be no harmony between believers and unbelievers, therefore the child of God must separate himself from evil associations. But someone asks why this must be? We find a very good reason why. Amos 3:3, "Can two walk together, except they be

agreed?" Can one walk with God while out of harmony with His Word? Can two walk together, when one is in harmony and the other out of harmony with that Word?

But say one "We don't all see alike". But why not? Because one is walking in darkness and the other is walking in the light, there is no harmony between the two. Those who reject the light will fall into condemnation. "And this is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Here light and darkness are out of harmony, likewise believers and unbelievers are the same.

"The way of life is above to the wise, that he may depart from hell beneath", Prov. 15:24; Jesus said, Jno. 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me". Again He said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad", Matt. 12:30. We are either at harmony with Christ or we are out of harmony.

To be in discord is to be in disagreement with; want of concord or harmony. To have discord among

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brethren is to have different opinions that are at variance with God's Word. Variance or opposition, which leads to strife. This is applicable, where there are any disagreements, which produce angry passions or disputes. Variance, strife and wrath are all works of the flesh, Gal. 5:21. Hence discord is: "To disagree; to jar; to clash, signifying disagreement, discordance, variance, difference, opposition, dissension, contention, strife, rupture, clashing, etc."

Paul commends the Church at Thessalonica, for their Spiritual Receptivity of the Word of God, in that they were imitators of the churches, who had been persecuted by the discord of the Jews, by their own countrymen. 1 Thess. 2:13-16, "For this cause also thank we

God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

But we as brethren are not under bondage to yield ourselves, to those who live in unrighteousness, those who are in discord. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" If we yield to sinful discord, we must suffer sins penalty. If there be any unfaithfulness, any brother who walks in discord, such an one falls into the hands of the Church for discipline, yet, in brotherly love, he should be forgiven and comforted. Saints have a duty of sympathy to the weak.

2 Cor. 2:5-9, "But if any have caused grief, he hath not grieved

me, but in part: that I may not over charge you all, Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one be swallowed up withcover much sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

If there is discord in the Church, one thing is sure, it is because of someones disobedience, someone is not keeping God's commandments. Obedience is the only thing which will keep us in accord with God. It was so with the children of Israel. Deut. 8:1-3, "All the commandments which I command thee this day shall ye observe to do that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every

word that proceedeth out of the mouth of the Lord doth man live".

There is complete harmony with Christ and His Father also. Matt. 4:4 "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Again Jesus said "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you al ways, even unto the end of the world," Matt. 28:19-20.

Why do we not all see alike? It is not Jesus fault. He prayed earnestly for us. Jno. 17:20-21, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and i in thee, that they also may be one in us: that the world may believe that thou hast sent me". Let us all pray for more unity, and that there be no discord, and that complete harmony might prevail.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kansas.

WATCH THOU IN ALL THINGS

1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity". 1 Thess. 5:6,

"Therefore let us not sleep (be inactive) as do others; but let us watch and be sober (thoughtful and temperate)". 1 Pet. 4:7, "Be ye therefore sober and watch unto prayer. And above all things have fervent charity among yourselves".

2 Tim. 4:3, 5, "For the time will come when they will not endure sound doctrine". They shall turn away their ears from the truth. Who did Paul refer to, no doubt he ment some of his followers, that in the future some would turn away to seducing doctrines. That is the cause that we have so many groups or demoninations today. Some say, This is what we believe. You can believe as you please, but that is not necessarily salvation. It does make a difference what we believe.

This know also, that is the last days perilous times shall come. Men shall be lovers of pleasure more than lovers of God. Having a form of Godliness, but denying the power thereof; from such turn away. Paul gives us good advice and admonition. "But watch thou in all things". Matt. 10:16, "Be ye therefore wise as serpents, and harmless as doves". 1 Thess. 5:21, "Prove all things; hold fast to that which is good".

Mark 14:38, "Watch ye and pray, lest ye enter into temptation". Jesus puts watch prior to prayer. Mark 13:35, 37, "Watch ye therefore; for ye know not when the master of the house cometh. And what

I say unto you I say unto all, watch". Matt. 24: 42, 43, "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up".

There will arise false prophets, which if it were possible, they shall deceive the very elect. And except those days be shortened, there would no flesh be saved; but for the elects sake those days shall be shortened. The word watch meaning: To be on guard, to be alert, to be observative, to keep in view. Jer. 44, Therefore hear ye the word of the Lord, all Judah, Behold I will watch over them.

Watchmen, tell me does the morning of fair Zion's glory dawn? Have the signs that mark his coming, yet upon the pathway shone Watchman see: the light is beaming, brighter still upon the way. Signs through all the earth are gleaming, omens of the coming day.

Are you ready to watch and pray, are you ready to meet the test?

Are you ready for the judgment, it is coming by and by.

God provides a free salvation, you shall reap whatsoever you sow. Christ is coming, are you ready for the judgment?

Christ is coming with the angels
in the air,

Behold I come as a thief, blessed is
he that watcheth.

William N. Kinsley,
Hartville, Ohio.

NEWS ITEMS

1960 GENERAL CONFERENCE

The Lord willing, General Conference will convene, June 4th to 8th, 1960. The first preaching service is to be Saturday afternoon, June 4. The Elders are to meet in Standing Committee at 2 P. M. Saturday afternoon.

Location — Roxbury Holiness Camp, Roxbury, Pa., just south of the town of Roxbury, on State Rt. 433, between Blue Mountain interchange of the Penna. Turnpike and Chambersburg, Pa. The camp is located four miles southwest of the Blue Mountain interchange and thirteen miles north of Chambersburg. From the Blue Mountain interchange take state Rt. 944 south, which intersects with state Rt. 433 at Roxbury. From Chambersburg take U. S. Rt. 11 northeast, for about three miles where Rt. 433 turns to the left. Those coming southeast from Carlisle, take route 533 at Shippensburg, turn right when you intersect Rt. 433.

Mailing Address — General Delivery, Roxbury Holiness Camp, Roxbury, Pa.

Telephone — Shippensburg, Pa. KE 2-2208.

Lodging — We feel ample beds are available at the camp owned dormitories and family group units. Please bring bedding and bed linens. A number of private cabins are also available on the grounds, at a charge of one dollar per double-bed per night.

Trailers—No charge is made for trailers. Electricity is available but there will be no private sewage connection for trailer uses.

Train and Bus accommodations will be announced later.

We feel this camp grounds is compact and well able to care for all our needs, even for twice the number which has ever attended our conferences. It is located along the west side of State Rt. 433, just north of U. S. Fort Leterkenny. We would refer to it as being located in the country, right along this improved highway.

Lodging Committee — George Dorsey, Bx 366, Salisbury, Pa., and Howard J. Surbey, R. 2, Taneytown, Md.

Ord. L. Strayer,
Sec. Comm. of Arrangements.

GRANDVIEW, MO.

The Grandview Dunkard Brethren church met in regular council Dec. 11. After reading of Scripture and prayer, our Elder, Isaac Jarboe, took charge. There was very little unfinished business at this

time. New officers were elected for the coming year.

We are very happy to say that this meeting was the first held in our new church-house. The Lord has been very gracious to us and we can now say it is so near completion. We trust it will be His will that it can be dedicated to Him, the last week of April. Our Lovefeast will also be held at this time. We wish to thank the brethren and sisters, who have contributed toward the building of our church. May the Lord richly bless you for the same.

Come and worship with us whenever you can. We are few in number, so will you pray that the work may progress at this place. Our location is about a mile and a half south of the stop-light on highway 71 in Grandview and two hundredths of a mile west on 140th St. There is a sign at 140th St.

Lola Ruschhaupt, Cor.

NORTH CANTON, OHIO

As we, the Orion congregation, look back over the past year we wonder: where we have come short, what we have not done that we should have done and what we did do or say that we should not have done or said. Our activities at the church have been about the same as usual throughout the year, we have had many spiritual blessings, our spring and fall Lovefeasts and our Evangelistic meeting.

Bro. Hayes Reed of Modesto, Calif. came and held our meetings. He gave us many spiritual and uplifting messages and through his efforts and the direction of the Holy Spirit, two made their decision to accept our Lord and Savior and were baptized. It is encouraging to see the young people start out early in life, to serve our Lord and Master, but it makes the older ones more responsible to set an example to teach and preach the unadulterated Word of God. Sister Reed and children were present over our meetings. We ask God's richest blessings for Bro. Reed and his family in their work for the Master.

The Orion church plans to have the District Meeting of District no. 2 here in April. We are looking forward to meeting many of the Brethren and Sisters at this meeting. Come and help make this meeting, the kind of meeting you would like for it to be.

Bro. Alvin Silknitter, Cor.

GOSHEN, IND.

The Goshen congregation met in quarterly council on Dec. 18, with Bro. Vern Hostetler in charge. Meeting was opened by singing Hymn 394, reading of a portion of Rom. 15 and prayer by Bro. Floyd Swihart.

A letter was granted to Sister Verda Lorenz, who now lives with in the Plevna congregation. Officers

were selected for the New Year. Bro. Paul Reed was chosen as presiding elder. Reports were given by the treasurer of the church, the mission, the ladies aid and the flower fund, which were accepted. Bro. Hostetler closed the meeting.

As we begin a New Year, may we endeavor to love and serve the Master more than in the year just closed, have a greater interest in the church and in one another.

Sister Maurine Carpenter, Cor.

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.
 Last Sat. April—Grandview, Mo.
 First Sun. May—Waynesboro, Pa.
 First Sat. May—Eldorado, Ohio.
 Third Sat. May—Berean, Va.
 Third Sat. May—West Fulton, O.
 Third Sun. May—N. Lancaster, Pa.
 Fourth Sun. May—Shrewsbury, Pa.
 First Sat. Aug—Broadwater Chapel, Md.
 Sat. before 4th Sun. Aug—Swallow Falls, Md.
 First Sun. Sept.—Vienna, Va.
 Third Sat. Sept.—Midway, Ind.
 Last Sun. Sept.—Mt. Dale, Md.
 First Sun. Oct.—Walnut Grove, Md.
 2nd Sun. Oct.—Mechanicsburg, Pa.
 Third Sat. Oct.—Berean, Va.
 Third Sun. Oct.—N. Lancaster, Pa.
 4th Sat. Oct.—Englewood, O.
 Last Sun. Oct.—Bethel, Pa.
 First Sun. Nov.—Shrewsbury, Pa.

PRINTED MATERIAL

The following Dunkard Brethren Publications are available from the Boards as listed:

BIBLE STUDY BOARD

The Bible Outline	\$.45
The Old Testament History	.55
The New Testament History	.60

GENERAL MISSION BOARD

Rites and Ordinances, 90 pages by Alexander Mack .40 ea. \$4 Doz.

FOLLOWING TRACTS ARE FREE

Do You Want Salvation?
 Plain Dressing
 Our Speech
 What Shall I Do With The Commandments of Jesus?
 The Lord's Supper
 Bible Teachings
 The Brethren's Card
 Triune Baptism
 The Service of Feetwashing as a Religious Rite
 The Doctrine of the Prayer Veil

PUBLICATION BOARD

Brethren Hymnal	\$1.35
Church Manual	.30

NO CHARGE

Polity Booklet
 Instruction for Applicants
 Baptismal Certificate Blanks
 Church Letter Blanks
 Credentials Blanks

DIRECTORY INFORMATION

Congregation:

Name and Address	Exchange Number
David F. Ebling, Bx. 28, Bethel, Pa.	Frystown 12R11
Orville Royer, Dallas Center, Ia.	Dallas Center 4288
George Dorsey, Bx. 366, Salisbury, Pa.	Salisbury MO 2-4816
Jacob Gibbel, R. 1, Arcanum, O.	West Manchester OS 8-6856
Ezra Beery, R. 1, Union, Ohio	Englewood TE 6-5530
Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.	Goshen KE 3-3357
Elmer Ruff, R. 1, Bx. 606, Ceres, Calif.	Modesto KE 7-1031
Loyal H. Martin, Pioneer, Ohio	Pioneer 2026
Clarence Surbey, R. 1, Amboy, Ind.	Amboy EX 5-7420
A. G. Fahnestock, R. 4, Lititz, Pa.	Lititz MA 6-2349
Warren Smith, R. 1, McClave, Colo.	Hasty 2231
Ray S. Shank, 216 W. Marble St., Mechanicsburg, Pa.	PO 6-4392
Melvin C. Roesch, R. 2, Mechanicsburg, Pa.	PO 6-7747
Paul L. Morphew, R. 5, Wabash, Ind.	Wabash 1821J
Joshua Rice, R. 3, Frederick, Md.	Frederick MO 3-5030
Roscoe Q. E. Reed, R. 3, Riner, Va.	Christiansburg EV 2-2508
Galen B. Harlacher, 404 Columbia, Dr. Newberg, Ore.	Newberg 1-6401
Paul R. Myers, Bx. 117, Greentown, Ohio	N. Canton HY 9-6080
Newton Jamison, 512 Garfield, Quinter, Kans.	Quinter PL 4-3433
Howard W. Myers, R-3, York, Pa.	York 4-77812
Oscar P. Harman, R. 1, Industry, Ill.	Industry AL4-2933
Zenas L. Mellott, R. 2, Oakland, Md.	Oakland DE 4-4048
Lewis B. Flohr, Bx. 236, Vienna, Va.	Vienna WE 8-6913
Ord. L. Strayer, 101 Mill St. N. E., Vienna, Va.	Vienna WE 8-6965
Howard J. Surbey, R. 2, Taneytown, Md.	Taneytown PL 6-6476
W. H. Demuth, 23 Hillcrest Ave., Waynesboro, Pa.	Waynesboro 365R
Charles Leatherman, R. 1, Wauseon, Ohio	Tedrow 296
Donald Ecker, R. 1, Bx. 560A, Beaumont, Calif.	Beaumont VI 5-2700

Bethel, Pa.—
 Dallas Center, Ia.—
 Broadwater Chapel, Md.—
 Eldorado, O.—
 Englewood, O.—
 Goshen, Ind.—
 Pleasant Home, Cal.—
 Pleasant Ridge, O.—
 Plevna, Ind.—
 Lititz, Pa.—
 McClave, Colo.—
 Mechanicsburg, Pa.—
 Midway, Ind.—
 Mountandale, Md.—
 Mt. Jackson, Va.—
 Newberg, Ore.—
 Orion, Ohio—
 Quinter, Kans.—
 Shrewsbury, Pa.—
 South Fulton, Ill.—
 Swallow Falls, Md.—
 Vienna, Va.—
 Walnut Grove, Md.—
 Waynesboro, Pa.—
 West Fulton, Ohio—
 Winter Haven, Calif.—

MINISTERIAL LIST

- Bashor W. E.,
 Bx. 826, Turlock, Calif., E.
 Bowman, T. I.,
 Port Republic, Va., E.
 Blocher, Paul D.,
 R. 1, Union, O., M.
 Broadwater, Jonas,
 Swanton, Md., E.
 Bruebaker, David,
 R. 1, Bx. 250, Beaumont, Calif, M.
 Byfield, Paul,
 Bx. 116, Cuba, N. Mexico, M.
 Carpenter, Wm.,
 Petersburg, Mich., M.
 Dayhoff, Guy W.,
 R. 1, Taneytown, Md., M.
 Demuth, W. H.,
 23 Hillcrest Ave.,
 Waynesboro, Pa., E.
 Dickey, Howard,
 Bx. 23, Deer Creek, Ill., E.
 Dorsey, George,
 Box 366, Salisbury, Pa., E.
 Ebling, David,
 Bx. 28, Bethel, Pa., E.
 Ecker, Donald R.,
 R. 1, Bx. 560A, Beaumont, Cal., M.
 Fahnstock, A. G.,
 R. 4, Lititz, Pa., E.
 Flora, Joseph E.,
 Dallas Center, Ia., M.
 Flory, Elden,
 603 State St., Hart, Mich., M.
 Flory, Harley,
 R. 4, Defiance, Ohio, M.
 Flohr, L. B.,
 Bx. 236, Vienna, Va., E.
- Gunderman, H. M.,
 R. 2, Goshen, Ind., E.
 Haldeman, Millard S.,
 Quinter, Kans., E.
 Harlacher, Galen,
 404 Columbia Dr., Newberg, Ore, E.
 Harman, Oscar Price,
 R. 1, Industry, Ill., M.
 Harris, Otto,
 Antioch, W. Va., E.
 Hostetler, Vern,
 R. 3, Montpelier, Ohio, E.
 Jamison, Dale E.,
 Quinter, Kans., E.
 Jamison, O. T.,
 Quinter, Kans., E.
 Jarboe, H. I.,
 Bx. 604, Grandview, Mo., E.
 Johnson, H. Edward,
 R. 5, Wauseon, Ohio, E.
 Kegerreis, James,
 Floria, Pa., E.
 Keller, A. B.,
 R. 1, Lebanon, Pa., E.
 Keeney, Laverne,
 R. 4, Lititz, Pa., M.
 Klepinger, Benjamin S.,
 R. 2, Brookville, Ohio, E.
 Koonen, Emmanuel,
 1941 Orville Rd., Hatfield, Pa., E.
 Leatherman, Charles,
 R. 1, Wauseon, Ohio, M.
 Mallow, Owen,
 Clearville, Pa., E.
 Matthews, Robert,
 Palmyra, Pa., M.
 Mellott, Homer,
 440 Maple Ave., W., Vienna, Va. M.
 Mellott, Z. L.,
 Oakland, Md., E.

Miller, Clyde J., 437½ E. Wilson St., Bryan, O., E.	Schultz, Clyde, 223 S. Minerat, Turlock, Calif., E.
Myers, Howard E., R. 3, York, Pa., M.	Senften, Lester, 9730 Middlebranch Rd., NE. North Canton 20, O., M.
Myers, Paul R., Bx. 117, Greentown, Ohio, E.	Shaffer, Frank O., R. 3, Greencastle, Pa., M.
Ness, Jacob C., R. 2, York, Pa., M.	Shank, Ray S., 216 W. Marble St., Mechanicsburg, Pa., E.
Parker, Herbert, R. 3, Troy, Ohio, E.	Shelley, Emmert, R. 3, Bx. 38, Mercersburg, Pa., E.
Pease, Walter C., Quinter, Kans., M.	Shumake, L. A., Louisa, Va., M.
Reed, D. Paul, New Paris, Ind., E.	Skiles, Daniel C., P. O. Bx. 116, Cuba, N Mexico, M.
Reed, Hays, 1433 Overholtzer Dr., Modesto Calif., E.	Skiles, David L., R. 1, Converse, Ind., M.
Reed, Ray, R. 1, Dallas Center, Ia., M.	Smith, Warren C., McClave, Colo., M.
Reed, R. Q. E., R. 3, Riner, Va., E.	St. John, Dean, R. 1, Bryan, Ohio, M.
Reed, W. S., Dallas Center, Ia., E.	Strayer, Earl Waldo, 544 Warwick Ave., Fairfax, Va., M.
Reinhold, Benjamin, R. 1, Mt. Joy, Pa., E.	Strayer, Ord, 101 Mill St., NE, Vienna, Va. E.
Replogle, George E., R. 1, West Milton, Ohio, E.	Surbey, Clarence, R. 1, Amboy, Ind., M.
Rice, Joshua, R. 3, Frederick, Md., E.	Surbey, Howard J., Rr. 2, Taneytown, Md., E.
Robbins, J. P., Bx. 34, Potsdam, Ohio, E.	Swallow, James F., 6560 Sonoma Mt. Rd., Santa Rosa, Calif., E.
Roesch, Melvin C., R. 2, Mechanicsburg, Pa., E.	Swihart, Floyd T., 1903 W. Clinton St., Goshen, Ind., E.
Root, Wm., 1612 Morphy, Great Bend, Kans., E.	Swihart, Roy J., R. 2, Goshen, Ind., E.
Royer, Orville, Dallas Center, Ia., E.	Taylor, Addison, R. 1, Buffalo Mills, Pa., E.
Rush, Harley, Amboy, Ind., M.	Withers, E. L., Newberg, Ore., E.

Weaver, Paul C.,
 R. 1, Bethel, Pa., M.
 Wertz, Emery,
 McClave, Colo., M.

DUNKARD BRETHREN DEACONS

Armstrong, Ellis
 Beck, Aaron
 Beeman, Edward
 Beeman, Oscar
 Beery, Ezra
 Beery, William
 Bird, Walter
 Brubaker, Earl
 Burtner, Clair
 Carpenter, John
 Carroll, L. B.
 Clepper, Joe
 Diehl, Forrest
 Eberly, Marvin
 Fiant, J. Elmer
 Flory, Claude L.
 Gehr, Clarence
 Gilpin, Joseph
 Halderman, John
 Heisey, Ora
 Hicks, Malvern
 Holl, Leroy
 Jamison, Herman
 Jamison, Newton
 Kendall, Earl
 Kessler, S. R.
 King, Norman
 Kintner, Chas.
 Kreiner, Lowell
 Lantz, Albert
 Leatherman, Thomas
 Leatherman, Virgil
 Lilly, Jesse

Longnecker, Geo.
 Lorenz, Geo.
 Lorenz, Pete
 Marks, Charles
 Martin, George
 Miller, Levi H.
 Moser, E. L.
 Moss, Edson
 Moss, Paul
 Myers, Marion
 Myers, Paul B.
 Myers, W. E.
 O'Brien, Edw.
 Parker, Robert
 Pletcher, Albert
 Priser, Wesley
 Reed, Carl E.
 Reed, Harold W.
 Reed, Kyle
 Reed, Leonard
 Reed, Nelson R.
 Rice, J. Roy
 Rice, Lawrence
 Rice, Pierce
 Royer, Nathan
 Ruff, Elmer
 Ruff, Harvey
 Rupp, Denver
 Ruschaupt, John
 Senften, Charles
 Shaeffer, Foster
 Silkknitter, Alvin
 Silkknitter, Otis
 Sines, Virgil
 Snyder, Dwight
 Stauffer, Edwin
 Stump, Delma
 St. John, Clifford
 St. John, Samuel W.
 Surbey, Frank

Surbey, Lawrence
 Sweitzer, Charles
 Sweitzer, Harry
 Throne, George
 Throne, Harvey
 Van Dyke, Harry
 Wallace, John E.
 Welch, Chester
 Wertz, J. L.
 Wertz, R. J.
 Whitmore, Kenneth
 Williams, John
 Wisler, John
 Withers, D. H.
 Wolfe, Verling
 Wyatt, Boyd

LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House. located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and New-manstown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Ward's Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork, Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center, Three blocks west and one block north of the Post Office.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, IND.

Take U. S. highway 33 or Indiana highway 15 to Goshen, turn west at Police booth, go 3 blocks beyond bridge, turn north one block, turn west on Clifton Street, turn north and the church is located on east side of road, not far from turn.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then ¼ mile west.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by

Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

MIDWAY, IND.

An old red brick school-house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Court-house, which is located near the center of Peru, Ind.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions.

PLEASANT RIDGE, OHIO.

Located in Williams County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Rt. 18 and Rt. 22 pass east and west through Converse, route 513 passes north and south through

Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna.

NEWBERG, ORE.

In Newberg, at 501 North Main St., at the corner of Franklin St.

ORION, OHIO

Located in northeastern Ohio; on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south over the railroad bridge and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is

on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

VIENNA, VA.

Located at 115 Pleasant St., Vienna, Va., just north of highway #123.

WALNUT GROVE, MD.

About midway between Frederick, Md. and Hanover, Pa.; one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the

Scriptures and should not be indulged in as it causes complaint and interference with the Spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.

- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements, that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.
- E. Talking or circulating of what

was done in council, either to members who were not present or to outsiders, is irregular and un-christian and should not be indulged in.

MY SINCERE WISH

I would like to go back o'er life's pathway,
And trace every footstep I've trod,
And remove the rough spots where I stumbled,
Erase every footprint and clod.

I would like to go back o'er life's journey,
And call back each harsh word I've said,
Recall every wrong deed or action
Causing sorrow or tears to be shed.

I would add many words left unspoken,
And retrace many words idly said,
And heal every heart, bruised or broken
By replacing kind words in their stead.

Then, when at the end of life's journey,
I am asked my past story to tell,
There'd be no rough spots on my pathway,
No trace where I stumbled or fell.

(If I shall not have these privileges
I shall carefully look ahead,
Guiding my words, my deeds and my actions

That no greater errors be added to my record.)

Sel. by Shella Stump.

MISSIONS

Clearville, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 20.

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Study the Bible and know the truth. It is oftentimes misleading to take other peoples words for granted.

WHATEVER A MAN SOWETH

In the book of Genesis we read of Jacob, who robbed his brother Esau, of the blessing from their father Isaac. This he did by using the skin of a goat. In a later chapter in the same book we read, that Jacob himself was cheated by his children. In the blood of a goat they dipped Joseph's coat of many colors and made their father believe, that Joseph had been killed by some wild animal. Jacob cried bitterly.

This is an illustration of the old truth of the Word of God, "Whatsoever a man soweth, that shall he also reap". Jacob deceived his father and in turn his children deceived him also. Jacob's sin came back to plague him.

This is a moral law that many people do not seem to realize exists. They seem to think that they can get by, but whether this sin ever comes out or not, the one who sins always remembers and suffers. The wages of sin is death, sooner or later. Sel. by Wilbur Uplinger

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard

or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

THE MEANING AND CONSISTENT PRACTICE OF THE PRAYER VEILING

In first Corinthinans, God through the apostle Paul has given directions which formulate practices for the christian church. He lays the foundation for his instructions by magnifying the cross of Christ. Thus this great epistle begins with Christ crucified and closes with the resurrection as the proof of all truth. Paul declares that his preaching is by the demonstration of the Spirit and of power. It is not expected that the natural person can understand the real meaning of these instructions. In the beginning of the epistle he stated that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can be known them, because they are spiritually discerned". My message is not an argument but a declaration of the reason, why this portion of God's Word should be practiced. We appeal to all the spiritually minded to think with us. It appears that the apostle had previously given instructions and directions relative to matters mentioned here. He undoubtedly prescribed everything necessary to be

observed during christian worship and gave instructions concerning that which pertains to the devotional life. But while some obeyed, others did not and divisions were the result. When some raise the question of his authority to give teaching on divine order and practice, he replied in that great topic. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord", 1 Cor. 14:37. Therefore first, let it be acknowledged that 1 Cor. 11:2-16 is meant to be observed by the christians.

I prefer to refer to the veiling as a devotional covering or veiling, rather than a prayer veiling, since it is for two distinct services. Some have commented that it was only a prevailing custom, which as christians they should continue for the time being, to observe. I do not feel that our subject is that far out of date. What is stated here is a command of the Bible. It is a christian form of order. It is an ordinance for all that are "sanctified in Christ Jesus, called to be saints" and for all that "call upon the name of Jesus Christ our Lord". From the history of the church we learn that, the devotional covering was recognized as an ordinance and belonged to christians order and practice.

Historically many other christian groups, than the present "plain people" such as: Catholic, Anglican,

Reformed, Lutheran and Methodist, practiced the ordinance of the devotional covering. It is only in recent times that women have begun to worship with the head uncovered. I remember about thirty-five years ago, when I was looking for some strayed cattle on our western range, I stopped at a ranch home on the Red Deer River for my dinner. I was late for the regular meal, but a grand-mother in the home prepared something for me to eat. I felt very much at home, for this grandmother wore a devotional covering like the one my grandmother had worn. This aged sister could speak very little English, but I learned from her that she was a Norwegian Lutheran and that it was practiced by them in her day.

In fact it was practiced for 1900 years by the New Testament church. Only during the last one hundred years is it being discarded. Only a few years ago the Anglican Church passed a resolution permitting women to come to church bareheaded. It is quite evident that it is losing its place among christian churches. As a church we have a great responsibility to maintain this testimony.

The meaning of the devotional covering. I wish to present this subject under the following outline: First, as an ordinance it is meant to preserve a New Testament principle. Second, as an ordinance it

has a spiritual meaning. Third, as an ordinance it has a moral meaning. Fourth, as an ordinance it has a symbolical meaning.

Part one. Note 1 Cor. 11:2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you". Paul praised the Corinthian Church for keeping the ordinances or traditions, which means "something received". 1 Cor. 11:23 Paul declares, "For I have received of the Lord that which also I delivered unto you". In many other matters they were faithful, but in this one they needed correction. As in all provisions or aids to spiritual growth, obedience is the underlying principle. Verse 3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God". Here is stated clearly the spiritual and orderly relation between God and Christ and the christian man and christian woman. Here is a truth that Christ would have every christian know, the divine order of authority.

Where a doctrine or principle is not put into practice and propagated it will soon be lost. The instructions here given are intended for the renewed heart. It is the choice of the yielded heart to be in obedience to God. One of the questions that is often asked on this subject is, "Can't I be saved if I do not wear the devotional cover-

ing? "The Gospel is clear regarding salvation. It is by grace through faith that we are saved. It is a free gift. It is never earned or merited. This is not a matter of getting salvation, since salvation is the gift of Christ. It is for us on this side of the cross. This chapter deals with headship. It is a matter of authority. As an ordinance it is meant to preserve the New Testament principle. "And hath put all things under his feet, and gave him to be the head over all things to the church", Eph.1:22. Divine order in the church is God, Christ, man, woman.

This is a statement which deals with a matter of honor and dishonor to constituted authority. "Every man praying or prophesying, having his head covered, dishonoureth his head", v. 4. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head". V. 5. "He that honoureth not the Son honoureth not the Father", John 5:23. The same principle can be applied here. The man that dishonors Christ, dishonors God. The woman that honors not the man, according to God's order also dishonors Christ. The question is not, "Can't I be saved?" but, "Can a saved woman dishonor her head, Christ?" Can any christian woman be happy and have peace and assurance, who knowingly disobeys and dishonors Christ?

A young woman recently gave

this testimony, "Peace and satisfaction filled my heart when I began to wear my devotional covering, because I knew I was doing the Lord's will". Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me", John 14:21. What a challenge this is to those who know and have this command. I wish that all could have the testimony of another sister who said, "As a christian it gives me joy to obey God's Word".

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered", V.6. This verse certainly shows that a special covering or veil is meant; for if the woman will not be veiled let her also be shorn. The word "also" proves that he is speaking of a covering other than the hair. The hair is a matter of nature, but the veiling is a matter of obedience, which proves it to be a christian practice.

V.7 Gives the basic reason for this order. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man". Man in the beginning was created in the image of God. To him was given dominion or authority over creation. In the fall, he surrendered his authority to Satan. He thus became a slave to sin. But in the church, having been redeemed by the blood of Christ, man re-

sumes his original position of authority. He is a "new man, which after God is created in righteousness and true holiness". He represents the glory of God in the redemption. His authority, his head is Christ. Woman in her place is the glory of man in redemption. Her authority is found in man. This does not mean that women is inferior to man; rather she is the glory of man. She is no more inferior to man than Christ is inferior to God. But just as Christ had the power to manifest the glory of God, so woman has the power to manifest the glory of man. She was created as man's helper.

"For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man", V.8-9. Man was given the responsibility of authority. He is to give special consideration to the woman and is called upon to promote her interest, while she is to reverence the man and seek to promote his interests. "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God", V.11-12. All lines of authority run back to God. This shows that they have an obligation to each other. Each one has his place and can do the best in the home, in the church and in society

when God's order is recognized. The discarding of the veil indicates that the woman is bidding for man's place. Her refusal shows her dissatisfaction with God's creation and throws discord into God's order. Surely it is the earnest desire of every true believer to worship God acceptably and in accordance with God's provision and God's command. Keeping this ordinance shows our respect for the principle of authority, our regard for God's order and love for Christ and the church.

Part two. As an ordinance it has a Spiritual meaning. While we may not be able to understand all the spiritual implications, it is safe to say that it is an act of faith. "For whatsoever is not of faith is sin". The one who truly believes is willing to take God at His Word and act accordingly. The devotional covering should be worn out of conviction and faith in God's Word, and not merely as a church order, or it will lose its spiritual power and significance. Man however, is held responsible for the maintenance of this ordinance. My prayer is that there will be a spiritual awakening among all Christians in this matter.

Among the Jews it was not only a custom but a tradition, which demanded that both men and women be covered. Paul without doubt refers to the Jewish practice among women, which was to be maintained. But he also seems to deal with this

as a deep spiritual truth. V.4, makes it clear that the command is for the man, as well as the woman. This side is sometimes overlooked. Here is a teaching that was hostile to the canon of the Jews. For they would not suffer a man to pray unless he was veiled or covered. The reason was that he should veil himself to show, that he is ashamed before God and unworthy with bare head and open face to behold Him. Even to this day the Jew requires a man to have his head covered in public worship. Therefore as an ordinance it affects men as well as women and has a deep spiritual meaning.

It may be that a former teaching to Jewish men on this point caused the women to also discard their veil, but in this chapter Paul makes the order clear and gives the reason for its practice. In the Old Testament the priest always wore his linen bonnet and miter in his ministry before God. No woman was permitted in the holy place. In Christ there is a place of equality of worship for man and woman. Paul refers to this in Gal.3:26-28, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus". In the Old Testament, Christ had not yet come. Man had no mediator; he had a

guilty conscience before God and was subject to ceremonies, offerings and drivers washings. Christ has put these all away. "Blotting out the handwriting of ordinances that was against us, which was contray to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it", Col. 2:14-15.

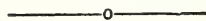
We now have Christ our head, our high priest, our mediator, our intercessor. Forgiveness has been obtained, guilt has been removed, authority has been restored, and we can come boldly unto the throne of grace. Woman enters with man in worship; she partakes of the priestly office. Man and woman both are made kings and priest unto God. But as long as we are in flesh and blood there is a visible order to be observed, a distinction to be maintained between man and woman. The uncovered head of man represents the removal of guilt by Christ from the human family. The veiled head of woman represents the authority and lordship of Christ through man.

There are two christian functions mentioned, praying and prophesying. Both are a spiritual service. Prophesying is speaking to man; praying is speaking to God. Prophesying is described in 1 Cor. 14: 3, "He that prophesieth speaketh unto men to edification, and exhorta-

tion, and comfort". Prophesying involves speaking to people for their spiritual edification, for their general exhortation, and for personal comfort. Whenever one engages in any of these three elements of prophesying he is engaged in spiritual service. The Scriptures make it clear that both men and women shall prophesy and pray. Most commentators speak of this as having to do only with public worship. Yet there is nothing in the text to suggest it. Do women pray only at church? Do women prophesy only at church? She is to be veiled when and wherever she prays or prophesies, thus indicating that she believes in the scriptural teaching of her place of subordination in God's order of creation.

"For this cause ought the women to have power on her head because of the angels", V.10. This is understood to be a hard text. The meaning may not be clear, but I feel that it has reference to heavenly angels, ministering spirits, who themselves need no sign of obedience. We are told that angels are learning the wisdom of God in us, and Paul seems to say, "Let the angel hosts see a reverence, a modesty and a respect for holy things, which they do not find in the women of the world."

To be continued



A tongue governed by the Word of God, guides multitudes to Christ.

* * * * *

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MISSION OF CHRIST

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace". Luke 1:78-79. How much we owe to the mercy of Almighty God. Rather than punish us according to our deeds, He has repeatedly, throughout both Old and New Testament re-cautioned man and given him opportunity after opportunity to reconsider his ways and return unto God's instructions. Now through His tender mercy. He has decided to visit us, face to face, through His Son, that He might plead with man, lead him, appeal to his better judgment and help him in many ways so that he might see the superior power and judgment of God.

Yes through His tender mercy, the dayspring, the brightness of the morning of His Kingdom, the awakening of this new and living way; hath now visited all mankind from the heights of heaven. Sad is the lot of many men, who are so en-

combered with the trials and illusions of sin, that they do not appreciate or enjoy the beauty of the rising sun. It is sad that so many of us are so full of complaining and the aches of sin, that we do not see or appreciate some of God's beautiful morning sunrises. Just so is our lot spiritually, we are so engrossed in the pleasures of sin, that we do not hear or realize the wonderful opportunities of joy and happiness, which are offered us through the revelations of Jesus our Saviour.

Through the darkness of sin man is wandering about in the darkness of sin and degradation. It is a sad picture which we may notice, of man's carnal nature: which holds his many abilities and opportunities under the cover of carnality and sin. We need not look far to see man rushing here and there for pleasure, for the gain of this world, for the lusts of the flesh and thus he has no time to simply enjoy living, with the many blessings which God has showered upon the human family. Only as we study God's Word do we find how far in darkness man

has pushed himself, away from God. The Old Testament is sort of a moonlight, giving the human family a glimpse of the grandeur and glories of the Heavenly kingdom. Through the continual sacrifice and strictness of the Law, man could catch a glimpse of his Creator. But now through God's tender mercy, we have a new and living way, open to all who will accept, clean up and control their talents, in the light of the glorious Gospel of Christ.

Through His words and His examples, Christ has given the light of Heaven to all who sit in the darkness of sin and the fear of eternal death. More than this Christ came to guide our feet in the way of peace. Through His death and His instructions we can be redeemed, in the sight of God having our souls washed white and pure in the Blood of Christ. Thus we are reconciled unto God, able to know Him, speak to Him and serve Him, in the beauty of Holiness. We can each be at peace with God our Creator, God our preserver and God our sustainer of life. Through the instructions of Christ we can be at peace with one another. It is astonishing the petty trials and problems we encounter, one with the other. Why not then turn to Christ's instructions, how we may live with one another, in love, joy and happiness.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to ful-

fill", Matt. 5:17. Christ did not come to disobey the Old Testament, as many of the Jews thought, but to complete it and to give us a new and better way of serving our God. Again we see the mercy of God, for He sent His Son first to the "house of Israel", Matt. 15:24; that they who had once been His servants, would first have a chance to serve God this better way. However when they, as a group, did not receive Him but rather persecuted Him, He turned from them alone and offered Himself to "Whomsoever will". "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance", Matt. 9:13. How thankful we can be that Christ did not come to punish and ignore sinners, but rather to enlighten them and to lead them to repentance.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many", Matt. 20:28. Most people of note wish to be ministered unto and honored. Christ came to heal, lift up, forgive and spiritually lift up the down-trodden. More than that He came to suffer severely and even give His life, that through the shedding of blood our sins could be atoned for, in the sight of God forever. Sad is the fact that so few are willing to accept this Redeemer, this One who wishes to show us the way to eternal glory.

"The Spirit of the Lord is upon

me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent", Luke 4:18-19, 43. Do you believe that He preached the Gospel, which God delivered unto Him? Do you believe that He healed by the power of God? Have you learned that His commandments will free one from sin and the weaknesses of our carnal nature? Have you learned that He is coming again to set up an eternal kingdom, with those who serve and honor Him in this life of preparations: Have you learned that His preaching and His plan of salvation is for all cities, all nations, all kindreds and all tongues? What a wonderful Saviour has made Himself known unto us, will I accept Him as such?

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at

Jerusalem", Luke 24:25,26, 46-47. Has our study in the Old Testament proved to us, that the Prophets of old knew what was to come to pass in the future? Do we believe that Christ suffered, the things which are written of Him and that He was resurrected? Do we believe that He is coming again? What are we doing that repentance and remission of sins may be preached in His name? Are we so zealously observing His teachings, that He will know us and receive us into His Kingdom?

THE GOSPEL OF JESUS CHRIST, ACCORDING TO SAINT MATTHEW

Matthew called Levi, was a publican, he was called by Christ to be an apostle, Matt. 9:9. He was numbered with the twelve apostles, Matt. 10:3 "And Levi (Matthew) made him (Christ) a great feast in his own house: and there was a great company of publicans and of others that sat down with them", Luke 5:27. It is a wonderful thing to be in fellowship and association with Christ, and to be an apostle or follower of Christ. Matthew had this fellowship.

The apostle John describes it this way—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (For the life was manifested, and

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we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ", 1 Jno. 1:1-3. Dear reader do you and I have this fellowship, which Matthew and John had? We can have it. We find Matthew followed Christ and was numbered with the eleven, after Christ's crucifixion, death, resurrection and ascension, Acts 1:13.

Let us study together the "Book of Matthew" carefully and prayerfully. Apparently the supreme purpose of God, given to Matthew by inspiration of the Holy Spirit, for

this doctrine of the Gospel of Jesus Christ, was to show that Jesus of Nazareth was the Kingly Messiah of the "Old Testament". The prophet, the Christ, the Saviour of the world, which was to come. Further another purpose, evidently was to shew the setting up, or establishment of God's kingdom in the world.

The word Kingdom appears fifty times, and the Kingdom of Heaven, thirty times, in the King James version of the book of Matthew. It is the mind of the writer, if it be God's will, to give to the readers of the Bible Monitor a series of articles on Matthew's description of the Gospel of our Lord and Saviour Jesus Christ.

The apostle Paul tells us that the "righteousness of God" is revealed in this Gospel. Rom. 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith". The "power of God unto salvation" is offered unto them that believe in this Gospel, (Jesus) those who have faith in Him, but there is no salvation out of, or aside from Christ.

Matthew, being undoubtedly a Jew, of Christ's own nationality, (he was also a Roman tax gatherer), no doubt addressed his gospel primarily to the Jews, for it was to

His own nationality that Jesus came, but when they rejected Him as a nation He turned to the Gentiles. Hence, all who believe in Him, both Jew and Greek have salvation. Jno. 1:11-13, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God". Hence the Gospel of Jesus Christ shows that all who are born again, whether Jew or Gentile have the power of God, to become "sons of God".

The book of Matthew begins at the fulfillment of Old Testament Prophecy, concerning the coming "Messiah" and "Saviour, of lost humanity. In other words the time when the Law would be fulfilled in Christ the promised Messiah. Matthew, in chapter one and verse one, begins with giving a Genealogy of Christ. "The book of the generation of Jesus Christ, the son of David, the son of Abraham". From verse two, through to verse eighteen, we find the generation from Abraham to Christ in their succession.

We shall not pause with a lengthy discussion, in these articles, of all the characters listed here. The New Testament Scriptures have much to say of David, of Abraham, Isaac and Jacob, of which lineage here stated, came the Christ.

Christ came, was born, took on His Humanity at such time as is called the "fullness of time". He came at God's own time. He came for God's fulfillment of His own Divine purpose. Gal. 4:4, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we (Gentiles) might receive the adoption of sons",

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life", Jno. 3:16. "Born of woman" "born under the law", "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ", Gal. 3:16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Gal. 3:17-18.

These texts show us that God's promise to Abraham is extended through Christ, the heralded Messiah, by Matthew. In our next

article we will notice the birth of this Messiah and the Messianic Prophecies.

Bro. Wm. Root,
Great Bend, Kansas.

IS THE YOUNG MAN SAFE?

Part 2

This question as to whether our boys and girls are safe today, is of far more importance than what we may realize: because of heredity, environment, improper teaching and training in the home, teaching in our high schools and colleges, world conditions and religious confusion. Heredity I fear has more to do with our children than many parents are willing to admit.

Environment with modern conveniences by which to travel, has ruined many a boy and girl. I have often heard folks say that this or that is not the right thing to do; but others allow it and if we do not permit our children to go along, we will be looked down upon and will turn our children against us. We are taking them to church and I hope the preachers will do their duty. I am also thinking of the ungodly things taking place in some of our schools. Trying to prohibit Bible reading and prayer, and yet insisting in teaching: dancing, swimming and other things that require (according to their rules) the wearing of very little clothing.

A few years ago a man, who told me he has been teaching dancing for over twenty years, asked me whether it is correct, that we as a church do not allow our members to take part in dancing. I told him that we do not, then he told me that about ten years ago, dancing was discussed by four prominent ministers and they could see no wrong in it. I asked as to whether they gave any Gospel references for their conclusion and he admitted they did not. I asked him as to whether he has, during the more than twenty years of teaching dancing, required that the men dance by themselves and the women by themselves, to this he gave no answer.

Think also of the ungodly literature and obscene pictures available here, in a land which is called a christian nation. When we think of the many kinds of religion which is preached by men, who claim to be God-called ministers; think of the words of Christ when He said, "Upon this rock I will build my church" (not churches). The Word also teaches us, "One Lord, one faith, one baptism". Such conditions demand of us, the Dunkard Brethren, to take a firmer stand than ever before. So many churches have drifted, far from their profession and foundation, on which they first built.

There is no question in my mind, but that many of the churches have throne down the bars between the

church and the world, for the purpose of getting numbers and in a good many cases, to get more financial support.

A young girl that was very fond of reading, after the school term, asked her mother to get some books for her to read. Mother told her there is no better book to read, than the Bible. So she read the Bible. It is said that after she had read the New Testament through several times, she rather insisted on reading church history. Mother inquired why she would want to read church history? Her reply was, "I am wondering when and how the changes took place".

A. G. Fahnestock,

R. A. Lititz, Pa.

WARFARE OF SAINTS

"Fight the good fight of faith, lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses", I Tim 6:12. Paul was very desirous that Timothy should be a strong christian; a wonderful worker for the Lord Jesus Christ. He knew that one must put forth a strenuous effort, if one was to win the battle against sin and Satan. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:) casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing

into captivity every thought to the obedience of Christ", 2 Cor. 10:4-5.

Jesus said, "For the Son of man is not come to destroy men's lives, but to save them", Luke 9:56. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight..", John 18:36. Therefore we do not go to war to kill others. Jesus is our Captain, so we need to have faith in Him and follow Him, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints", Jude 3. We are so glad that the faith spoken of here is the faith of the Gospel of Jesus. "One Lord, one faith, one baptism, Eph. 4:5.

There is so much that could be said about this christian warfare. John the Revelator writes, "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before His angels", Rev. 3:5. May we strive to make our calling and election sure.

Bro. W. C. Pease,
Quinter, Kans.

I will set no wicked thing before mine eyes. Psal. 101:3.

HOW SHALL THERE BE LIFE AFTER DEATH?

I believe we all shall be raised after death to another life. There is one main source of information from which I drew this conclusion, it comes from the Bible. The first comes from Daniel 12:2, it says in effect who shall be raised: All that are in the graves, all that have died from the beginning of time and all that shall die even to the end of time. The second thought comes from Job 19:24, The grave is the prison of dead bodies, where they are detained in prospect of their resurrection.

However anyone who believes the above statements must also believe in God. Life and resurrection are given by God, the Creator. Another life after death, cannot be compared with the common laws of nature. The idea of a resurrection has never been proven, by those who study the extent of nature's powers. Men of ancient Rome believed, Existence when once extinguished cannot be rekindled. This idea was true and still is, to anyone who does not believe in God.

The question is often asked, How is it possible to raise a man's body, after it has decayed for years in the grave? It is purely the work of a Divine power and the knowledge thereof. How He goes about it I know not. I only know that He gave us Life and through Divine

revelation of His prophets, He said, "It is appointed unto man once to die, but after that the judgment", Heb. 9:27. Using this statement and the above listing of reasons, along with my belief in God, are my reasons for believing in another life after death.

Gerald F. Carr,
2421 Moroa, Fresno, Cal.

SIN

The word sin we understand means, to disobey the Gospel of the Lord Jesus, the Son of God, the Word of God. Webster defines sin to mean: a willful transgression of the diven law, to transgress or offend, to neglect to obey. Sin is classified as: sin of commission and sin of omission. Omission is to neglect or fail to do something required, something omitted. Commission meaning to do that which we are commanded not to do. May we add a few words, To do something our own way or to do nothing.

God told man what not to do. Gen. 2:16-17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When Adam ate of the tree, which he was commanded not to eat, he sinned. The first man Adam disobeyed and a penalty was connected with the command.

There are various kinds of sins. Satan is very cunning to induce or persuade people into just a little sin. Rom. 3:20, "For by the law is the knowledge of sin". Jas. 1:13-15, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death". A spiritual death, a severance from God or separation from the cooperation with God. Satan leads us into temptations. Some people pray to God in heaven, not to lead us into temptation, yet they let themselves be drawn away by their own lust and walk into temptation. Do not blame the Lord for what you do of your own accord. When we face the judgment, we face it alone. The multitudes of people around us cannot help, we bare our own burden of sin. When we fully realize our sinful condition and repent, we should come willingly to renounce Satan in all his pernicious ways and means to deceive.

The Lord can give us strength to overcome temptations. Don't you think when Cain killed his brother Abel, because of jealousy, it was that he had not faith, thereby his offering was rejected? Also Abel's was accepted because he had faith, for without faith it is impossible to

please God. No doubt Cain's conscience bothered him. God has given every soul a conscience, to guide him in making decisions. Sometimes it does not suit our carnal mind and desire, so we reject our own conscience. We please our own desires and disobey the divine law or perfect law of liberty, therefore it becomes sin.

1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law", 1 John 3:11-12, For this is the message that ye heard from the beginning, that we shall love one another. Not as Cain, who was of that wicked one, and slew his brother, and therefore slew he him? Because his own works were evil and his brother's were righteous". Behold, if God so loved us, we ought also to love one another. Rom. 13:10, "Love worketh no ill to his neighbor" neither to his brother. It is briefly comprehend-word, even in this: thou shalt love thy neighbor as thyself. Gal. 5:14, "For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself. But if ye are led of the Spirit, ye are not under the law".

Cain must of had hatred in his heart, which caused him to kill his brother Abel. The Lord said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth",

Gen. 4:12. And Cain said unto the Lord, My punishment is greater than I can bear. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap", Gal. 6:7. This still applies to all sin even today. For every man shall bear his own burden. Some people think Cain should of offered a sheep. We cannot all be sheep-raisers. Jesus was a carpenter. We must have love and faith in the Lord. Blessed is he whose transgression is forgiven, whose sin is covered.

1 John 4:10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins". For this is the love of God, that we keep his commandments. All unrighteousness is sin. He who loveth God, loveth his brother also. Did Cain have love in his heart and soul? How about the man of war, who has a desire to kill his fellowman? Does he have the love of God in his heart? He that loveth not, knoweth not God: for God is love. Ye know that Jesus was manifested to take away our sins, if we say that we have not sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him (God) a liar, and his word is not in us. In him (Jesus) is no sin. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins and not for ours only, but also

for the sins of the whole world. He that saith he is in the light, and hateth his brother, is in darkness. And walketh in darkness, because that darkness hath blinded his eyes. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

Shun the path of sin and folly. Oh turn ye poor sinner, Jesus invites and the Spirit says come. If ye walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The whole world was lost in darkness of sin. The light of the world is Jesus. Come to the light, it is shining for thee. The light of the world is Jesus. Would you be free from the burden of sin? Sins stains are lost in His life giving flow. There is wonder working power in the blood, in the precious blood of the Lamb. Are you washed in the precious blood of the Lamb? There is a fountain flowing for the souls unclean. Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead. .unto him that loved us, and washed us from our sins, in his own blood". To him that overcometh, will I grant to sit with me in my kingdom.

Rev. 14:7, "Worship him that made heaven, and earth, and the sea, and the fountains of waters". Rev.

12:9-11, That old serpent, called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. Now is come salvation and strength, and the kingdom of our God, and the power of his Christ. They overcame him (Satan with all his organized power) by the blood of the Lamb. Therefore rejoice ye heavens and ye that dwell in them. Only one way to salvation, only one way to overcome sin and Satan, who is the instigator of sin. Praise the Lord for grace and truth, which came by Jesus Christ. If he had not come and died on Calvary's Cross, and gave His precious blood to wash us from our sins, we would have no power to overcome Satan and sin. Thanks be to God for this unspeakable gift. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them, that love and obey Him. Jesus, though He were a Son, became author of eternal salvation unto all that obey and serve Him.

William N. Kinsley
Hartville, Ohio

NEWS ITEMS

FIRST DISTRICT

District Meeting will be held in the Swallow Falls, Md. Congregation, April 12 and 13. Presiding Elders will see that all business

for this meeting, is in my hands early.

Ray S. Shank, writing clerk

RENEWALS

We appreciate the effort of the various Correspondents and the cooperation of the many individuals, in seeing that the Bible Monitor subscriptions are renewed for the year 1960. Some subscribers have not yet renewed and we would appreciate receiving your renewal, because we expect to revise the Mailing List soon and also we know then that you are interested in receiving our publication. Usually we have extra copies and also back copies which will be sent free, if you drop us a line requesting them. A number of the issues have been late and we thank you for your patience, in case anyone has missed an issue, please let us know and it will be sent.

Editor.

YORK, PA.

The Shrewsbury congregation met in council Dec. 28. The meeting was opened by singing hymn no. 201. Bro. David Ebling read from Phil. 2:1-16 and led in a very fervent prayer. After a few admonitions, he took charge of the meeting.

Some unfinished business was taken care of and other items of business were disposed of in a christian manner. One letter was received. Two non-members donat-

ed \$500 to the church. The minutes were read and accepted. Hymn no. 401 was sung and the closing prayer was led by Bro. Norman Myers.

Sister Shella Stump, cor.

TANEYTOWN, MD.

The Walnut Grove congregation met for regular spring Council Jan. 9. The meeting opened by singing hymn no. 210, Bro. Dayhoff read the entire chapter of 1 Pet. 2 and offered prayer. Our Elder, Bro. Howard Surbey, took charge of the meeting.

Sunday-school officers were elected for the year and delegates to District Meeting. We have decided, the Lord willing, to hold an evangelistic meeting in 1961, the date and evangelist to be announced later. All business was taken care of in a christian manner. The service was closed with hymn no. 266 and prayer by Bro. Virgil Leatherman. As we face another New Year, may we all desire to serve our Lord more faithfully and let others see Christ in us.

Sister Margaret Dayhoff, Cor.

OBITUARY

Sarah Rebecca Allender, was born to Michael and Mary Parrish, at Newcreek, W. Va. on August 26, 1873, and died at the home of her son, near Slanesville, W. Va., Jan. 12, 1960.

Sister Allender had been married

twice, her first husband, Thomas D. Miller, passed away June 20, 1919 and her second husband, William Allender, passed away April 28, 1942. She is survived by one son, Clarence R. Miller of near Slanesville, W. Va., with whom she had made her home for some time; six grandchildren and fifteen great-grandchildren.

She had united with the Dunkard Brethren Church about five years ago. She has been in failing health for several years, but bore her afflictions quite patiently. Services were conducted by the writer, Friday afternoon, Jan. 15, at the Bethel Methodist Church. She was buried in the Camp Hill Cemetery near Paw Paw, W. Va.

Melvin C. Roesch.

THE CROSS WAS HIS OWN

They borrowed a bed to lay his head

When Christ the Lord came down;

They borrowed the ass in the mountain pass

For Him to ride to town;

But the crown that He wore and the Cross that He bore

Were His own —

The Cross was His own.

He borrowed the bread when the crowd He fed

On the grassy mountain side,
He borrowed the dish of broken fish

With which He satisfied.
 But the crown that He wore and the
 Cross that He bore
 Were His own —
 The Cross was his own.

He borrowed a ship in which to sit
 To teach the multitude;
 He borrowed a nest in which to rest—
 He had never a home so rude;
 But the crown that He wore and the
 Cross that He bore
 Were His own —
 The Cross was His own.

He borrowed a room on His way to
 the tomb
 The Passover Lamb to eat;
 They borrowed a cave for Him a
 grave;
 They borrowed a winding sheet.
 But the crown that He wore and
 the Cross that He bore
 Were His own —
 The Cross was His own.

Sel. by Sister Naomi Surbey

LIFE AND STORIES OF GOSPEL HYMNS

“Throw Out the Life-Line”.

“Throw out the Life-line across
 the dark wave,
 There is a brother whom some-
 one should save”.

Words and Music by E. S. Ufford.
 Arranged by Geo. C. Stebbins.

The author of this famous hymn, while living in Massachusetts, near the ocean, one day saw a vessel wrecked near the shore and this suggested the idea of the song. Mr.

Stebbins shortly afterward, about 1889, obtained it from the Author and made a number of changes in Mr. Ufford's harmony. It has become one of the most useful evangelistic hymns.

A christian commercial traveler tells this story: A few of us were holding a street meeting at Warsaw, Ind., “Throw out the Lifeline” had been sung and a man spoke as follows,” I live at North Tonawanda, on the Niagara River. Sometime ago my son was walking toward home, when he heard a scream from the river. He rushed down and saw a young lady struggling in the water, being swept down the river. He hurriedly took off his coat, vest and shoes, jumped in, swam to the lady, took hold of her and called to some men, who were farther down the river, to throw out a lifeline. The men heard the voice, saw the man and woman being swept down the river and hastily threw out a line to them. But it was just about three or four feet too short. My son and the women were swept over the falls and drowned” There were several hundred people at this street meeting, and the speaker made the application, that we should be sure that our lifeline is long enough to reach the people we are after. It was an effective service and resulted in several conversions.

Professor Drummond tells this story and makes his own application

of it. "On the coast of Spain a great storm was raging and a wrecked vessel came drifting near the light-house. The cries of the perishing seamen were heard in the darkness. The light-house keeper, in making his report to the Government, which is required by law in the case of a wreck, said, "We rendered all possible aid from the tip of the light-house, with the speaking trumpet; notwithstanding, the next morning twenty corpses were found on the shore and the vessel had disappeared". This is too often the case in our preaching. We get into a high pulpit and shout at the top of our voices, but we seldom take the life-line in our hands and go down to those who are perishing in the waves of sin, to rescue them ere it is too late.

Sel. by Sister Bertha Hicks

THE HIGHER SPIRITUAL LIFE

Cont'd. from Jan 15 issue, page 20

Prayer is necessary to the spiritual life. The act of prayer is the essence of religion. Prayer is a heart to heart talk with God. All inter-communion with God is of the nature and essence of prayer. Whenever there is a holy hush in the heart and you wait upon God, hearken for His voice, discern the impressions of the still small voice. Yield the assent of your spirit to "mind the things of the spirit". Be willing to pay the price and then

claim it of the loving, lavish hand of the good Father, from whom cometh every good gift. Whenever this happens in substance, there is true prayer.

Prayer is not a monologue, prayer is a dialogue. It is a double process, it is the inter-communion of the Spirit of God with our spirits. The Spirit moves upon our hearts and we second the motion. A cry of the fleshly desires, however intense, cast in whatever pious words is not real prayer. Prayer is a double process. The Spirit often cries to us, moves upon us and we do not yield, we quench the spirit, we resist Him and so prayer does not result. Sometimes our own heart cries out, but not in harmony with the Holy Spirit and again there is no true prayer. True prayer must be under the direction of the Holy Spirit: Jude 20, Phil. 3:3; Eph. 6:18; 2:18; Rom. 8:15, 26, 27; John 4:23-24.

Here then is the true order of prayer. Our Heavenly Father knoweth all our needs before we ask Him. The Holy Spirit impresses these needs upon our hearts. We hearken to this voice of the Spirit. Having discerned His will, we choose it at the price. Thus we ask or claim it of the Lord, in full assurance of faith.

Praying thus understood, is the very process of becoming unified and filled with the Holy Spirit. It is the method of becoming united to

the will of God. The first step in christian life is an act of prayer, "Whosoever shall call upon the name of the Lord shall be saved". Every step upward is taken in an act of prayer. There is no growth in grace, no enduement of power for service or of overcoming, except as it is appropriated in the act of prayer. Hence prayer becomes one of the absolutely essential means of maintaining the spiritual life. All spiritually minded people are great men of prayer.

To learn this divine art, three things are necessary, a teacher, a textbook and a pupil. You are the pupil, you must be desirous and determined at any cost, to learn to pray. Nobody knows the truth and reality of prayer, excepting as he is familiar with the Biblical doctrine of prayer. Have you ever undertaken a systematic study of its lessons.

The Holy Spirit is the only true teacher and disciplinarian of the true art of prayer. Depend upon him, look up to him, ask him, wait for him to teach you to pray. For we know not how to pray as we ought, but the Spirit helpeth our infirmity. He maketh intercession for us according to the Will of God.

Finally it must be said that to work for God, both in daily life and in service, is one of the greatest means of grace. Blessings come by doing, Jas. 1:25. "If ye keep my commandments ye shall abide in

my love". The best tonic in the world is hard work. We are saved to serve. "I will bless thee, and thou shalt be a blessing". Nobody can long remain healthy spiritually, nor maintain a high degree of spiritual power without working constantly for God. The christian is a fountain, not a cistern or a well. He is a lamp lighted and put upon a stand to give light to the dark world.

Try it once, there is nothing that will make you grow so fast as, working for your Master with all your might. But if you will not work, there is no hope for your spiritual growth or health, you must degenerate. Find something to do at once for the love of Jesus, do it with thy might, whatsoever thy hand findeth to do. Indeed, everybody should wade into work for Jesus constantly, just a little beyond his depth, so he must depend constantly upon the Lord, to save him and give him grace and wisdom for it.

It is by overcoming evil, not by shunning it, that the christian keeps himself pure and makes highest attainments in the divine life. It is by seeking the welfare of others, that he best promotes his own welfare. It is by counting not his life dear, that his life becomes precious.

A missionary is more likely to live a life of holy thought and purpose, while surrounded by heathen idolators to whom he proclaims the truth, than is a hermit in a solitary cave. Even though his only

companionship is books of devotion and nothing to do but to seek spiritual blessings. Going into the homes of the impenitent, that for their good he may be brought face to face with those who forget God, is surer to make real the great truths of salvation to a preacher or a teacher, than sitting down in a room to meditate upon its preciousness and comfort himself with its hope. Not by flying from evil, but by fighting it, does the christian keep himself free from the stain and power of evil. By giving of his faith and love to others, does he gain in faith and love. Spiritual safety and spiritual progress, are to be found in the thickest of spiritual dangers and in the surmounting of spiritual obstacles. Jesus was never guarding himself, but always invading the lives of others with His holiness. Men and women gather to pray that God will lead them, into His truth and light, willing to follow that word as far as it would take them and wherever it would lead them. When God has spoken it is not for us to reason why. When God has spoken it is for us to suffer, rather than to violate a principle of God's Word.

The test of the higher spiritual life is, how firmly are you willing to stand by the right, when it costs something to stand by the right. The practical demonstration of love and character is what tells, whether or not a man is spiritual minded. The

blessing is not for the noise we make, what we claim to be but what we are and what we do. As we spend much time out among people, how they live, what they do and what they teach, tells us what their standard of spiritual life is. Many people have something between them and their God, it may be a sin of commission, it may be some wrong unconfessed and unforgiven, it may be some duty undone. You can never live the higher spiritual life in the real sense, as long as there is something between you and your fellow man or between you and your God. Why put off real living for Christ, let us put all our efforts into the higher spiritual life now.

Sel. from the writings of

A. C. Wieand

THE MEANING AND CONSISTENT PRACTICE OF THE PRAYER VEILING

(Continued from last issue)

The word power in this verse bears the meaning of authority, the right or permission to approach God. Some ancient manuscripts use the word veil instead of power. To the angels it is the woman's sign of redemption. There is no power of authority in the veiling itself. It is not a charm, the power lies in the recognition of God's Word and obedience to it. I am very much aware of the fact that, to be engaged in religious service it takes but the slightest turn to produce

Pharisees instead of christians. May God forbid.

Third, as an ordinance it has a Moral meaning. The definition for moral is "relating to the practice, manner or conduct of men and women as social beings, in relation to each other with preference to right and wrong". 1 Cor. 11 definitely teaches relationships involving man and woman. The word shame used in verses 6 and 14, has a moral meaning. The words ought not and ought, in V. 10, are ethical words which enjoin strong moral obligations. Good morals call for sex distinction. Nature teaches this distinction. "Judge in yourselves: is it comely that a women pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" V. 13-15. This is an appeal to our moral judgment. The words shame and glory, are moral words which refer to decent order and appearance between sexes.

Thus the question, Is it comely or proper for a women to pray unveiled, or is it proper for a women to be manlike in worship? I do not understand why women want to be manlike. A womanly woman is one of the sweetest and most beautiful creatures God ever made. I believe every decent man likes a womanly woman and a manly man. Each

should hold to his proper place in creation and if a christmas woman is not willing to be veiled, then V.6 says, Let her be shorn. But (quoting from another translation) "If a woman will not veil herself she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaved". Surely this has moral implications.

"Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal; uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. As for our redeemer, the Lord of hosts is his name, the Holy one of Israel", Isa. 47:1-4. While this is prophetic language of Babylon it is almost a picture of woman's tendency today. Praise God, there is a Redeemer There is a close relationship between this passage and the mystery Babylon, the mother of harlots and abominations of the earth, spoken of in Rev. 17:5. Spiritual adultery and physical adultery are very closely related. The first step to shame and nudity is to uncover the locks, then to shorten the dress and bare the leg, and finally to remove the dress and uncover the thigh. The christian woman is in-

structed to cover her head, her legs and her thighs with modest apparel. A transgression of any of these is a brench on christian morals.

Let me emphasize, however, that man holds the responsibility. Has this condition started because God's command has been cast aside, or is God's command being cast aside because of this condition? Does the church have power against the raging tide of immorality and worldliness that it should? Disobedience was and is the first cause of immorality. I believe we do not understand the gravity of laxness and inconsistency, with regard to the practice of this ordinance. It is recognized everywhere as a sign of purity. There is little danger for the consistent sister to be mistaken as an easy mark. The devotional covering has been proved to be a moral protection, when the conduct is consistent with it. It becomes a sign to men and angels of her purity, obtained through the cleansing power of the blood of Christ. It shows honor and respect for man her head, Christ her Redeemer and God her Father. It shows a willingness to abide in her place according to the will of God and a desire to maintain proper relationships with man. May we rethink the moral principles which are involved in this ordinance.

Fourth, as an ordinance it has a Symbolical meaning. An ordinance is a religious ceremony with a heavenly meaning. Man is the glory

of God. He was made a little lower than the angels, crowned with glory and honor. God in Christ took upon Himself the form of man. Men as a representative of Christ is to have his head unveiled. He represents Him who is invisible, but woman represents the visible church, the glory of men, the bride of Christ and as this representative, she is to have a visible veil.

In Isaac and Rebecca there is a beautiful type, Isaac a type of Christ and Rebecca a type of the New Testament church. She had grown careless about her veil, until toward evening when she caught sight of the bridegroom and then made haste to resume her veil. The waiting bride of Christ is typified in womankind, as ten virgins in Matt. 25, a chaste virgin in 2 Cor. 11:2 and a presented bride in Eph. 5:27. In Rev. 14:2-5 the redeemed from earth are spoken of as virgins. "These were redeemed from among men, being the firstfruits unto God and to the Lamb" Thus we see that the visible church is likened to a virtuous woman. Surely this ordinance is significant. Possibly the bare head speaks of a spiritual nudity, an evidence of spiritual adultery, a sign of apostasy. The Bible is clear that toward the close of the day of grace, there shall be a falling away from the faith. Shall we not awake and resume our former position?

We acknowledge that the teaching of 1 Cor. 11 is to be observed

by the christian and the churches of God. Quoting verse 16 from another translation, "If anyone presumes to raise objections on this point, well, I acknowledge no other mode of worship and neither do the churches of God". May we seek to maintain this ordinance for the purpose of preserving the divine principle of headship, in God's order of creation, seeking to understand its spiritual and moral meaning and as the bride of Christ, awaiting the coming of the bridegroom.

The consistent practice of this ordinance. Comb your hair to fit the covering and not the covering to fit the hair. We should live a life that corresponds with wearing a covering. Wear the covering at mealtime, but better still I feel there is a greater blessing in wearing it all the time. It may keep you from places, where you know a covering and its corresponding character should not be.

The prayer covering is a special covering and not a protection covering. The apostle Paul tells plainly, that women should have their heads covered whenever in praying or prophesying. The covering is a sign of power and authority, which shows the woman taking her rightful place in God's order. Since the covering is a sign, it stands for a pure, devoted christian life. The wearer should by God's grace, make her life conform to this standard. definitely be worn during

praying and prophesying and it is my conviction that it should be worn at all times as a christian testimony.

The Bible however, is specific that it should be worn while praying and prophesying and as stated before, there is no teaching in our text that it means, only in public worship. The apostle takes up another matter in V.17-18 of this chapter and clearly states that it is when they come together in the church. It does not seem that we can rightly apply this to the foregoing verses. In wearing of the devotional covering, consistency would require that care be taken that it does not bring reproach upon its meaning. Neatness, cleanliness, decency and orderliness command respect. The test refers to it as a "covering" and a spot or patch at one place or other on the head, certainly cannot meet the meaning of this word. Corresponding conduct wields a powerful influence. In these we should adorn the doctrines of God.

My subject would hardly be complete without mentioning the bonnet in connection with the devotional covering. The protection covering does not answer the purpose of the devotional covering. This scripture calls for a distinctive veiling that has a religious significance. The bonnet however, does help to preserve the distinctive covering. The bonnet has always been the most appropriate to wear with the devotional covering. It has a good

reputation, solves the ever-changing headwear problem, has the mark of sex distinction and answers the scriptural requirement of, that which becometh a woman professing godliness

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming, If ye know that he is righteous, ye know that every one that doeth righteousness is born of him", 1 John 2:28-29.

C J. Ramer in Christian Monitor

JOY THROUGH HOPE

Let all true christians remember that their best is yet to come. Let us count it no strange thing, if we have sufferings in this present time. It is now a season of probation. We are yet at school. We are learning patience, long-suffering, gentleness, meekness; which we could hardly learn if we had our good things now. But there is an eternal holiday yet to begin. For this let us wait quietly. It will make amends for all. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory", 2 Cor. 4:17.

MY BIBLE AND I

We've traveled together
My Bible and I,
Through all kinds of weather

With smiles or with sigh.

In sorrow or sunshine
In tempest or calm,
Thy friendship unchanging
My lamp and my psalm.

We've traveled together
My Bible and I,
When life had grown weary
And death e'en was nigh.

But all through the darkness
Of mist or of wrong,
I found there a solace
A prayer and a song.

So now who shall part us
My Bible and I,
Shall "isms or schisms"
Or "new lights" who try?

Shall shadow for substance
Or stone for good bread,
Supplant thy sound wisdom
Give folly instead?

Ah, no, my dear Bible
Exponent of light,
Thou sword of the Spirit
Put errow to flight.

And still through life's journey
Until my last sigh,
We'll travel together
My Bible and I.

Sel. by Owen Mallow.

THE BEATITUDES

Matt. 5:3-12

So great was the multitude about
Him,
That up to the mountain went He.

Then came to Him, His disciples,
Their Master and teacher to see.

To them He uttered these sayings
As precious to us as to them.

Chapter five, according to Matthew,
Just turn and read them there.

For "Blessed is he" who is hum-
ble,
'Tis they who in spirit are poor.
Their inheritance shall never crum-
ble,
Heaven is steadfast and sure.

Blessed are they who are peni-
tent
Christ said, "Blessed are they that
mourn",
For great is their consolation,
Great comfort for them is in store.

To those who inherit the earth,
Must with meekness their minds
incline.
For so hath the Master uttered
And they are words divine.

What, hunger after righteous-
ness?
And thirsts for these things too?
"Blessed is he", says the Master
And filled will they be, it's true.

Now what say He of the merci-
ful?
"Blessed", again says He,
And what shall be their inherit-
ance?
"They shall obtain mercy" free,
Some there are who their God
shall see,
Let us turn to the Scripture and

find who they be;
Only those who, in their hearts are
pure,
"Blessed" 'again, says Christ, en-
dure.

Persecutions, revilings, evil they
will say,
Falsely against you, for My name's
sake.
Rejoice and be glad, Heaven's your
reward,
The prophets endured these before.

Humble and penitent, make founda-
tions sure,
Building for righteousness, inherit-
ance true.
Purity, peacemakers, mercy so free,
Persecutions, still blessed are we.

Then Christ uttered, "Ye are
salt to the earth",
But lose your savor and what are
you worth?
Then let not a bushel your candle
hide,
But ever and always in Christ abide.

Sister Bertha Hicks,
Bryan, Ohio.

PRAY YE

Pray ye, O christian, for white is
the harvest,
The field is so vast and laborers so
few.
Each one is called to work for the
Master,
So much depends on the praying
you do.

Pray ye, O christian, not just a
 "God bless him",
 But knowing your all is surrender-
 ed to Him,
 Wrestle in prayer until there's an
 answer,
 Then with rejoicing give glory to
 Him.

Pray ye, oh pray ye, it is a great
 mission,
 All have been called, let everyone
 share.
 Do not fail God by shirking your
 duty,
 Whether going or straying, do not
 neglect prayer.

Sel. by Montez Zigler.

SOUL-WINNING, A SACRED TASK

Soul winning is different from all other vocations, in that it is eternal in its issues. Its results travel beyond the grave. Soul winning is not for time merely, but for eternity. The soul winner works for both worlds. He carried beyond the grave, the results of his blessed vocation. In fact the soul winner is the only person who can shine in heaven. The honors and successes of a mere business career, are not remembered above.

In the economy of God, every christian should function as a soul-winner. He does more for the world than, the educator, scientist, reformer or legislator. It is in this

higher region, where souls are transformed by the vision of God, that problems are solved. The way to end war, abolish all kinds of evil and elevate humanity, is to get men and women saved. Our sacred task is to win souls. Nothing can enrich the life of a christian, as bringing others to a saving knowledge of Christ. Enjoined to bring forth fruit, we fulfill thereby the purpose of our divine ordination.

Sel. by Montez Zigler.

WHY DO I GO TO CHURCH?

Why do I go to church? Because there is the place
 My God ordained that I should grow in christian grace.

What do I want to hear? God's message for my soul,
 That I may live my life subject to His control.

When I have heard the Word, my duty is not done,
 For I consider then my task is just begun.

My orders are to live with God in full accord;
 That is the reason why I go to hear His Word.

Just as I eat my food that my strength increase
 So that in useful toil I may that strength use.

Thus I take in the Word that comes from God to me,

Not that I only hear, but therewith
useful be.

Why not? be in church services
this and every Sunday.

BLESSINGS OF PRAYER

What various hindrances we meet
In coming to a mercy seat!

Yet who that knows the worth of
prayer

But wishes to be often there!

Prayer makes the darkened cloud
withdraw

Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.

Restraining prayer, we cease to fight,
Prayer keeps the Christian's armor
bright;

And Satan trembles when he sees
The weakest saint upon his knees.

Were half the breath that's vainly
spent

To heaven in supplication sent,
Our cheerful song would oftener
be,

"Hear what the Lord has done for
me."

—William Cowper.

SUNDAY SCHOOL LESSONS FOR MARCH 1960

PRIMARY LESSONS

Mar. 6—Jesus Blessing Little Chil-
dren. Mark 10:13-16; Luke
18:15-17.

Mar. 13—Children Help Praise
Jesus. Matt. 21:1-17.

Mar. 20—How We May Be Jesus'
Friends. Luke 22:7-23.

Mar. 27—(Review) Jesus Is Our
Friend. Matt. 19:13-22.

ADULT LESSON

Mar. 6—The Lord to Be Exalted.
Isa. 33:1-24.

1—What difference does Isaiah
see in God, as manifested in
the deliverances of the Children
of Israel, and the exalted God
of this chapter?

2—Do we exalt the Lord in our
lives as we ought? How may
we exalt him?

3—Do our lives manifest the
conditions mentioned in verse
15?

4—Can the professor of today
expect to escape the devouring
fire and dwell on high, with-
out the prophets requirements
in verse 15?

Mar. 13—The Way of Holiness.
Isa. 35:1-10.

1—Just what are the hinderances
today to the strengthening of
the weak hands and feeble
knees?

2—When and where is the way
of Holiness?

3—Who are the ransomed of the
Lord?

Mar. 20—Rabshakeh's Blasphem-
ous Speech. Isa. 36:1-22.

1—What do we trust in today

when the forces of evil come against us?

2—Should we beware of similar speech today?

3—What are a few things that Rabshakeh failed to recognize?

Mar. 27—Prayer of Hezekiah. Isa. 37:1-20.

1—After Hezekiah's messengers returned from Isaiah with the message of what God would do to the Assyrians, why was not Hezekiah satisfied with that?

2—Is Hezekiah's prayer a wonderful example for us to follow in the time of need?

3—What are three outstanding points of Hezekiah's prayer, that we can well use as examples for us?

4—Will the kingdom of the Earth ever know, that God is the only true God? If so, when?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1960

TRUST

Memory verse, Psa. 37:3, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Tues. 1— Psa. 31: 9-24.

Wed. 2—Isa. 26:1-11.

Thurs. 3— II Sam. 22:14-31.

Fri. 4— Rom. 10: 1-13.

Sat. 5— I Sam. 17: 32-50.

Memory verse, Psa. 125: 1, "They that trust in the Lord shall be as

Mount Zion, which cannot be removed, but abideth forever."

Sun. 6— II Tim. 1.

Mon. 7— II Kings 18:1-12.

Tues. 8— Job 13:1-16.

Wed. 9— Jer. 17:5-18.

Thurs. 10— Nahum 1.

Fri. 11— I Peter 2: 13-25.

Sat. 12— Acts 7:51-60.

Memory verse, Prov. 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Sun. 13— Luke 23:39-54.

Mon. 14— Isa. 12.

Tues. 15— Jno. 12:23-50.

Wed. 16— Psa. 32.

Thurs. 17— Jno. 5:19-29.

Fri. 18— Gen. 22:1-14.

Sat. 19— Matt. 17:9-27.

Memory verse, Prov. 3:5, "Trust in the Lord with all thine heart: and lean not unto thine own understanding."

Sun. 20— Isa. 50.

Mon. 21— I Tim. 4.

Tues. 22— Psa. 118.

Wed. 23— Hab. 3.

Thurs. 24— Jno. 3:1-21.

Fri. 25— Psa. 103.

Sat. 26— Mark 4:30-41.

Memory verse Isa. 26:3, "Thou wilt keep him in perfect peace, Whose mind is stayed on thee: because he trusteth in thee."

Sun. 27— II Tim. 2:7-26.

Mon. 28— Col. 1:1-20.

Tues. 29— Gen. 6:13-22.

Wed. 30— Dan. 3:1-18.

Thurs. 31— Jno. 20:19-31.

BIBLE MONITOR

VOL. XXXVIII

MARCH 1, 1960

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OMNIPOTENCE OF CHRIST

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth", Matt. 28:18. As we meditate upon the unlimited or infinite power of Christ, it is astonishing and almost unbelievable to fathom its greatness." All power in heaven and in earth" our mind can only imagine a very small amount of such greatness. Any one upon this earth who had even a very small power, would have multitudes serving him, adoring him and seeking to in some way please him. What respect do we have for Christ and His Words, in the proportion of such great power and wisdom.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace", Isa 9:6. Would it not be wonderful to be a subject in the kingdom of such a person, with so great wisdom and power? How much wealth is spent these days for a wise counsellor, perhaps then

even, that person knows little about the problems asked him or gives the incorrect advice. Dear reader, each of us has the opportunity to have access, to a counsellor with unquestionable wisdom. All we need to do is to unquestionably accept His advice. He is "the Prince of Peace", the one who always knows how to have peace, true unquestionable peace. He has promised such peace when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea". How much are we concerned about, even our own souls, being thus full of the knowledge of the Lord? Is it too much effort for me to seek to have such knowledge? Do we believe this knowledge when we do learn or hear of it?

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. My sheep hear my voice, and I know them, and they follow me: and I give un-

to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand", John 10:17-18, 27-28. How much power do we have to even lay down our life, much less to take it again. As followers of Christ, how much of our life are we willing to give over unto the Will of Christ? Do we want to be the sheep, the followers, yea Christ's own children? If so here is the necessary method in a few words: Hear His voice and follow Him. Oh, if we only had so great a blessing promised, for so little a price in this life, would we not jump at the opportunity?

"And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. But the men marveled, saying, what manner of man is this, that even the winds and the sea obey him", Matt. 8:3, 16, 27. What business would a person have today, with only a fraction of such power. Does anyone think His power is diminished today, if so He is not divine, He is not eternal and man has no hope after this life. Did Jesus heal all the sick in the countries, in which He journeyed? No not near, only a fraction, just enough to get the people to believe in Him, other than

that of the carpenters son. At times when many were coming for healing. He simply told His disciples to come, that they had work to do in other places also. His mission was not to heal, but to seek and to save. It still is the same and if we are most interested in being healed, we cannot be a true follower of Christ.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation", John 5:21, 28-29. In a temporal way He helps whom He will, for He knows of what benefit such helping will be. He is all-powerful and all-wise and knows our end, as well as our present. He has promised that the hour is coming "in the which all that are in the graves shall hear his voice and come forth" is such a promise sufficient for you. What more do we expect, what more could we desire? How seriously am I concerned whether, I am doing good and whether I am doing evil? The promise and the reward comes from One who is all-powerful, therefore it is worth striving for, with every little talent and effort we might possess. May the Holy Spirit show us the way and keep us in the hollow of His hand.

THE PRAYER VEIL

God's Word clearly teaches, in the eleventh chapter of first Corinthians, the Doctrine of the Prayer Veil. God is the author of this Doctrine. The Apostle Paul wrote it, as he received it. In Verse 23, he said, "For I have received of the Lord that which also I delivered unto you," This teaching did not originate in the mind of Paul, but originated with God.

God has set all the requirements essential to salvation. I firmly believe that the prayer veil upon the heads of professed women, is highly essential to salvation. I believe that the Bible teaches that a professed woman, without it, has no hope of salvation.

The Apostles Paul assigns many reasons for the prayer veil. The first is the order of headship, stated as follows: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God". Again; God established this headship, not man. In verse four, if a man prays or prophesies having his head covered, he dishonoreth his head. Therefore, when he prays, he uncovers his head so that he does not dishonor his Christ, and also as a sign that recognizes Christ as his head, as his authority, and that he is subject to Him.

Now, notice God's order for the woman. "Every woman that pray-

eth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven". If a woman prays or prophesies with her head uncovered she dishonors her head, I believe it means herself, her man, and her Christ are all brought to dishonor because of her disobedience to the Scripture. Too, Brethren and Sisters and friends, this scripture does not say, "All Dunkard women" but every woman that playeth or prophesieth regardless of what church she may be a member.

Here is my authority for the need of the prayer veil for salvation. Certainly anyone who purposely disobeys God's commandments will not enter Heaven. Certainly, those who are a dishonor to Christ will never gain the Eternal Home. It is becoming a sad time when there are remaining but a few professors of Christianity, who do believe the Scriptures. Jesus says, "If ye love me, ye will keep my commandments". By the unveiled heads we have direct evidence of the lack of love, on the part of many *so-called* Christian women.

The woman that veils her head witnesses to the world that she is a believer in God's Word. That she recognizes her place in the order of headship as God ordained. She bears testimony that she has separated herself from the world. She is letting her light shine. It is a sign that she has accepted her God ap-

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pointed place, and therefore is in favor with Him. But, most important of all, her veil becomes a sign of her authority to pray or prophecy. Without it, she lacks authority and therefore is completely out of place, when she attempts to worship God.

Another reason given in this scripture for the need of the prayer veil is "Because of the Angels." Verse 10, "For this cause ought the woman to have power on her head because of the angels". What part do the angels have in prayer? Heb. 1:14, "Are they not all ministering spirit, sent forth to do service for the sake of them that shall inherit salvation?" We have a wonderful example of the part angels have in the order of prayer. Daniel was a praying man. Let us notice the read-

ing of Daniel 9:20-23, "And while I was speaking, and praying and confessing by sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God. Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou are greatly beloved: therefore understanding the matter, and consider the vision."

This and many other examples in God's word clearly show that the angels are sent forth in answer to prayer to minister to us. If a woman attempts to pray unveiled, thereby disregarding God's command, can she expect God to send angels to administer to her? Therefore, let her be veiled. We have another deep rooted reason in verses 13:15 for the prayer veil, "Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering."

This teaching has many implications. First, a woman is to have long hair. How long? As long as God caused it to grow. I believe that it is wrong for a woman to cut off one-half inch of her hair. According to scripture, she has robbed herself of that much glory. If a woman's long hair is a glory to her, then for her to cut her hair is to shed herself of her glory, and the result is to bring shame upon herself. In Paul's time infamous women cut their hair; which branded them as to what they were. In this scripture, Paul classes an unveiled praying woman in the same category as a woman that has her hair cut or is shorn. Verse 6, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to shorn or shaven, let her be covered".

Since praying unveiled and cutting off the hair are equally disgraceful in the sight of God, we see the positive need of a woman, both keeping her hair and wearing the prayer veil. What about the woman who has cut off her hair, or a woman with long hair, but who refuses to wear the prayer veil. They both are a shame unto their head, their man, their Christ, their God.

Possibly nothing appears more ridiculous in the sight of God than for a woman with bobbed hair to attempt to wear a prayer veil over it. She already has become a shame to Him by cutting her hair.

The prayer veil will never cover the shame. It only makes matters worse. Why am I writing as I do? I believe very firmly in the need of the prayer veil. And prayer veils do not go with bobbed hair. And where the hair is cut, soon the prayer veil is forgotten, and well it should be, because once the hair is cut, the prayer veil has no place.

I earnestly plead with every sister of our Church that you do not cut one particle of your hair. That you never give up the wearing of the prayer veil, and that you do not settle for a too small a prayer veil. Where the prayer veil is missing; it did not all come at once. They grew littler and littler, were wore less frequent and finally, discarded. When the prayer veil was laid away, the church lost her power. When we remove the essentials we are powerless.

I believe that we need to teach and preach and write on these things, lest they slip from us. I believe that one of the reasons that worldliness has crept into and even has completely engulfed many churches, is because they departed from the scriptures.

I am not one bit interested in those denominations that are adding to their numbers by leaps and bounds. They are building additions to their churches, to bring more of the world in as an attraction. Why am I not interested? Because they are not obeying the

scriptures. They would not, in many instances, allow their sisters to wear the prayer veil. Their religion is a cold form, and Christ is not in it. Consequently, there is no salvation in it, either. I earnestly plead that we be consistent in our thinking and practice. There are those that contend that the hair is the covering Paul speaks about. If the hair is what he meant, there would be no need of this chapter. Neither could a person take it off, or put it on at will.

Summarizing and closing, regardless of how few denominations continue using the prayer veil, may we never discontinue. I believe it is essential and I believe it is a great source of power for the church. I believe it is a protection to our sisters, from the adversary of our soul, the Devil.

I believe that when a minister stands before his congregation, the sight of the many prayer veils is strength to him during his hour of preaching. He knows that the sisters have faith and when you are speaking to a body of believers, it is a wonderful help and blessing. Jesus said, "If ye CONTINUE in my Word, then are ye my disciples indeed", John 8:31. Pray God that we shall always continue believing in and wearing the prayer veil.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

BY THIS SHALL ALL MEN KNOW

These are the words of Christ and are not to be questioned. "This refers to something definite, that they may refer to the past, present, future or at all times. Here it refers to something that all men shall know. It is not only revealed to the more learned or experienced, but to all men. Christ says, "All men shall know" and therefore I conclude that there is no reason for doubt.

Our best educated and all of us, at sometime, may err in a statement but when it comes from God the Father, Christ His Son, or from the Holy Spirit, the statement dare not be questioned. The complete statement referred to, that Christ has made to His disciples is, "By this shall all men know that ye are my disciples, if ye have love one for another", John 13:35. Looking simply on the surface of this statement will not suffice to get Christ's thought.

We have often seen people who have not accepted the Saviour as their Lord and yet they have love one for another. For twenty years we lived not very far away from a hotel. We have heard and seen some of the things that have taken place there. There were four or five men who met almost every evening at this hotel and it was evident that they came to fellowship together and to quench their thirst. They often

displayed quite a bit of sympathy and love for one another; they did not only try to quench their own thirst, but would sacrifice their hard earned money to help quench the thirst of others whom they loved. Thus so far as their love and sacrifice is concerned, many christian professors should take a lesson of love one for another.

Early in the evening, I have seen with my own eyes, one of these men starting for home, but the highway was too narrow for him, and two of his fellowmen went to assist him, although both of them had about enough to do with themselves. Did not these men have love one for another, when they sacrificed their money to quench the thirst of others and then assist them, as best they could, on their way home? I am sure that you will agree with me, that although they had love one for the other, they were no disciples of Christ. We must therefore conclude that there must be a vast difference between the love that Christ speaks of and the love of human beings.

In Mail Order catalogues I have noticed that they mark their merchandise; good, better, best, I never saw anything marked lower than good. Possibly some of the churches should mark their activities in this manner and some even begin marking a ways below good. The love that Christ speaks of is the very best and is not obtainable anywhere

here upon the earth, it must be received from Heaven .

The qualifications describing this love are found in the words of Jesus, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends", John 15:12-13. These are again the words of Christ and they will stand even if Heaven and earth pass away.

I want to call your attention to the words "As I have loved you". To me this implies, not only His suffering and death on the cross, but His life's purpose and teaching. Parents who claim they have too much love, to reprove or if need be punish their children; should take time out to examine their love.

The Elders, Ministers, Deacons and every member in the church, who will evade sound doctrine, admonitions, warnings, discipline, etc. needs to get more of the genuine, profitable and life eternal giving love, that Jesus had and still has. When Christ got to the home of Martha, Mary and Lazarus and Martha was preparing a meal, did Christ's love prompt Him to praise Martha? His heavenly love for her soul's welfare seems to have compelled His to say, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary has chosen that good part, which shall not be taken away from her". Luke 11:41-42.

There was a man who had great possessions and he approached Christ in a very humble manner, asking Him, "What shall I do that I may inherit eternal life?" He was a man who, not only knew the commandments but also observed them from his youth. The record says, "Then Jesus beholding him loving him, and said unto him. One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor". Notice, because he was a good man and Jesus loved him, did He praise him for his earthly gain? Christ, for the love of his soul, told him to remove the thing that would hinder him having eternal life. Even though the thing that was to be removed was precious to him, read Mark 10:17-22.

Jesus says, "Love one another as I have loved you". Some people like to be praised and honored for what they do. There are those who recognize their feelings and say, we should encourage them. Encourage them to what? For our soul's sake, for Christ's sake and His kingdom's sake, May we strive to love one another as Christ has loved us, having the soul's welfare above everything else.

A. G. Fahnestock,

R. 4, Litiz, Pa.

THE GOSPEL OF JESUS CHRIST ACCORDING TO SAINT MATTHEW

PART 2

Matt. 1:18, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." In the account of the birth of Jesus we have two definite facts revealed, Christ is both the Son of God and also the Son of man (woman made of mankind). His Father is God, His mother was woman (Mary). To deny this fact is to deny the inspiration of the Holy Scriptures. Christ's Conception and birth was miraculous. A wonderful thing, a miracle. No one except the eternal God-head could work such a miracle. His birth was of Divine origin, something that was performed supernaturally; having the nature of a miracle, wonderful, extraordinary.

His birth was long foretold by the Holy Scriptures. The Son of God was to be born of woman. The birth of the Lord Jesus is manifested in the Incarnation. Isa. 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Which means God with us. This was God's promise to the ancestors of Christ, the seed of those mentioned in the genealogy, those men-

When the Christian keeps quiet, the Devil is well on his way to victory.

tioned in the first verses of this chapter, the seed of David, of Abraham, Isaac and Jacob.

Also the promise was given again in Isa. 6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his names shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this".

This Scripture proves a supernatural work. A child born to Israel's seed, according to God's promises. A Son given, even the precious Son of God. ONE to rule, who's government would increase, a ruler upon David's throne. ONE, who was to sit and rule over His Kingdom forever. Not for a period of mortal time, but throughout all time and eternity. He was not to be the Father God, as we understand, but the Father of the everlasting age. You will remember we stated in part one that one of the purposes of Matthew, was perhaps to proclaim the establishment of the kingdom of God on earth, out of which or in the which, the Church of Jesus Christ was built.

What can we understand about Mary, the mother of Christ? Was

she fitted by the Spirit to become the mother of our Lord? Was she a sanctified woman? To this testimony let us go to Luke's account of the birth of this Christ, Luke 1:26-35, "And in the 6th month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth". Note: An angel of God, supernatural power, brought a message to the prophesied virgin, proclaiming a supernatural birth. "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be."

Not only was Mary troubled, but evidently her espoused husband Joseph must have been troubled also. Verses 19 and 20 "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." If this conception was not of the Holy Ghost, why would the same Holy Ghost inspire the

apostles of Christ, to write these things in the Gospel's? Most surely it is miraculous conception, Christ is the Divine Son of God. How can man, professed Minister's of Christ, deny His divinity?

Let us now go back to the first chapter of Luke, verse 30 and get his full account of this conception. "And the angel said unto her, Fear not, Mary: for thou hast found favor with God". No greater glory was bestowed upon mortal woman, than the glory bestowed on Mary the mother in Israel, of the seed of David, of Abraham, Isaac and Jacob, in bringing Christ the man-child into the world. Just as the sun has glory over the moon and the stars, just so this glory of the woman.

And, behold, thou shall conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; (No earthly king could reign forever) and of his kingdom there shall be no end, "(everlasting)". "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of

thee shall be called the Son of God."

Was Mary the mother of Jesus fitted for this Divine conception, when she was over shadowed by the Holy Ghost? Who can doubt this miraculous birth? In the above verses from Luke, we have the name and rank of the coming Messiah. Let us look further at the incarnation of the Messiah heralded by Matthew. Look first at His humanity, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law", Gal. 4:4. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth", Jno. 1:14. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross", Phil. 2:8. "For there is one God, and one mediator between God and men, the man Christ Jesus", 1 Tim. 2:5. His humanity, manifested in the incarnation. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," Rom. 8:3. Phil. 2:7, "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men".

Note, the wonderful character of His earthly parents, Mary and Joseph. Mary was a notable woman, in favor with God. Joseph

manifested piety, kindness and charitableness, in his meditation concerning Mary. In that meditation God's angel appeared to him in a dream, giving him encouragement and Divine direction. Ahaz was comforted by Isaiah "Therefore the Lord himself shall give you a sign": Isa. 7:14, Divine direction, concerning the conception and birth of the coming "Immanuel". Verse 21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins". This verse does not say that this Jesus would save His people in their sins, but "from their sins". Many professed Christians, seemingly from their fruits, just confess Christ as their Saviour and what they call receive Him, by the persuasion of their mind, then their fruits show no change whatsoever in their daily walk and conduct.

In fact some tell us after such profession, that they will never come to judgment again for sin, but only be judged for their works, that they will not loose eternal life, but lose a certain percent of their rewards of they do sin. True, after accepting Christ, on the terms of the Gospel, Christ becomes the propitiation of our sins, but Paul tells us that this "Son" is the author of eternal salvation "unto all that obey him". Our sins are to be forsaken, our lives changed, when we become children of God.

Verses 22 to 25 "Now all this

was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his Wife: And knew her not till she had brought forth her first born son: and he called his name JESUS".

This is a wonderful NAME, He is a wonderful "SAVIOUR". Matthew is telling us of God's sure Word of prophecy, which came to pass in the birth of God's dear Son. His name means "God with us", Divine Presence with us. Can any one deny His Divinity? When we have the testimony of His apostles, Peter, John, Paul, (a number of times) Thomas, the answer of the Father, at His baptism and elsewhere, besides His own Testimony?

Bro. Wm. Root,

Great Bend, Kansas.

To be continued.

CHRIST'S APPEARANCE IN THE TEMPLE

In John 2:15, we have a record that Christ came and showed His authority by cleansing the temple. In verse 16. "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise". Matt.

21:12-13, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves". The Jews did not keep the temple clean, after Jesus had cleansed it the first time, so He had to cleanse it again just before He left for Heaven. We are sorry that some of the houses that have been dedicated to the service of God, are afterwards made a house of merchandise.

How about our bodies? In I Cor. 3:16 Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I wonder if God does not sometimes, drive out of some of our lives some dross or impurities, to keep or make us fit subjects for His service or Kingdom. There is that danger that God may bring upon us some disappointment, sickness or distress, in one way or another, to make us think of our ways. He may not give us the power to cleanse our temples again, if we do not try to keep them clean. Are we really trying to keep our lives clean, since we have accepted the plan of salvation, have been baptized on our part and have received the Holy Spirit on God's part? We may think now we are saved, neglect ourselves spiritually

and think we are safe. Which we may not be, thus losing many joys, that otherwise God would delight to give to us, if not to lose that eternal home above. The Scribes and Pharisees did not accept Jesus as the Son of God, so He gave them over to that hardness of heart, to believe a lie.

Thy Word, Thyself reflecting,
doth sanctify Thy truth,
Still leading on Thy children, with
gentle Heavenly growth.
Thus still the work proceedeth, the
work begun by grace.
For each is meet and training Father,
to see Thy face.

We hear often "Believe in the Lord Jesus and thou art saved", or just "Fall on your knees at the radio and tell Jesus you believe in Him and He will save you", or "You are saved". I feel that we are not saved as long as we are in this life. As Jesus was tempted until the very last. Think of the temptation in the garden of Gethsemane, I am made to feel He had His hardest temptation, when He was made to fight between the natural and the Spiritual desire. He came to the apostles and said of them, "The Spirit is willing, but the flesh is weak". Also while praying, "His sweat was as it were great drops of blood falling down to the ground", Luke 22:44. So we will be tempted and are liable to fall, as many do. But we must do as Jesus did,

fall on our knees and pray for strength to overcome the evil one. We also read in God's Word, 1 John 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us". I know that many times we sin in one way or another; in word, deed, thought or possible neglect. So we need the power of God to help us, to keep our bodies fit for the indwelling of God's Holy Spirit. We need to come to God daily to thank Him for His goodness and ask His forgiveness, for all our wrong-doings. Christ tells us to "Watch". Jesus is knocking at our hearts for admittance, so He can help us rid ourselves of the evil thoughts and actions, that the devil is trying to get us into.

Emanuel G. Koones,
Hatfield, Pa.

WHO ARE THE UNGODLY

Let us see who the Spirit of the Lord says they are, Peter says, "And if the righteous scarcely be saved, where shall the ungodly, and the sinner appear", 1 Pet. 4:18. The Spirit speaks of them as being those, who are deceived. Titus says, "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate", Tit. 1:16. Feet-washing is one good work. Christ did it to show His disciples just how to do it and told them "Ye also ought to wash

one another's feet." The true form of water baptism is a good work, for Christ himself was baptized in water.

Christ commanded His disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. True baptism is triune immersion and no other form fits all the Scripture requirements. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection", Rom. 6:4-5.

Paul says, "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them", 2 Cor. 4:3-4. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or an other gospel, which ye have not accepted, ye might well bear with him. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also

be transformed as the ministers of righteousness; whose end shall be according to their works," 2 Cor. 3: 13-15.

So the ungodly are a class of people, whom Satan has deceived. They have a form of godliness, but deny the power thereof, from such turn away. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book", Rev. 22: 19. Let it be one person or a whole denomination, for God is no respecter of persons and what He tells one, He tells all to do. We must obey Him if we are to be saved. Christ obeyed His Father in all things.

If we love Christ we will obey Him in all things. If we will all purge ourselves from all evil, we shall be a vessel sanctified and meet for the Master's use. If not, Christ cannot use us, for He is perfect. Those who are members of Christ's body are Holy and perfect, they have the promise to enter into glory. They are the only ones who have this promise, for no sin can enter into the Kingdom of God. The ungodly take away and add to the Book of Life and still think they will be saved. The faith of Christ has been cut up into so many pieces, that each church or denomination has just a part of the true

Gospel faith, just enough to deceive people. It takes all of Christ's commandments to save the soul of man.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him", John 14:21. V. 23-24, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me". "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him", 1 John 2:4.

Paul tells us all that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Christ saw the end of the world and said, Nevertheless when the Son of man cometh, shall he find faith on the earth? So we may have many more denominations, by the time He comes. But the Gospel faith that saves us, will be hard to find. May God have pity on us all. Only the members of the Body of Christ have the promise of Eternal life with Christ, for they have purified themselves by obeying the sayings and commandments

of our Lord. For they have kept all, neither have they taken any thing from the Book of life, or added to it.

I fear that all members of churches have not kept His sayings, through lack of faith and disobedience. Unbelief of the Truth, having loved the pleasures of this world, to be in its fashions and the evil things of Satan has deceived many. If we want to be saved we must obey what God has written in the Book of Life, through the Holy Spirit and delivered unto us by the disciples of Christ. We will be all judged by the words of Christ, at the day of our Lord Jesus Christ. Let us not worship like or with the ungodly or we will be partakers of their ungodly deeds. I hope we are all striving to whole-heartedly serve God, that we may be members of the Body of Christ.

I am a brother of the faith for over thirty years. Now I am past 88 and cannot see very good, but thanks be to God that I can see some at least. May we all labor faithfully, according to His Word, that we may not be classed with the ungodly.

John W. Garrett,
801 W. Kickafoo St.,
Hartford City, Ind.

NEWS ITEMS

NOTICE TO BIBLE MONITOR READERS

The undersigned is attempting to complete a file of all Bible Monitors

published from the very beginning of 1922.

I need copies of all issues for the years, 1922 through 1935. If any of the Bible Monitor readers have any of these issues and are through with them, I will greatly appreciate it if you would send them to me. Anyone sending any amount, I will gladly refund the postage.

Even if they are badly mutilated, I maybe can still use them, by taking the best parts of several and making one better copy out of them. Thanks kindly for your cooperation.

Bro. Paul R. Myers,
Bx. 117, Greentown, Ohio.

Dallas Center, Iowa.

We are very happy in the work of the Lord in this part of His vineyard. We had our series of meetings the last two weeks of November. Brother Harley Flory, of Defiance, Ohio was our Evangelist. Although the weather was unusually cold and snowy, our attendance was good and there were visitors almost every night. The Gospel seed was sown and, we believe, it fell upon well prepared ground. The harvest was not immediate, but will most assuredly follow.

The Church work is going along nicely under the leadership of Elder W. S. Reed. We have received three young members during the year by baptism. Our regular council was held two evenings in December to care for the Church busi-

ness and elect new officers for the Church and Sunday-School. Brother Floyd Haldeman is our very capable Superintendent. There are eight classes.

Last Sunday, Jan. 31, was one of our good days. It was no special occasion but there were 109 present for Sunday-School. It shows that people just want to come to the Lord's house for worship. Brother Joseph Flora preached on "Conformed and Transformed", warning us not to be conformed to this world, but to be transformed by the Spirit. In the evening Brother Millard Haldeman of Quinter, Kansas was present and preached concerning "A Profitable Christian Life", using it as a New Year's sermon. He spoke of taking inventory of the past year to see if we have sufficient assets in a spiritual way, or whether we have too many liabilities. As we look forward to retirement, desiring an eternal home in the heavens, we must send good material from which to build the promised mansion. If we send inferior material, Jesus cannot use it. His text was Heb. 2:1-3.

On Feb. 3rd Brother Emory Wertz of McClave, Co., being present at the weekly prayer meeting, gave a talk from John 5, emphasizing the faith and obedience of the impotent man, and of Jesus in following His Father's example.

The Aid Society has been working on comforters, on clothing re-

pair and doing new sewing. There is always work to be done. All it takes to make the work go is for each one to be eager and able to help. The fellowship is encouraging, and helps to keep us from getting tired.

Our group go to the County Home regularly each month for songs and worship among the inmates. The sick and afflicted (as they most all are) especially enjoy the sacks of Christmas treats. Our young folk went out and sang Christmas carols for shut-ins and others who particularly appreciate it.

During the winter those who desire to do so, go on Friday nights to various homes to spend the evening in singing, usually going to the aged or afflicted ones.

We have some sickness among us. Sister Florence Wingert is an example of patience as she uncomplainingly lies upon her bed. When we greet her with the expression: "How are you?", her response is always: "I am fine". She has been paralyzed almost nine years. Brother Wilford Umland suffers continually; his body is so crippled with arthritis. Remember the sick in your prayers. Pray for the leaders of the congregation, for all the lay members, and finally for sinners who need prayer, too, that the Lord's will might be accomplished in the hearts and lives of men.

Sister Beulah M. Fitz, Cor.

DAYTON, VA.

The Berean Dunkard Brethren held their fall Lovefeast on Oct. 17-18, 1959, with a group of visiting Brethren and Sisters from other congregations. Bro. Ord Strayer officiated, with L. B. Flohr, Roscoe Reed and others assisting. As we sat together around the Lord's table, there was a fine demonstration of brotherly love, unity and christian fellowship.

Sunday morning we had Sunday-school with Bro. Norman King as director, followed by worship service. Bro. Roscoe Reed gave us a spirit-filled message from the Word of God, to a listening audience, with much reverence. After services the women of the church furnished dinner for all, which was very much appreciated. We want to thank the Brethren and Sisters from other congregations, for being with us. May God bless them and keep us all true and faithful.

Sister Early, Cor.

GOSPEL ABC's

A-all have sinned and come short of the Glory of God.
 B-elieve on the Lord Jesus and obey His commandments.
 C-hrist died for us all.
 D-are to leave the fold of God.
 E-ternity is ahead.
 F-aith is the substance of the christians foundation.
 G-race is the christians stay.

H-eaven is the end of the believer's journey.

I-solation from God is unspeakable.

J-oy is our consolation in Jesus.

K-indness is the attribute of God to the obedient.

L-ate will be undescribable at judgment.

M-ercy belongs to God.

N-eglect is costly.

O-h merciful God help all believing children.

P-ardon our many sins.

Q-uiet the tempest of our sea.

R-ender not chastisement for our short-comings.

S-uffer us to approach Thee in humble attitude of prayer.

T-each us submission.

U-nless Thou go with us, carry us not hence.

V-eni, Vidi, Vici, (I came, I saw, I conquered through Jesus).

W-illingly we serve Thee.

X-cept Jesus' words, do nothing regrettable.

Y-ou have no choice in the service of God.

Z-uischen uns su wahrhui (Let truth be between us).

H. R. Dickey, Deer Creek, Ill.

ENCOURAGED

Was much encouraged to read the original pieces of so many elders in a recent issue of the Monitor. The selected pieces are very nice and the thought very good, but I, for one, was loosing much interest because of no originals. The

piece need not be long, but our thoughts and sermons on paper are encouraging to the afflicted. How else can our elderly and sickly members, and friends receive encouragement? We don't visit them. Maybe we do, once a year.

Some have given up, but the rest of us need not. Elders, ministers, deacons, all officials. Where are you? Asleep? Too busy? No talent? Asleep, but our eyes wide open. Looking, but not seeing. Too busy, but we take time to do what we want to. If we only try to write, we are surprised what the Lord reveals to us. No talent? Have you tried? "I did once", you'll say. Miffed once, and we don't try again. Is the Lord pleased with such stewardship? Can we lead anyone to better doing, by giving up so easily?

Of course we do not like criticism, but it does make us stronger. As we get busy and hunt to prove our point. Or that we are right or wrong. With no one to correct or pick at us, we become self centered and exalted. It is natural to resent anyone that will find fault in us, but I find it opens our eyes where we hadn't noticed before. For one, I am thankful for critics. Although at the time, I am not pleased.

We say, "I could write better than that. That piece is too long. Why didn't they write more, that was just a beginning. I could talk more on that subject. Everything is selected. I can't write as well as

So and So". Did you try? Where are our members? Where are the words and letters of encouragement? You like to receive them when you are ill or discouraged. It does cheer our hearts when we write to those less fortunate. There is talent nicely boxed in many of us. Writing does not come easily for some, but practice improves many things. How about trying a small article, at least once a year?

Following is a poem on Bridge Building. Our hair need not be white, but any of the 200 different shades. We are all building bridges, but if the leaders and older ones lay down the pen and close the lips. What can we expect the younger ones to do? Talking about, and scolding them, causes resentment and much discouragement. The younger people are our reflections and walking our bridges. What kind of a bridge am I building? Will it support the most weak Christian? Will it stand the storms of life?

May God be with us and help us to help each other. How are you going to help the less fortunate and show our concern? Pray for wisdom to lead and be a good example in the pulpit and out. Among the laity, teaching or being silent.

Sister Martha I. Harman,
Industry, Illinois.

The Bridge Builder

An old man going a lone highway
Came at the evening cold and gray
To a chasm vast and deep and wide,

The sullen stream had no fears for
him,

But he turned when safe on the oth-
er side

And built a bridge to span the tide.

"Old man", said a pilgrim near,

"You are wasting your strength
building here;

Your journey will end at the eve-
ning of day,

You never again will pass this way;

You've crossed the chasm deep and
wide,

Why build this bridge at evening
tide?"

The builder lifted his old gray head

"Good friend, in the path I've
come", he said,

"A youth whose feet must pass this
way,

This chasm that has been as naught
to me,

To that fair-headed youth may a
pit-fall be,

He, too, must cross in the twilight
dim,

Good friend, I am building this
bridge for him."

Author unknown.

OUR GOAL

As we travel down life's highway
Striving hard to reach the goal,
Each of us has our own problem
Some of body, some of soul.

Onward, upward is our motto
Looking over to the right,
Expectation speeds our progress
When we keep our goal in sight.

Broad the road leads to destruc-
tion

Many travel down that way,
Straight and narrow leads to Heav-
en

And we gain it day by day.

Do not leave self pity bind you
Heed not errors awful din,
Keep your heart atuned to Heaven
With faith and patience you will
win.

Sel. by Shella Stump.

I GAVE MY LIFE FOR THEE

Words by Francis R. Havergal

Music by P. P. Bliss

"I gave my life for thee,
My precious blood I shed".

Fifteen years after this hymn was
written Miss Havergal said about
it, "Yes, I gave my life for thee, is
mine and perhaps it will interest you
to hear how nearly it went into the
fire, instead of nearly all over the
world. It was, I think, the very
first thing I wrote which could be
called a Hymn, written when I was
a young girl in 1859. I did not half
realize what I was writing about.
I was following very far off, always
doubting and fearing. I think I had
come to Jesus with a trembling
faith, but it was "a coming in the
press and behind", never seeing
His face or feeling sure that He
loved me.

I scribbled these words in a few
minutes, on the back of a circular
and then read them over and thought

"well this is not poetry anyhow, I won't trouble to write this out". I reached out my hand to put it in the fire, when a sudden impulse made me draw it back and I put it, crumbled and singed, into my pocket. Soon after I went to see a dear old woman in the almshouse. She began talking to me, as she always did, about her dear Savior and I thought I would see if she, a simple old woman, would care for these verses, which I felt sure nobody else would even care to read. I read them to her and she was so delighted with them, that I copied them and kept them. And now the Master has sent them out in all directions and I have heard of their being a real blessing to many."

Miss Havergal showed the hymn sometime afterward, to her father and he wrote a melody especially for it. But it is the tune which Mr. Bliss composed for it, that became popular in America.

Sel. Life & Stories of Gospel hymns

By Sister Bertha Hicks.

THE POSITIVE PART OF THE MINISTRY

2 Cor. 6:3-4, "Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses". Perhaps the most important part in the positive part of the ministry is

a sure realization of the responsibility laid upon the ministry. Unless this responsibility is understood and taken seriously by, both the ministry and the laity, it will be impossible to develop a positive ministry. Paul's charge in the Scripture above, points out this responsibility and the alternative of neglecting it. If it is neglected the ministry will be blamed. Christ told us both, to occupy until He comes again and to teach all things which He has commanded us.

In order to be sure that all things commanded by Christ are taught, the Dunkard Brethren church has adopted the New Testament as their creed. For this the ministry must contend. In order that we may be of one mind, as required by the Scriptures: the church has arranged in order, its basic beliefs and especially emphasis those things. For this, the church polity, the ministry must also contend.

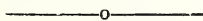
1 Thess. 5:14, "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men". It is apparent to all, who have entered into covenant relationship with God, that this is a positive program for carrying out the responsibility laid upon us. As such it is a plan of action for minister and layman alike, in discharging their responsibilities. Action in carrying out Scriptural assignments is a most important factor in the

positive part of the ministry. Christ's religion is an active religion and the Scriptures are alive with such words as: go, do, quickened (made actively alive) and the like.

Aside from carrying out Scriptural responsibilities in a Scriptural manner, I think there is one thing which is oft-times neglected, in our carrying out of the ministry. We are living in a world which rushes wherever it goes. We even go to church at 50 miles per hour or more. Even Christ found it was necessary to withdraw for respite from His great responsibility, see Mark 6:31 and others. We must also find occasional releases from responsibility, in order to give time for our minds to rest, for meditation and for prayer. I am not advocating abandoning ourselves at any time to worldly pleasure, but I am advocating a deliberate setting aside of time, to suit each individual, in which all responsibility can be laid aside for these purposes.

If we can learn to take our responsibilities seriously and discharge them, in a Scriptural manner, without letting them burden us, we have gone a long way toward accomplishing the positive part of the ministry.

Earl W. Strayer,
544 Warwick Ave., Fairfax, Va.



The salutation of the holy kiss,
is a token of divine love.

AWARENESS OF GOD

A rainbow smiles across the sky,
Or the forked lightning goes
stalking by;

Clouds are tumbling, or the sun
shines fair,

Are you aware that God is there?

A flock of geese flies overhead;
The leaves turn yellow; The leaves
turn red.

The sweet smell of autumn is in
the air,

Are you aware that God is there?

From hovel or palace a voice will
call,

"Give me your hand — or I shall
fall!"

Do you listen? Do you care?

Are you aware that God is there?

A little child lifts its smiling face.
Making a halo of love in shining
grace.

Look at his face, lovely and fair,

Are you aware that God is there?

A prayer is answered; a wound is
healed.

Church bells ring across town and
field,

Flowers bloom, delicate and rare,
Are you aware that God is there?

It's the little things around us
everyday

That makes us lift our heads and
say,

"Thank you, God. We have no fear,
You gave your Son, and He is
here!"

Sel. Sister Shella Stump.

THE INCOMPARABLE CHRIST

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on Divinity. He became Son of Man that we might become Sons of God. He came from heaven, where the rivers never freeze, the winds never blow, the frosts never chill the air, and the flowers never fade. No one there ever telephones for a doctor, for no one is ever sick. No undertakers and no graveyards are needed, for no one ever dies.

Jesus was born contrary to the laws of nature, lived in poverty, and was reared in obscurity. Only once did He cross the boundary of his homeland—in childhood. He had no wealth or influence or outstanding education. His relatives were inconspicuous and uninfluential.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood He ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His service. He never wrote a book; yet all the libraries of the country would be unable to hold the books that could be written about Him. He never wrote a song; yet He has furnished the theme of more songs than all the song writers combined have written. He never founded a

college; yet all the institutions of learning together cannot boast of as many students as He had. He never practiced medicine; yet He healed more broken hearts than the doctors have healed broken bodies. He never marshalled an army, drafted a soldier, or fired a gun; yet no leader ever made more volunteers who have, under His orders, made rebels stack arms and surrender without a shot being fired.

He is the Star of astronomy, the rock of geology, the Lion and the Lamb of zoology, the Harmonizer of all discords, and the Healer of all diseases. Great men have come and gone; yet He lives on. Herod could not kill Him; Satan could not seduce Him; death could not destroy Him; the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich; yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another man's manger; He cruised the lake in another man's boat; He rode on another man's ass; He was buried in another man's tomb. All failed—but He, never. The ever Perfect One—He is the Chief among ten thousand. He is altogether lovely.

Sel. by Ruth M. Snyder

Why should anyone be eternally lost in sin?

TEN COMMANDMENTS IN RHYME

Thou shalt have no gods but Me.
 Before no idol bend the knee.
 Take not the Name of God in vain.
 Do not the Sabbath day profane.
 Give both thy parents honor due.
 Dare not any murder do.
 What is another's take not it.
 Do not adultery commit.
 Never speak a lie or love it.
 What is thy neighbor's do not
 covet.

Sel. by Naomi R. Snyder

A friend is one to whom one may
 pour out all the contents of one's
 heart, chaff and grain together
 knowing that the gentlest of hands
 will take and sift it, keep what is
 worth keeping, and with a breath of
 kindness, blow the rest away.—An
 Arab's definition of a friend.

The men who try to do something
 and fail are infinitely better than
 those who try to do nothing and
 succeed.

—Lloyd Jones

MORNING PRAYER

Dear Lord, the newness of this day
 Calls me to an untried way.
 Thou my guide and helper be—
 I can travel through with Thee.

—Henry Van Dyke

THE CROSS

Blest they who seek
 While in their youth,
 With spirit meek
 The way of truth.

To them the sacred Scriptures now
 display Christ as the only true and
 living way; His precious blood on
 Calvary was given To make them
 heirs of bliss in Heaven; And
 e'en on earth the child of God can
 trace The blessings of his Saviour's
 grace.

For them He bore
 His Father's frown;
 For them He wore
 The thorny crown;
 Nailed to the cross,
 Endured its pain,
 That His life's loss
 Might be their gain.
 Then haste to choose
 That better part,
 Nor e'en refuse
 The Lord thy heart;
 Lest He declare,
 "I know you not,"
 And deep despair
 Should be your lot.

Now look to Jesus, who on Calvary
 died, And trust in Him who there
 was crucified.

Sel. by Treva Brumbaugh.

The best of speakers, in my view,
 are those who sit down when they're
 through.

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BIBLE MONITOR

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MARCH 15, 1960

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LOVE OF CHRIST

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd", John 10:14-16. A good shepherd must love his sheep or he cannot be a good shepherd. Christ is a good shepherd because He knows how to properly lead His sheep. for He knows and is known of God in Heaven. Christ has such concern for His sheep that He is willing to give His life for them. Christ has so much love for His sheep of all ages, that He is going to unite them into one fold.

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young", Isa. 40:11. While hear upon the earth, Christ gathered and lead the people by His own precepts and examples. Christ saw to it that all the neces-

sary food, for the various ages and races, was delivered unto man through His holy Word. Are we accepting His love, by assimilating His food and following Him?

"For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray", Matt. 18:11-13. Christ sought not only those who followed Him, but especially those who were lost. His concern was more for the lost than for those who were safely in the fold. Are we concerned about those who, do not know God and those who are not following His will, or are we mostly concerned about those who love and favor us? "O Jersalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye would not", Matt. 23:37. Do you know that none of us is so vile that He would not gather us unto His fold, but will we allow Him? Will we accept His commandments and come unto His Will? Do you realize that you are not safe from Satan, unless you are under the protection of all of Christ's teachings?

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you", John 15:19. Can you find any other King, who is this intimate with His subjects? Dare we fail in one item of loyalty, to such a Lord and Saviour? "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd", Matt. 9:36. Are we scattered today, if so why? because we have each followed His leading?

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich", 2 Cor. 8:9. The riches which He had with the Father, are not to be compared with poverty which He experienced here upon the earth. Why? that we might know the Father's Will, that our

sins might be forgiven, that we might live above this poor sinful earth and be heirs and joint-heirs in His Kingdom. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth", John 17:15-19. God's Word will keep us from evil of the world, if we only will submit wholly unto it. How are we sanctified, set apart for heavenly use? Through obedience unto God's Word, which is truth.

"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith not: and when thou art converted, strengthen thy brethren", Luke 22:31-32. Do you realize that Satan has desired to have each one of us and if our faith in God and His Word fails, he will have each one of us. Do you know that Christ is praying for each one of us, yes if we are trying to serve Him He knows us. Is there any reason why each of us should not be wholly converted unto His Will and able, not only to avoid sin ourselves but also to strengthen our brethren. "And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my

name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me", Mark 9: 36-37. Christ did so much for us because He loved us. Is there any of us who can afford to go along without God, Why will we not wholly receive Him through Christ?

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do", Luke 23:33-34. No one intervened for a stay of execution for Christ. It is beyond our comprehension, how much He suffered for man and even then all was suffered unjustly. Why did He do this, that He might finish His Father's Will, for He loved us. Notice the last sentence of this text, even when He had suffered so much He said, "Father forgive them". Do we deserve forgiveness for our sinfulness? How willing are we to forgive others? Yes even those, who have done so little to us, compared with what they did to Christ? "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen", Rev. 1:5-6.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love

one another. By this shall all men know that ye are my disciples, if ye have love one to another", John 13:34-35. "This is my commandment, That ye love one another, as I have loved you", John 15:12. Do we come any ways near loving our Brethren and Sisters, as Christ loved us? Do you think Christ asked any thing of us that we are not able to do? Why do we come so far short, in so simple a commandment? Are we not carnal, do we not put ourselves first? According to Christ's teaching here, Are we His disciples?

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. I will not leave you comfortless: I will come to you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid", John 14:3, 18, 27. Did one who made such valuable promises love us? Will I be ready when He comes? Do we have the peace of God with us, if not, Why not? Do you think His peace can be found in any other way, than in His way, according to His teachings? Are men's hearts troubled today? Troubled with the peace which Christ left us, or troubled with the wages of sin?

BIBLE MONITOR

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**SYSTEMATIC GIVING—
SECOND INSTALLMENT**

Note. Before reading this installment, please go back and read the First installment, April 15 Monitor, 1959.

I recall a benevolent Elder in the home congregation when I was a youth, who decided to "lay aside" each week for the Lord's work. When quarterly council time came he brought the accumulation and "laid it at the Apostles feet"; as we would say nowadays, he turned it over to the Treasurer. As the business of the council proceeded and several calls requiring funds were presented, he found promptly that he had failed to anticipate distribution according to relative needs. Thereafter he endeavored to allot his offerings on an appropriate basis.

The Board of Trustees of our Church is primarily its financial agency. Besides the annual fee to keep our charter in proper standing, calls on the Board of Trustees come from the Missions Board, the Publication Board, the Civilian Service Board, and so forth, including calls from the Districts for help in caring for the aged needy. With all these obligations to be met, the Church has not provided a way, means, or system by which to replenish the funds of that Board. Not one entry in the Trustee Treasurer's report to last General Conference, showed a contribution from individual or congregation for that Board's funds. Is this as it should be?

In 1955 the Treasurer's report showed assets of more than \$39,000.: In 1959 the assets amounted to less than \$16,000. A "break down", or analysis, of the receipts side of the Treasurer's report last year shows as follows:

Interest	\$846.84	
Bequest	396.00	
Total ———	1,242.84	
Repayments, or returns to Treasury		
Loans repaid . . .	\$750.00	
General Conf Minutes	202.50	
Hymnals sold . . .	205.29	
Total ———	1,157.79	
Expense fund, holding Genl Conf		
	2,513.20	
		<hr/>
		\$4,913.83

It is easily to be seen that the only new funds received during the year covered, consisted of interest on interest-bearing funds, and a bequest, together amounting to \$1,242.84.

The carried-over entry heading the receipts column is the bookkeeping way of showing what was on hand at the beginning of the year, before any actual "receipts" had come in. The \$3,100. item was already an asset; it was simply transferred from an interest-bearing placement to the current assets, or cash in bank.

Likewise the contributions of the congregations to meet the expenses of holding General Conference did not constitute new funds, for the Treasurer had already advanced the funds to the Committee of Arrangements to pay the costs of the 1958 General Conference. In fact, the contributions did not altogether cover the expenses.

A brief survey of the expenditure side of the account will reveal where the money went. This is not criticism of a single item in the expenditures, but is used as the basis for this remark: The actual new money that came into the treasury was sufficient to meet only, between a sixth and a seventh of the expenditures made during the year. How long can this continue?

Most of us, if someone stated, or even slyly intimated, that we were poor business people, would

not feel too kindly about it. Collectively, could we readily disprove such an implication? Are we "ready to something about it? What?

Brother, Sister, do you try to balance the giving you do on the basis of relative needs of the various undertakings and activities of your Church? Or maybe you have a whim to follow or a pet to humor and coddle; something so interesting important that other equally important things are not within your range of vision. Or, on the other hand, do you have a program of distribution of your giving efforts? Have you given attention to all of the needs of the Church? Have you ever given thought to a program of regular, allotted, systematic giving for either yourself, individually, or for your congregation? Why are our givings to the Lord put on a weekly basis by His Word? We breathe the breath of life, with all that means, week by week, day by day, hour by hour, breath by breath, why not remember to give the Lord, what is already His "the cattle on a thousand hills are His", and everything else, - on a weekly basis. It seems to me a definitely planned and written down program of giving, listing the Boards of the Brotherhood, showing the Sundays allotted to each one, would be not only desirable, but very useful. The oldest Board of the Brotherhood is the Trustees, but since the Mission Board Has requested that contri-

butions to it, by the congregations, should be on a monthly basis, that Board might be put first, without intending any slight to the others. Some Congregations have already made the First Sunday of each month their Missionary offering Sunday. Any congregation not having a designated Sunday of the month for that Board might like to choose the first Sunday.

In speaking of a program of offerings to the Lord, this program idea is neither proposed or intended, for any individual or congregation that has already mapped out a reasonable or satisfactory way as the Lord has blessed, and as the various needs of the activities as the Lord's vineyard requires. But if you have centered all your thinking, enthusiasm, energy, and means, to one or two objects or lines of endeavor, weigh carefully those you have not supported, to see if you feel fully justified in a position of non-support.

SUGGESTIVE PROGRAM FOR CHURCH OFFERINGS

Board	Frequency	Sunday of Months month
Missions	Monthly	First Each
Trustees	Qtly	Second Jan Apr July Oct.
Publications (Monitor)	Qtly	Third Jan Apr July Oct

Bible Study	Say Qtly	Third Feb May Aug Nov
Relief	Say Qtly	Third Mar June Sept Dec

Districts have a regular offering, usually perhaps once a year to pay for District and General Conference minutes, printing business for District Meeting, expenses of Elders sent on District business, and the like. In addition, Districts, to carry-out Districts responsibilities in relief of the needy, should have a fund for that purpose; Under a sub-head on the program - District - those two objects could be listed also.

The tabular form of program assumes that all congregations have services every Sunday. In cases where weekly frequency does not apply, corresponding adjustments can be made.

Quarterly offerings for three boards can be accommodated on any given Sunday of the months, as illustrated in the case of Publications, Bible Study, and Relief, above. With no assignment to the fourth Sunday, three additional quarterly offerings could be assigned to that day. Also there are four fifth Sundays in most calendar years and in an occasional year there are five fifth Sundays, so that there is plenty of room for any adjustments desired. Space could be so arranged on such a program that under each Sunday on which an offering is made for a fund, the amount could be

entered, and by such arrangement a summary of all offerings could easily be made for the year.

Maybe you think you are paying all you can. Do you join in singing "Jesus paid it all, all to Him I owe"? But so far I have not said a word about giving more. "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest", Eccl. 9:10. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men", Prov. 22:29. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God", Luke 9:62. Have we been like the Egyptians, expecting the Trustees to "make bricks without straw?" And this question might have a wider application.

Long ago, when everything was hand-made, a European king was at war with another country, he exempted from military duty the shoemakers of a shoe-producing town on condition that they supply shoes for his army. Finally whatever changed the king's attitude, he demanded a much larger quantity by a given date or the shoemakers would be drafted into the army. The shoemakers began to desert their work-benches and clustered around the old man, to whom they looked for advice and guidance, anxiously inquiring what they were to do about

king's demand. He well knew that talk did not make shoes, but that keeping pegging away did. He told them "Back to your benches"; They worked as never before, and when the deadline arrived the last pair of shoes was counted out! A somewhat humorous song, full of practical advice, which I heard over a half century ago, had a refrain saying "you better keep earnestly pegging away."

We live in a land of open bibles, with freedom to worship; we do not ask, as many in the world must, will we eat today? but we ask what shall we eat for this or that meal, meaning from our abundance, what will we choose to have! The world is hungry, even starving many places for the bread of life as delivered to us by His only begotten Son: the Church that He said He would build is secure. Are we sure that our faith and our works show that we are in his Church? How many of us are giving the widow's two mites? It isn't for any one of us to tell any other one how much to give; that is a matter between the individual and the Lord. If we give, not of a free will, but maybe grudgingly, should we expect the blessing? "For God loveth a cheerful giver," 2 Cor. 9:7.

Again I quote: "It is better to give than to receive".

Plan your work and work your plan. Lewis B. Flohr,

P. O. Box 236, Vienna, Va.

A POTATO THAT WAS NOT A CHRISTIAN

I know some of you may think that this is a very funny subject and it is, but from it we can get some good thoughts. You know that boys and girls say some strange and funny things.

You see it happened this way. The father of a little boy had harvested his potatoes, which were firm and very beautiful and he put them away in the basement of the house. A little boy lived in this house, one of a family of four children. He did not go to school but often helped his mother. Every day he went down to get potatoes for mother and brought them to her. Then he would watch her pare them and prepare them for cooking. One day she cut a big potato through the middle and it was black and rotten. The boy said, "Mother that potato isn't a christian, is it? Mother said, "Why, what do you mean? Of course potatoes are not christians, only people are". "It isn't a christian mother", he said," because it is bad at its heart and rotten on the inside". You see, when his mother cut the potato and found it bad inside, the little boy remembered things his mother had told him. That those who were not christians had old hearts that were bad and rotten with sin. She had told him how nice they could look on the outside and yet be so very bad on

the inside. This is the reason he thought of what his mother had told him and said, "That potato isn't a christian."

A christian is a person who has a new heart. Our carnal heart is not good, "The heart is deceitful above all things, and desperately wicked: who can know it?", Jer. 17:9. If we allow Him to rule our lives, He will give us a new heart. You cannot always tell when a potato is bad at the heart, because you cannot see the inside. Man's heart can be bad also, but God knows what is in the heart. If you want to see how bad, the heart of a person who is not a true christian can be, let the knife of God's Word do to the human heart just what the knife did for the potato. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man", Mark 7:21-23. But through our Saviour, Jesus Christ, the christian has a new heart.

Thus the Psalmist prayed, when he realized that he had done wrong "Create in me a clean heart". By this time you see why the little boy said, "That potato is not a christian". So after this, when you cut an apple or a potato or crack a nut and find them bad on the inside, you can think of the im-

pression of the little boy and perhaps realize how God looks upon the heart of man. This is a good illustration of many men's heart, can they be a christian? A worm or disease gets into the heart of a potato and rots it. It was the serpent's sin that entered the heart of man and made it bad.

A word to the children

I hope you children help Mother all you can and get her potatoes and things, which she sends you for. I hope you will never find one that is bad at the heart, but if you do remember; the Lord can look inside your heart and he can give you a new heart and make it clean within, instead of corrupt. "Remember now thy creator in the days of thy youth", Eccl. 12:1. "The blood of Jesus Christ his son cleanseth us from all sin", 1 John 1:7. Do you love Him? Will you do what His Word tells you to do?

Bro. Owen Mallow

Clearville, Pa.

ESSENTIALS TO BE MAINTAINED — part 1.

A strong christian life, home or church, cannot be maintained unless the principles or pillars upholding it are protected and retained. When these have fallen or are falling, serious results are or soon shall be manifest. One of these essential pillars of the true and successful church is the transformed life, manifested in the individuals who are

dead to sin and alive unto righteousness.

Our brethren in past years have often preached on the New Birth and what it means to become a child of God, and then live a transformed life in the church. The early church in Germany stressed counting the cost before starting. They read Christ's teaching in Luke 14. Jesus called His disciples to a different life. Later, many even sold their possessions in favor of the church. They had put things first, were of one accord and the church grew.

In these later times these teachings are not so often heard, in many churches perhaps not all. Much is being heard from pulpit, radio and press on how people are saved, but not much is said that a transformed life is needed. Many people therefore are under the impression they can live on in the church, as before, and still be saved. How can we be christians if our carnal appetites are not changed, we still crave the flesh-pots of Egypt and indulge in the sins of the world? How can we be a light to the world, if we still have the darkness of the world within us?

We believe many of our church problems are the result of lives not being transformed, by the renewing of the mind. Is not the present worldly condition of professing christendom due to the fact, that the pillar of transformed lives has been discarded? Numbers and sociability

are being sought, rather than the New Creature in Christ Jesus. Members are accepted their own way and live as they choose afterwards. How can we be a chosen generation, a royal priesthood, a holy nation, a peculiar people, showing forth the praises of Him who has called us out of darkness into His marvellous light, in that way?

When our lives are transformed we will be different. The world will be surprised that we no more run with them to the same excess of riot. Our influence in home and society will be different. Our honest, truthful, conscientious and devotional lives will distinguish us from, the vain, convetuous, sinful and pleasure-seeking world. Our homes will have kindness, peace, sacrifice and love, rather than cruelty, hatred and confusion. The church will experience a peace, unity and loyalty, that will have it's christian influence in the community.

We, as a Dunkard Brethren church, in our decision on "Instructions to Applicants", have made provisions to have all new members count the cost and properly begin the transformed life. Shall we not maintain and supplement this beginning with sermons, exemplary lives and if need be, discipline? "I am crucified with Christ; nevertheless I live", Gal. 2:20, "Whosoever will lose his life for my sake, the same shall save it", Luke 9:24. "Not every one that saith unto me,

Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven", Matt. 7:21. The transformed life is an essential to be maintained.

Bro. F. B. Surbey
West Milton, Ohio

WHICH CHURCH

Just find myself wondering where Christ would go to church if He should be with us again, here upon the earth. Surely He would go to church, but where?

He was accustomed to go to the synagogue, even though there must have been plenty that grieved Him there. But still He went. Surely He would go to church now, but where? Would it be a poor chapel in the city slums; Or the great cathedral of St. Peter in Rome with its fine architecture, statues, symbolism and formalism. Just where would He be truly worshiped or most worthily recognized and adored.

Would it be in the emotional ecstasy of a Pentecostal meeting? Would it be under the illiterate preaching of the backwoods folks? A Quaker meeting? Or a smoothly ordered service of a typical city church. Or would he like the incense, the mumbling in foreign tongue, the singing chant, of the Mass.

Would He like the Great Organ, or the anthem of the choir, the accomplished singers, or unision

congregational singing, or singing with instruments, or just singing with no instruments at all? Would He like short prayers and sermons or long shouting or quiet reverence?

Probably most of us think that He would like, with some improvements here and there, the kind of worship we have in our church. He probably would, if He found there a few with the mind of God and hearts that were sincere, that truly loved and worshipped Him?

Just how do you think next Sunday's service would be if we knew Christ was going to be present "in person". Certainly we would all be there, and On Time. Would we? Would we stare at Him when Jesus was ushered in? Would we keep our seat next to the aisle and make Him crawl over us?

The song leader would be careful to sing songs in Praise of Him, and not a worshiper would set there and sing half heartedly as other Sundays, but all would pitch in and help. The offering baskets would be filled and overflowing because it was for Him. The preacher would put on his devotional best, and never a one of us would sleep, or whisper in conversation, or play with the babies (as some do during teaching or preaching services). I wonder if there would be so much talking before and after services. Maybe after the benediction we would all try to speak to Him, and tell Him

He was surely welcome. We'd surely want Him to get a good impression of our church!

Would it work? What talk! For He was in our church last Sunday, and He will be there next Sunday. (That is, if two or three are gathered in His Name,) Does He like to be present with us? I know He does, but sometimes I wonder. Sometimes I wonder.—Think on these things.

He loves honest hearts, true hearts, faithful hearts, contrite and humble hearts. He doesn't look on the outward form, but He looketh on and knoweth the intent of the heart.

Sister Mabel Wells

Lancaster, Pa.

THE GOSPEL OF JESUS CHRIST, ACCORDING TO SAINT MATTHEW PART 3

CHAPTER TWO: Verse one, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem," The first thing which claims our notice in this chapter is the birth and nationality of Christ the Messiah, who was to come to redeem the human race from sin. Christ was born in Bethlehem, a little town, or what we would call a little village, in the land of Judaea, a city of Judah.

This holy child Jesus, was born of woman by the Holy Ghost. He was

the Son of God and also the Son of man. He is a descendant of Abraham and was born into this world forty-two generations after Abraham lived. He was also a descendant of Ruth, who lived thirty generations, before Christ came into the world. Also He is a descendant of David, a man of whom it is said, was a man of God's own heart. David lived twenty eight generations, before this Child was born.

In speaking of Bethlehem, the place of His birth, we find that Abraham's grand-son Jacob, buried his wife Rachel at Bethlehem. Let us hear Jacob speaking just before his death to his son Joseph. Gen. 48:7, "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath: the same is Bethlehem". It was from Bethlehem, in the country of Bethlehem-Judah that Elimelech and his wife, Naomi went to sojourn in the land of Moab. It was to Bethlehem that Naomi, with her daughter-in-law Ruth of whom Christ was a descendant, returned.

God's prophet Micah foretold, many generations before the birth of this coming Messiah, the place of His birth. Mic. 5:2, "But thou, Bethlehem Ephra-tah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be

ruler in Israel; whose goings forth have been from of old, from everlasting". Here is proof that Christ was the Messiah of God, for He was from "everlasting to everlasting". It proves also His Divinity. No mortal man is from everlasting to everlasting. Hence, we have learned that this child which was born in "Bethlehem", is none other than the predicted Messiah.

Bethlehem is also a city of David. Luke 2:4, "And Joseph (His earthly parent) also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)" At the time of His birth Joseph and Mary, His earthly parents, had gone up to their own city to be taxed according to the decree from Caesar Augustus.

Judaea, or Judah, is the southern division of Palestine. This Child, the Christ, being the descendant of Abraham, who was the great-grand-father of Judah, makes Christ a descendant of Judah. He is proclaimed the "Lion" of the tribe of Judah, Rev. 5:5. Judah was a Jew, and therefore Christ became a Jew, of a tribe of Israel. All Jews are Israelites, but all Israelites are not Jews.

In the days when Christ was born in Bethlehem of Judaea, "there came wisemen from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have

seen his star in the east, and are come to worship him", verse two. Here we have the visit of the Magi, to see the Child. Surely these men were directed of God, through Divine inspiration, to pay this visit to His son, the little Babe in the manger. Surely they were led of God, to come to His Son. They are called "wisemen". All men are wise when they follow God's directions. They followed God's sign, the "star" and it brought them to Christ.

If you and I follow God's Word it will lead us to Christ also. We have reason to believe these men were faithful, Godly men, for they must have known the Scriptures, else they would not have known of One to be born King of the Jews.

They also were worshippers, they wanted to worship the coming Messiah and King. Verses three and four, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born".

This king Herod is called, "Herod the great". He must have known something of the prophecies, concerning the coming Christ, or Messiah, else he would not have asked his co-leaders this question. But, had he been a true follower of God, should he not have known by the prophets, just where Christ was

to be born? What do you think caused his fear? He was troubled? A troubled conscience causes fear? No doubt he was afraid he would have to give up his throne, his kingdom. He was a wicked ruler. Proof of this is shown by the cruel edict he used to try to destroy the child. Isa. 57: 20, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

All Jerusalem were troubled also. They were living in idolatry, the Roman system had full sway in those days, spiritual Babylon, they had forsaken God. We believe that same old Roman system will be revised in the last days again, and will have full sway over the minds of thousands of people, causing great fear, trouble and anguish. Herod was a crafty ruler, the context shows clearly. Verses five to ten, "And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and

lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

In verses five and six we plainly see that those rulers knew the Messianic prophecies. They knew where Christ was to be born and we think Herod knew also. Those priests of that day surely knew, for Malachi the prophet, who prophesied in or near their day, prophesied. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts". Mal. 2:7; Why should Herod, all Jerusalem or any human being doubt God's Word, for it is sure? Jno. 7:42, "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" God's Word is sure.

1-Kings 8:56, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." Psal. 111:7, "The works of his hands are verity and judgment; all his commandments are sure". Ezek. 12:25, "For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O re-

bellious house, will I say the word, and will perform it, saith the Lord God." With all the law and the prophets before those rulers and the king, of which we think they were not ignorant of, they had no excuse for rejecting this new born King. Neither do we have a right to doubt God's Word for it is sure. Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luk. 21:33 "Heaven and earth shall pass away; but my words shall not pass away."

Just look at the hypocritical king, trying his deception upon the wise men, proclaiming to want to worship the Child. But they were led of God, they were warned of God to thwart the purpose of Satan to destroy. They went on following the star which brought them exceeding joy and rejoicing.

To be continued. Bro. Wm. Root
Great Bend, Kansas.

GRACE

"For the law was given by Moses, but grace and truth came by Jesus Christ", John 1:17. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God", Eph. 2:8. God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ, by grace ye are saved. Where would the whole

human family be, were it not for the love of God and His saving grace. This grace that rescues guilty humanity. Sweeter lessons cannot be loving him who first loved me. "Ye therefore, beloved, seeing ye know these things before, beward lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ", 2 Pet. 3:17-18.

"And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified", Acts 20:32. "For the grace of God that bringth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Tit. 2:11-14. The word grace means: an unmerited favor, a divine saving influence and the love of God toward man. It is a good thing that the heart be established with grace.

"Being justified freely by his grace through the redemption that is in Christ Jesus". "For ye know

the grace our Lord Jesus Christ, that, though he was rich yet for your sake he became poor that ye through his poverty might be rich". 2 Cor. 8:9. It is a sad condition when anyone is fallen from the grace of God. "But Noah found grace in the eyes of the Lord", Gen. 6:8. "Daniel purposed in his heart that he would not defile himself with the portion of the kings meat, nor with wine which he drank. Now God had brought Daniel into favor and tender love with the prince of the eunuchs", Dan. 1:8-9. You cannot trust in the wealth of this world and be under the grace of God. Through faith and obedience we are converted and become a new creature.

Zaccheus received Jesus joyfully and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation. I restore him four-fold. And Jesus said unto him, This day is salvation come to this house", Luke 19:8. For the Son of man is come to seek and to save that which was lost. Not many rich men are willing to give for God's service. Our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth said, How hardly shall they that have riches enter into the kingdom of God. Luke 18:18,22-23, "A certain ruler asked Him saying, Good Master, what shall I do to inherit eternal life? When Jesus heard

these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich". This meant a sacrifice. Jesus sacrificed all His life and blood on Calvary's cross, to save all humanity. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor.

We as Gentiles were all in a lost condition, before Jesus died and shed His precious blood for humanity. Eph. 2:12-13, Ye being Gentiles in the flesh. "At that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ". Some people think they are saved by their own righteousness, which the apostle Paul states is as filthy rags. Eternal life is the gift of God, by grace are ye saved. V. 14-15, "For he (Jesus) is our peace, who hath made both one, and hath broken down the middle wall of partition between us (Jew and Gentile). Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make in himself of twain one new man, so

making peace". A new man, a new creature, a changed being, that He might reconcile both unto God, in one body by the Cross. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints. When were you saved? Or did you automatically become a christian? Do you claim salvation because your parents were christians? Do you think the grace of God will reach you, without complying with God's requirements? Jesus first came to His own people, Israel, saying repent and believe the Gospel. Then after His resurrection He commanded His disciples". Go ye into all the world and preach the Gospel to every creature. This brought grace to all people. Now he that believeth and is baptized shall be saved. Matt. 28:18, Jesus spake unto the eleven disciples saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them... Teaching them to observe all things, whatsoever I have commanded you." Some think there is nothing we should do, we are just saved by grace. For ye are His workmanship, created (born again) in Christ Jesus unto good works, which God hath before ordained that we should walk in them. When we were born into the world according to nature, we knew nothing about it, only what we are told. But if we be born of the water and of the Spirit, we know it and it is

an experience we never forget. Every soul that comes to maturity should experience this. Therefore if any man be in Christ, he is a new creature: old things (evil habits etc.) are passed away: Behold, all things are become new. We should walk in newness of life. That henceforth we should not serve sin. Today we find churches teaching: dancing, ball games, going to the movies, having contests and betting on who shall win, arising from gluttonous eating to play. Jesus said, if any man will serve me, let him follow me. Is this our motto?

Do we determine, by Thy grace I will follow Thee? Where Thou goest I will follow. Anywhere with Jesus I can safely go. Remember Jesus may not go everywhere you might wish to go. Jesus said, I am not of this world. John 17:16, "They are not of the world, even as I am not of the world". Let your words be good to the use of edifying, that it may minister grace unto the hearers. Paul says, Rather speak five words with understanding, that I might teach others, than ten thousand words in an unknown tongue. For thou verily givest thanks well, but the others are not edified. Can we say amen at thy giving of thanks, seeing we understand not what thou sayest?

Saviour teach me every day, loves sweet lessons to obey. Teach me all thy steps to trace, strong to follow in thy grace. Loving him who

first loved me. It is grace that rescues guilty man, grace divine, full of love and free. Grace brought me pardon for my sins and grace my soul to Jesus led. Grace subdues my lusts within, grace supports us in every loss. Grace constrains our souls to love and grace will bear us safe above. Marvelous grace of our loving Lord, amazing grace, how sweet the sound. The grace of God is a Divine favor, a wonderful gift, an unspeakable gift, which cannot be expressed in words. It is beyond the comprehension of man, his ability to understand. It is written. Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. Yes loving Him who first loved us. "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God", 1 Cor. 2:10. We must be born again, born of the water and of the Spirit, to grasp the things of the Spirit, which are spiritually discerned.

God is no respecter of persons, Matt. 5:45, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". Acts 24:15 tells us, there shall be resurrection of the dead, both of the just and the unjust. John 5:27-29, "And hath given him (Jesus) authority to execute judgment also, because he is the Son of God. Marvel not at this: for the

hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation". Why do some ministers disregard the judgment and resurrection and say, People go to heaven or hell or eternal punishment, when they die? Heb. 9:27, "It is appointed unto men once to die, but after this the judgment". Rom. 14:10, "For we shall all stand before the judgment seat of Christ". 1 Cor. 15:13-14, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain". Then they also which are fallen asleep in Christ are perished. V. 12-22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive". The first man Adam was made a living soul; the last Adam was made a quickening spirit. This I (Paul) say, brethren, that flesh and blood cannot inherit the kingdom of God; thanks be to God, which giveth us the victory through our Lord Jesus Christ, Luke 14:14, For thou shalt be recompensed at the resurrection of the just.

Jonah 4:2, For I knew that thou art, a gracious God, and merciful, slow to anger, and of great kind-

ness. The Lord said should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand. Luke 12:48, For unto whomsoever much is given, of him shall be much required. But he that knew not shall be beaten with few stripes. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting. Behold I come quickly: and my reward is with me, to give every man according as his work shall be. Well could one of old say, Praise the Lord for His wonderful works toward the children of men. The one that brought grace and truth to the world, a remedy for sin. Behold the Lord's hands are not shortened that He cannot save. Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool, if we be willing and obedient. Incline your ear and come unto me, hear and your soul shall live.

Let the wicked forsake his way and the unrighteous his thoughts: and let him return unto the Lord, and He will have mercy upon you. Seek ye the Lord while we have the opportunity, or while He is near. Yes while the door

of mercy is still open. Behold, I have set before thee an open door and no man can shut it. Matt. 25: 10-11, When the bridegroom came, they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. Watch therefore, for ye know neither the day nor the hour, when the Son of man cometh. How precious did that grace appear and grace my fears relieved. This grace that brought us safe thus far, will lead us safely home.

William N. Kinsley,
Hartville, Ohio.

MY HAND IN GOD'S HAND

Each morning when I wake I
say, "I place my hand in God's
today".

I know He will walk close by my
side

My every wandering step to guide.
He leads me with the tenderest care
When paths are dark and I despair.
No need for me to understand it
I but hold fast to His hand.

My hand in His no surer way
To walk in safety through each day.
By His great bounty I am fed
Warmed by His love and comforted.
When at days and I seek my rest
And realize how much I am blessed.
My thanks pour out to Him and
then

I placed my hand in God's again.

Dear Brother and Sister and

friends, do we realize how much we need to place our hands in God's. For Him to lead and guide us in this dark and sinful world, through all the evil around and about us and for what our children do see. Do we hold fast to God's hand and try to do the things that God would have us do, or do we look to the things of this world? Are we concerned about the things of God and the soul of our loved ones? Do we pray each day for God to take us by the hand, lead and guide us, and keep us from evil? Or do we just go about and not even think of God? Oh dear ones may we wake up to the things of God, as we are coming near to the end of time. Where will we spent eternity? May God bless these few words, to His honor and glory.

Sister Rebecca Beck,
Archbold, Ohio.

WHAT A FRIEND WE HAVE IN JESUS

Words by Joseph Scriven.

Music by Chas. C. Converse

"What a friend we have in Jesus,
All our sins and griefs to bear".

Thousands have been cheered in time of trouble and so led nearer to Christ, by this sweet and simple hymn; for very few hymns have been more widely published or more frequently sung. The Author was born in Dublin in 1820 and came to Canada when he was twenty-five. There he lived a useful life until his

death in 1886. The young lady to whom he was to be married was accidentally drowned on the eve of their wedding day. This led him to consecrate his life and fortune to the service of Christ. Though a graduate of Trinity College and a man of refinement, he chose humble duties. One afternoon he was seen walking down the streets of Port Hope, where he lived, dressed as a plain working man and carrying a saw-horse and a saw, on his mission of help.

A citizen, noticing that a friend recognized him, said, "Do you know that man? What is his name and where does he live? I want someone to cut wood, and I find it difficult to get a sober man to do the work faithfully".

"But you can't get that man", was the reply. That is Mr. Scriven. He won't cut wood for you".

"Why not?" queried the gentleman.

"Because you are able to pay for it. He only saws wood for poor widows and sick people."

Until a short time before his death it was not known, that he had a poetic gift. A neighbor, sitting up with him in his illness, happened upon a manuscript copy of "What a friend we have in Jesus". Reading it with great delight and questioning Mr. Scriven about it, he said that he had composed it for his Mother, to comfort her in a time of special sorrow, not intending that

anyone should see it. Some time later, when another Port Hope neighbor asked him, if it was true that he composed the hymn, his reply was, "The Lord and I did it between us".

Sel. by Bertha Hicks,
Bryan, Ohio.

NEWS ITEMS

NOTICE

The Bible Study Board now has on hand the Concordance that we previously run a price listing of \$3.25 or less. Since the placing of the order was for sufficient number and due to the generosity of the Brother sponsoring the offer, our price has been reduced to \$1.60 per copy, on a first come first served basis, as long as our supply lasts.

Please note that the new quotation of \$1.60 replaces the estimated \$3.25 price and applies to every book, that will be delivered in this offer. Also the delivery charges are included in this \$1.60 listing. All orders should be placed with the Secretary of the Bible Study Board as soon as possible, by the authorized person in each Congregation. On receipt of the book you may make remittance, to the individual in your congregation who placed the order or from whom you received the book.

Bro. Harley Flory,
Sec'y Bible Study Board

QUINTER, KANSAS

The Quinter church will hold their Lovefeast April 2 and 3, the Lord willing. Services will be all day both days. Come and be with us if possible.

Elma Jamison, Cor.

McCLAVE, COLORADO

The Cloverleaf congregation met in regular council Dec. 26, with our elder, Bro. Millard Haldeman in charge. We had our yearly elections. Bro. Haldeman was re-elected as our Elder.

We decided to hold our Lovefeast April 16, the Lord willing. Services begin at 10:30. Communion in the evening and all day services on Sunday. We welcome all to come and worship with us in these services.

Rozella Kasza, Cor.

1960 GENERAL CONFERENCE

The Lord willing, General Conference will convene, June 4th to 8th, 1960. The first preaching service is to be Saturday afternoon, June 4. The Elders are to meet in Standing Committee at 2 P. M. Saturday afternoon.

Location — Roxbury Holiness Camp, Roxbury, Pa., just south of the town of Roxbury, on State Rt. 433, between Blue Mountain interchange of the Penna. Turpike and Chambersburg, Pa. The camp is lo-

cated four miles southwest of the Blue Mountain interchange and thirteen miles north of Chambersburg. From the Blue Mountain interchange take State Rt. 944 south, which intersects with State Rt. 433 at Roxbury. From Chambersburg take U. S. Rt. 11 northeast, for about four miles where Rt. 433 turns to the left. Those coming southeast from Carlisle, take Rt. 533 at Shippensburg, turn right when you intersect Rt. 433.

Mailing Address—General Delivery, Roxbury Holiness Camp, Roxbury, Pa.

Telephone - Shippensburg, Pa. K E 2-2208.

Lodging - We feel ample beds are available at the camp owned dormitories and family group units. Please bring bedding and bed linens. A number of private cabins are also available on the grounds, at a charge of one dollar, per double-bed, per night.

Trailers - No charge is made for trailers. Electricity is available but there will be no private sewage connection for trailer users.

Train and Bus accommodations will be announced later.

We feel this camp grounds is compact and well able to care for all our needs, even for twice the number which has ever attended our conferences. It is located along the west side of State Rt. 433, just north of U.S. Fort Leterkenny. We would refer to it as being located

in the country, right along this improved highway.

Lodging Committee - George Dorsey, Bx. 366, Salisbury, Pa., and Howard Surbey, R. 2, Taneytown, Md.

Please look for final announcements concerning the Conference in May 1 issue of the Bible Monitor.

Ord. L. Strayer,
Sec. Comm. of Arrangements.

OUR RESPONSIBILITY AS PARENTS

Each time I look upon the face of a sleeping child, I am made to think of the purity and innocence of that precious tender young soul. Somewhere in God's Book of Life, that child has a clean white page on which his life's deeds will be recorded as he reaches the age of accountability.

Every man and woman who has taken upon themselves the responsibility of becoming a parent, has entrusted himself with the task of guiding the development of that young innocent soul. Much of the responsibility of what will be written on that clean fresh page, rests on the shoulders of the parents who will be guiding his footsteps. "Train up a child in the way he should go: and when he is old, he will not depart from it", Prov. 22:6.

We parents buy good nourishing food for our child so that his body will grow strong and healthy. We

buy him nice clothing so that he may be warm and comfortable and sturdy shoes so his feet may develop properly. We take the best possible physical care of him as we know how to; but what do we do, what can we do, to help his mind and soul develop the way God would have it develop? This is the most difficult job of a parent. The world today is in such a sinful condition, that often even the christian parent may not know just which way to go or which is the right decision to make.

The Devil has many attractive entertainments and ways of luring teen-agers especially some of which seem to appear harmless, making the role of "Parent" an increasingly difficult one. I am still young enough to remember and appreciate many of these temptations. The young christian of today faces many difficult times in school and in his everyday life; when he desperately needs the kind, understanding, but firm guidance of a godly Mother and Father.

The Bible says in Eph. 6:4, "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Prov. 29 tells us, "A child left to himself bringeth his mother shame", "Correct thy son, and he shall give thee rest, yea, he shall give delight unto thy soul". These tender young souls are also sensitive and easily influenced by the ex-

ample we set for them, especially in their very young years.

May God help us and give us the strength and wisdom needed, to guide these little ones, who now look at us with eyes full of love and trust. May God help us to instill in their minds the beauty and blessedness of, Fearing the Lord and walking in His ways. Surely this should be the fervent desire of every true christian mother and father.

Sister Dorothy Rice,
R. 3, Frederick, Md.

Ignorance is Satan's victim. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves", Matt. 10:16. Don't be deceived, God's Word is true.

SUNDAY SCHOOL LESSONS FOR APRIL 1960

PRIMARY LESSONS

Apr. 3—Peter and His Promise. John 21:1-17.

Apr. 10—Jesus' Commands to His Helpers. Matt. 28:16-20; Acts 1:8-11.

Apr. 17— (EASTER) Thomas and His Risen Lord. John 20:18-29.

Apr. 24—Peter and John at the Gate Beautiful. Acts 3:1-10

ADULT LESSONS

Apr. 3—Assyrians Slain by an Angel. Isa. 37:21-38.

1.—We know that the remnant took root in the time of Ezra

and Nehemiah, but what of them today?

2—Why did the angel smite the Assyrians?

3—Does God imply that He smote the Assyrians more for His own and David's sake, than he did for Hezekiah's sake?

4—Does God still use wicked rulers to bring about His will upon the Earth?

Apr. 10—Hezekiah's Prayer Answered. Isa. 38:1-22.

1—Why did God have Isaiah deliver the message that Hezekiah's prayer was answered?

2—Do you think Hezekiah was more humble at this time than at any time previous?

3—Are prayers for life or health answered today?

4—Should we when praying, ask for favors in return for the good which we have done?

Apr. 17—Christ's Passion Foretold. Isa. 53:1-17.

1—Were sins of all the people of Isaiah's time, even those who were disobedient, laid upon Jesus?

2—Isaiah uses the expression, "My people" Does this limit the Prophecies of this chapter to the children of Israel?

3—How often do we cause the Christ to suffer anew?

4—How would any affliction of ours compare with the suffering of Christ?

Apr. 24—Endurance of the Word of God. Isa. 40:1-31.

1—Is Isaiah talking of punishment or the price of redemption, in verse 2?

2—What was the purpose of the voice crying in the wilderness?

3—Can you describe God?

4—Is waiting upon the Lord the key to a better understanding of His greatness?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL 1960

THE RESURRECTION

Memory verse, Psa. 49:15, "But God will redeem my soul from the power of the grave: for he shall receive me". Selah.

Fri. 1—John 2:13-25.

Sat. 2—Acts 17:1-15.

Memory verse, Jno. 6:40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Sun. 3—Rom. 4:14-25.

Mon. 4—Rom. 10:1-13.

Tues. 5—Jno. 5:24-47.

Wed. 6—Dan. 12.

Thurs. 7—Acts 24:14-27.

Fri. 8—Rev. 20.

Sat. 9—Acts 4:23-37.

Memory verse, Jno. 11:25, "Jesus said unto her, I am the resur-

rection, and the life: he that believeth in me, though he were dead, yet shall he live."

Sun. 10—II Cor. 4.

Mon. 11—Jno. 6:30-46.

Tues. 12—Matt. 26:26-46.

Wed. 13—I Thess. 4.

Thurs. 14—I Cor. 15:1-26.

Fri. 15—Luke 24:1-12.

Sat. 16—Mark 16.

Memory verse, Jno. 5:25, "Verily, verily, I say unto you, The hour is coming, and now is when the dead shall hear the voice of the Son of God: and they that hear shall live".

Sun. 17—Matt. 28.

Mon. 18—I Kings 17:8-24.

Tuesday 19—II Kings 13:14-23.

Wed. 20—Luke 7:11-23.

Thurs. 21—Jno. 11:14-46.

Fri. 22—I Pet. 1.

Sat. 23—II Cor. 5.

Memory verse, Jno. 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Sun. 24—Psa. 49.

Mon. 25—Psa. 71:12-24.

Tues. 26—Hosea 13.

Wed. 27—Luke 20:27-44.

Thurs. 28—Acts 17:16-34.

Fri. 29—II Tim. 2:7-26.

Sat. 30—Psa. 16.

BIBLE MONITOR

VOL. XXXVIII

APRIL 1, 1960

NO. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RESIGN OF CHRIST'S DEATH

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved", John 3:16-17. Through God's great love for humanity, He sent His only Son down to earth. From a natural point of view the reader would expect, that such a Divine visit would be to condemn humanity for their sins. But actually Christ was sent for just the opposite reason, that the world through His might be saved. Many people fail to notice the terms of this Divine sacrifice, "that whosoever believeth in him" should not perish. The Greek actually expresses it "that every one believing into him", this goes deeper than just saying. Yes I believe that Christ is my saviour. One must believe so much that he actually becomes a part of Christ, He works in us and we in Him. We must not only have faith

but we must also obey, serve and be like Him.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins", 1 John 4:10. The original decree of God was, "The soul that sinneth, it shall die", Ex. 18:4. But through God's love and Christ's obedience, that sentence was removed by the shedding of Christ's blood. Christ has atoned for the Adamic sin of man and we need only ask forgiveness for those which we willfully commit, if we accept Christ as our atonement. This frees all innocent children from sin, until they know to do right and do that which is wrong. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father", Gal. 1:4. In this evil world, we will sometime or other yield to the powerful temptations of Satan, and only through accepting Christ's sacrifice as our atonement, can we be delivered from the curses promised upon this evil world.

"For this is my blood of the new testament, which is shed for many

for the remission of sins", Matt. 26: 28. Christ's blood is the simple means and the only means, for the remission our sins. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world", John 6:51. We must be so much "into" Christ, a part of Him, that we eat His body and drink His blood. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you", John 6:53. Is it any wonder there are so many Spiritual weaklings, when professed christians will not examine themselves and prepare themselves that they may properly partake of these Spiritual emblems. The christian churches at large see this great need, to the extent that nearly all make some provisions for partaking of these sacred emblems, but why are they not all willing to go the Gospel way and practice of them as Christ instituted while here upon the earth?

"Greater love hath no man than this, that a man lay down his life for his friends". John 15:13. How close a friend am I to Christ? Christ was willing to sacrifice all, for while we were yet sinners, He sacrificed His life for us. Are we returning this love unto Him? "Then said he, Lo, I come to do thy will, O God.

He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God", Heb. 10: 9-12. Those of you who have studied the Old Testament, would you rather work out your soul's salvation in the first (the Old Testament) or in the second (the New Testament)? We are sanctified, set apart for His service, since we have accepted Him as our Saviour. How faithfully are we serving Him? We are sanctified by One so great, that we was called up to the right hand of God.

"And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many", Matt. 20:27-28. How much are we willing to love, serve and minister unto others? What sacrifices are we willing to make for Christ and the Church? Am I holding back the power and influence of the Church or am I pushing it forward through Christ? "Ought not Christ to have suffered these things, and to enter into his glory". Luke 24-26. Do we expect to enter into glory with no suffering whatsoever? Man complains much

even when he must suffer for evil deeds, how much am I willing to suffer for righteousness sake? Am I suffering anything, or am I denying Christ and the Church?

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles", Acts 26: 22-23. Paul was willing to suffer and put forth much effort, that he might witness for Christ and the Church. We have various ways of shewing light unto the people and we must keep all our lights burning. One individual light being exceedingly bright and the others dark, may lead people astray or into a tragic spiritual accident. We dare neither say nor do, other than that which the Gospel holds forth as righteousness. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; Who did no sin, neither was guile found in his mouth", 1 Pet. 2:24-22. Here is our calling, here is our example, that we should follow. This entire second chapter is wonderful food for our souls, that we might be true followers and not extremists in one item or another.

"Christ hath redeemed us from

the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree", Gal. 3:13. How much cursing from man will we endure for Him? "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Tit. 2:14. Notice, He gave himself for us not only to redeem us "from all iniquity" but that He might purify us. Could it be that many are only interested in being redeemed and not in being purified? What does it mean to be peculiar? In whose sight are we peculiar, God's or man's sight? Webster says "characteristic people". Are we characteristic of Christ? How zealous or enthusiastic are we "of good works"? How many of the works which Christ did, does this include?

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's", 1 Cor. 6:20. How high a price was this, which was paid for our sins? We are wholly God's, how high a price are we paying to Christ in glory, honor and praise? "That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5:26-27. Can we claim to be such a church unless we are thoroughly washed by the

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Word? In full understanding and unity. How much time are we spending individually, that we may remove every spot, wrinkle and blemish? Watch the housewife as she irons a shirt and compare it with your care and concern, for your individual privileges and opportunities in the church. Holy and without blemish, how far short am I in zeal and effort?

THE BRUISED HEEL

As we look at the record of creation, we see that God created man in His own image. This creation was pure, holy, and had direct fellowship with God. Again a record is made of the devil. The devil lifted himself up in pride against God, and God cast him out of heaven. The devil in rebellion against

God caused His highest creation to sin. But God looked down through the ages with a plan whereby man could be saved. First there was a curse pronounced on the devil, then deliverance promised to man. Gen. 3:15 says, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel".

This prophecy was literally fulfilled in life and death of Christ. Christ came to destroy the works of the devil, and his ministry was a complete victory over the devil. The devil wasn't going to let Jesus have the victory without a battle. Where there is conflict there is also suffering. When the devil could not conquer Jesus in life, he tried it in the most cruel death that could be placed on man.

Jesus was mocked, ridiculed, despised, and shamefully hung on the cross of suffering. The devil is revengeful. He strikes back in proportion to the severity of the attack made on him. After Christ's resurrection and ascension, the devil sought to destroy the church by persecution. As Christ's followers can expect the same treatment from the devil that he gave Christ. But remember that the devil changed his tactics from persecution to compromise. He is deceiving more people through compromise than any other way. It is the easy way out without bruised heels, or without

suffering at the present time. The devil can't give any encouragement for the future. Satan could only bruise Christ's heels, but Christ bruised his head by His victory over him.

2 Tim. 2:11-13 says, "It is a faithful saying: for if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." Therefore let us remain faithful to Christ, for he has bruised Satan's head.

George Dorsey,
Box 366
Salisbury, Pa.

RESURRECTION

John 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation", Acts 24:15, "That there shall be a resurrection of the dead, both of the just and unjust". Luke 14:14, "For thou shalt be recompensed at the resurrection of the just". Rev. 20:4-6, They which had not worshipped the beast neither his image..and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the

first resurrection. This infers that there will be two resurrections. Blessed and holy is he that hath part in the first resurrection, implying the resurrection of the just.

Luke 20:35-36, "They which shall be accounty worthy to obtain that world, and the resurrection from the dead..neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection". John 11:25. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live". There are also two deaths spoken of, a natural or body death and a spiritual death. 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive". Some preach that when people die they go right to heaven or hell: thus they deny: the resurrection, a just judgment and a just sentence or penalty, to be judged according to the deeds done in the body. Gal. 6:7-8, "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"

1 Cor. 15:20-21, "Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead". Gal. 1:7-8. "There be some that trouble you, and would pervert

the gospel of Christ, but though an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused". The gospel which was preached of me is not after man. For I neither received it of man, neither taught by man, but by the revelation of Jesus Christ. Phil. 3:10-11, "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

Rom. 1:3-6, Paul a servant of Jesus Christ, "Concerning his Son Jesus Christ our Lord, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name; among whom are ye also the called of of Jesus Christ. Acts 3:19, 21, "Repent ye therefore, and be converted (Can an infant repent?) that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", He shall send Jesus Christ which before was preached unto you. "The times of restitution" we

know not the time, for it is not made known unto man. The disciples asked Jesus, When He would restore again the kingdom to Israel? Acts 1:6-7, "When they therefore were come together, they asked of him, saying, Lord, Wilt thou at this time restore again the kingdom of Israel. And He said unto him. It is not for you to know the times or the seasons, which the Father hath put in His own power".

Matt. 24:35-36. "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only". Resurrection meaning: To bring back to life, rising from the dead, a renewal of life or use, the act of restoring. Matt. 22:29-30, "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God, For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven". 1 Cor. 15:51-52, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The resurrection of the dead is sown in corruption: it is raised in incorruption. It is sown a natural body; it is raised a spiritual body. Thanks be to God, which giveth us the victory

through our Lord Jesus Christ.

1 Thess. 4:12, I would not have you ignorant brethren. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will he bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with Him in the clouds, to meet the Lord in the air: And so shall we be with the Lord. This is His second coming back to the earth, to gather His elect. Then shall two be in the field: one shall be taken, and the other left, two shall be grinding at the mill, one shall be taken, and the other left. Watch therefore, for ye know not what hour the Lord cometh.

Oh precious Cross, oh glorious crown,
Oh that wonderful resurrection day
Have the signs that mark His coming,
Have they upon thy pathway shone?
shone?

Christ shall with power descend,
Then the trump of God shall sound,
All they that sleep shall then awake,
And the glory of the resurrection share.

On that bright and cloudless morn,
When the dead in Christ shall rise,

When the saved of earth gather beyond the skies,
And the glory of the resurrection share.

Firm in His foot-steps may we tread,

And we from grace be to glory led,
From earth below, to heaven above,
And feel what it is—To be there.

William N. Kinsley,
Hartville, Ohio.

ESSENTIALS TO BE MAINTAINED

Part 2

Another essential pillar of the christian home and church is the Family Altar. This pillar, we fear, has fallen all too generally. Every christian home should have and maintain it. Where it is not found, not only the home suffers, but the church as well. The church is made up of home individuals. To have a family altar includes more than just thanks or grace at meal-time. It means Bible reading, comments and prayers by the family, daily when at all possible. Here is where the children learn to love God, Jesus, the home and the church; and also learn how to live for them.

The family altar has had its powerful influence over lives and upon the church. The simple and sincere faith in God and His Word, by lives devoted to worship as a family and living in obedience to the Bible, will leave impressions on

children they will not soon forget. Even though some may drift into sin and even leave home, as the prodigal son did, memory and conscience will follow them and bring conviction so that sooner or later, they will return to the God and church of their family. What can we expect of our children, who are constantly in contact with out modern sinful world, if they never heard their parents pray, or never had the family altar experience at home?

We are of the opinion that family altars are too few, even in our Dunkard Brethren homes. Wherever they have been crowded out by indifference, covetness greed for money, clubs and societies, or have been replaced by radios or magazines, interest in the Bible and church has decreased and disobedience, juvenile delinquency and crime has increased.

The family altar has its peace and influencing power in the home, to keep it a united christian home. Here we can confess sins, right wrongs and build a devotional atmosphere, that will supply strength and courage to meet the problems and adversities of life. Here is the food the family and church needs, for spiritual growth. It is the pillar on which love, unity, cooperation and peace of soul rest. It is the Scarlet Cord of protection, against enemy attacks to divide, scatter and destroy. It is the stepping-stone to the praise and adoration we hope to

enjoy in the Glory world.

The Patriarchs of the Old Testament erected altars. Job of old prayed for his children long after they left home. We are to bring up our children in the nurture and admonition of the Lord. The family altar will help us to do that. Let us establish or re-establish this essential pillar and maintain it unto the end.

Bro. F. B. Surbey,
West Milton, Ohio.

NEWS ITEMS

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold their revival meetings, the Lord willing, April 17 to May 1st. Bro Millard Haldeman will be our evangelist.

The meetings will close with a Lovefeast on April 30. Services Saturday, 10:30 forenoon, 2 P. M. afternoon and communion services in the evening. We send a hearty welcome to one and all, who can come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

YORK, PA.

The Shrewsbury congregation met in council on March 7, with Bro. David Ebling in charge. Meeting was opened by singing Hymn 201, reading 1 Cor. 12 and prayer by Bro. Ebling.

Some unfinished business was taken care of and other business dis-

cussed. Arrangements were for our spring Lovefeast, which will be held the fourth Sunday of May. Minutes were read and accepted. Song 401 was sung and closing prayer by Bro. Norman Keeney.

Sister Shella Stump, Cor.

BETHEL, PA.

The Bethel congregation met March 8, at the Frystown church, for their spring Council meeting. Opening hymn no. 727, Bro. David Ebling read 1 Cor. 12:1-12 as the opening Scripture and led in prayer.

Our Elder, Bro. Ebling, was in charge of the meeting and all matters were taken care of in a christian orderly manner. Our Deacons just completed the Annual church visit to the members and gave their report. Bro. James Kegerreis led in closing prayer and the meeting was closed with "Blest Be the Tie That Binds".

Sister June Beck, Cor.

GRANDVIEW, MO.

The Grandview Dunkard Brethren church will hold their Lovefeast on April 30, followed on Sunday, May 1, with their new church dedication. We wish to extend a welcome to each and every one who can, to come.

Sister Lola Ruschhaupt, Cor.

GENERAL CONFERENCE TRANSPORTATION

Roxbury Holiness Camp is about 14 miles north of Chambersburg, Pa., 9 miles west of Shippensburg, Pa., and 25 miles southwest of Carlisle, Pa.

If the Lodging Committee is notified, ahead of the time you will arrive, you will be met at either of these three towns; otherwise call Shippensburg KE 2-2208 upon arrival and someone will come for you.

Pennsylvania Greyhound Bus. Those coming from Pittsburgh get off at Chambersburg. If coming from Pittsburgh via the Pennsylvania Turnpike, get off at Carlisle. On the Winchester, Va. to Harrisburg, Pa. Greyhound line; if coming from Winchester get off at Shippensburg, also if coming from Harrisburg or Carlisle, get off at Shippensburg.

Pennsylvania Railroad from Pittsburgh, get off at Harrisburg. Best connection is Greyhound Bus from Harrisburg to Shippensburg. Pennsylvania Railroad runs from Harrisburg to Roanoke, Va., stopping at Chambersburg but has only one train a day.

Airliner to Harrisburg Airport. Greyhound Bus to Shippensburg as above. Write us if you need help concerning schedules.

MINISTERIAL LIST

Please make the following corrections in the February 1st issue:

Garst, Sam. J., R. 3, Bx. 480,
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O., E.

THE CHRISTIAN HOPE

The third chapter of Second Peter deals with the return of the Lord and the judgments which will follow. Today, the sky over the world is darkening, the clouds are gathering, and a storm is about to break with tremendous violence and awful destruction. The Swiss are sealing grain in water-proof tanks and hiding them in the bottoms of mountain lakes, against the time of storm! The Scandinavians are digging caverns in their mountains large enough to protect their biggest ships! The sound of hydraulic drills can be heard day and night in the mountains of New York State as we bury our nation's treasures in the rocks! Air-raid shelters are being dug deep into the earth, and civil defense authorities are crying out for many more...as the coming storm approaches! Many world leaders have already lost hope! One world leader recently said, "This world has had its last chance. We may soon be smouldering ruins of

atomic dust!"

All these events draw my attention to the Scriptures as given by the inspired prophet Isaiah 2:19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He arises to shake terribly the earth!"

I'm happy today for the Word of God. I'm glad for the Christian's hope. As we examine II Peter 3, we see first, The Certainty of Christ's Coming; secondly, The time and circumstances associated with His Coming; and then, Final exhortations in the light of His Coming.

I. THE CERTAINTY OF CHRIST'S COMING vs. 1-7

Verse 1. "This second epistle, beloved I now write unto you; in both which I stir up your pure minds by way of remembrance".

The word "beloved" bears witness to the love and spiritual concern Peter had for these believers to whom he wrote. His purpose was to arouse and stir-up Christian people by reminding them of the coming day of judgment.

Verse 2. "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." We need to be reminded of what the prophets in the Old Testament wrote (as

I just quoted from Isaiah), and what the New Testament apostles commanded. Peter is writing, he says, not so much to bring new truth to our attention, as to impress us with the importance of that which we already know!

Vs. 3-4. "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation".

A scoffer is one who mocks, rails at, ridicules and derides. These scoffers will come in the last days. They ridicule the promise of our Lord's return. They walk, not in the Spirit, but after their own lusts. They hate the Gospel because of their sins! They try and make themselves believe that Jesus will not come back, and thus they hope to avoid the judgment of God!

Now these scoffers are with us today. They say that the apostles were mistaken in believing that Jesus would come to the earth again, and thus because the apostles looked for His return (and it did not occur), proves that the second coming of Christ was a vain hope!

You know, I think many laughed at Noah when he was building the ark! They said, "Look at him, building a huge ark in the midst of a desert. Noah, you must have had

a night-mare! A destroying flood will never come!" But it came. And so today, scoffers are saying, "Christ will never come." But He will. The Bible says, "This same Jesus which is taken up from you... shall so come again in like manner as ye have seen him go into Heaven", Acts 1:11. At a time established only in the mind of God, Jesus will come, and will tarry no longer! Let God be true and every man a liar!

Now the reason these scoffers give for asking the question, "Where is the promise of His coming?", is this: "for since the fathers fell asleep all things continue as they were from the beginning of the creation" Verse 4.

It is true that the promise of Christ's return was given and confirmed more than 1900 years ago. The very fact that this promise has not yet been fulfilled nineteen centuries later, makes the scoffers say that it will never be fulfilled, and so they keep going on in their wicked sin and unbelief and make God a liar. Nothing unusual has happened down through the years (they say), so nothing unusual will happen!

But Peter continues in verses 5 and 6, showing that these scoffers are false in their reasoning:

"For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the

water and in the water: whereby the world that then was, being overflowed with water, perished".

These mockers, Peter says, are ignorant, ignorant willingly. They say they *cannot* believe; God says, they *will not*! It's difficult to convince men of the truth when they don't want to believe. Peter says that those who ridicule and sneer at the Lord's return, and say all things continue as they were from the beginning of the creation, are wilfully ignorant. For listen, Peter tells us there is *already a case on record showing that all things do NOT continue as they were from the beginning of the creation!*

That event was the flood!

The heavens and the earth (of old) were called into existence by the word of God. By the same word of God, however, that same earth was deluged with water, and the whole world perished! All things, then, did not continue to move along according to certain scientific laws as from the beginning. God interrupted these natural laws to bring the judgment of the flood upon the world because of its sin. Peter, by inspiration, teaches therefore that the reasoning of these scoffers is unsound, and that sometime in the future the scientific laws (so greatly revered by these scoffers) will once again be set aside . . . and at that time the Lord will once again visit this old world with a judgment, not by water, but by fire!

Verse 7, "But the heavens and earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Here Peter says that some day this present world will be destroyed by fire! God has promised that there would never again be a world-wide flood, but that does not mean that He will not use some other agencies (such as fire) to bring about a universal destruction. Just as the heavens and earth were called into existence by the Word of the Lord; and just as the earth was overflowed with water, and God's creation was destroyed; so, by the same Word of the Lord, the present heavens and earth are being "kept in store", not for water, but for fire!

In Noah's day, God changed the natural order of things! This same thing will happen again when He judges the world because of its sin! The next judgment will not be by water, but by fire! The literal rendering of verse 7 says: "the heavens and earth are stored *with* fire."

Everyone knows there is great heat in the bowels of the earth! The inner core of the earth is an intensely hot semi-liquid. Scientists say the earth is but a shell of solid matter enclosing a whole furnace of fire. Every miner knows the mine grows hotter and hotter the deeper he

goes. It is calculated that the temperature rises one degree for every sixty feet we go beneath the earth's surface. At this rate water would boil two miles down, iron would melt at seven miles, and the hardest substances would melt at 28 miles below the surface of the earth! The whole interior of the earth (8000 miles thick) must be an ocean of fire! Volcanoes, boiling springs, and earthquakes ... all prove this to be so.

I am told that in Yellowstone National Park you can catch a fish out of one pool of water, and then drop the fish over into another spring near by and boil it. I'll tell you, the insides of this old earth are boiling, seething, rumbling, steaming, stored up with fire, ready to explode whenever the Almighty gives the command!

Architects may claim to plan structures that will last forever! Artists may call paintings "eternal"! We may speak of our country's "undying glory"! But God says the heavens shall vanish away like smoke and the earth shall wax old like a garment!

In view of these teachings, who can deny that there will be a terrible judgment coming upon this world because of its sin? Who can deny that a future judgment day is coming? Who can deny that the earth will be engulfed with flames just as it once was deluged with water? The very fact that scoffers are with

us today, and are saying where is the promise of His coming, makes even more certain the soon intervention by the God of Heaven. Remember, the same God who gave us the promise that the Lord would return, also predicted that scoffers would come *denying* His return. The scoffers are here... and who dares to say that the promise of Christ's coming will not also be fulfilled in due time?

II. THE TIME AND CIRCUMSTANCES ASSOCIATED WITH HIS COMING vs. 8-13.

Verse 8. "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day".

God wants us to know these prophetic teachings, for as we shall see later, they are an incentive for holy living. Peter points out that a day with the Lord is as thousand years. A thousand years seems like a very long time to us. Just think, one thousand years ago, it was the year 960. How distant and remote that seems. Way back at the beginning of the dark ages! But to the eternal God, that day is but as yesterday. God is not limited by Time. Scoffers mock because God has not yet fulfilled the promise that Jesus will return. They try and make themselves believe that since several thousand years have passed

(without this promise being fulfilled), it will never be fulfilled.

Listen: the two thousand years since Christ was here are but as two days to God! We are finite, God is infinite. We are of today, God is from eternity. We are creatures of time, God is eternal in His nature. Jesus said to certain Pharisees: Luke 13:22, "Go tell that fox, behold, I cast out devils, and do cures today and tomorrow, and the third day I shall be perfected." That statement bears deep prophetic significance! The gospel deals with the devil in man. Today and Tomorrow I cast out devils, Jesus says. "Today and tomorrow" ... that's two days, but listen, the two days (two thousand years) of this Christian era are in their last moments. The day of the Lord is upon us! God's program is about to change!

Verse 9. "The Lord is not slack (slow) concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Peter here gives the reason for God's apparent slowness. God is long suffering and does not desire to punish sinners, but wishes to give them time to repent. God's delay is not accidental! In His own time, He will send Jesus back, and judge the world, and destroy the earth. But ... God is longsuffering!

You have heard of the infidels such as Bob Ingersoll who would roar in front of his audiences (with his face toward the ceiling) ... "God, are you up there somewhere? I don't believe you exist, but if you do, I here and now brand you a coward and a bully! I hate you, I defy you, and I'll continue to do so as long as I live! So why don't you kill me right now?"

Then he would turn to his audiences and say: "If there is a God, I dare him to kill me before this minute is up!" After one minute had passed, he would put his watch back into his pocket and declare that he had just proved conclusively that God did not exist!

Didn't God hear that man's challenge? Was God unable to strike him dead at once!. I'll tell you, it was merely the longsuffering character of God that prevented Him from striking Bob Ingersoll dead in a moment. Oh how I wish we could get a conception of the greatness of His longsuffering, love, and mercy! He is not willing that any should perish. He gives men opportunity after opportunity to repent and be saved. If you are not a Christian, listen to me, God's heart bleeds and yearns for you to come to Him and be saved.

Verse 10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt

with fervent heat; the earth also, and the works that are therein shall be burned up."

God's longsuffering will run out and the day of the Lord will surely come! The "day of the Lord" is that lengthened period of time that begins with the return of Jesus Christ, and ends with the passing of the present heavens and earth. The "day of the Lord" is an extended period of time including the tribulation period with its judgments, and the thousand year reign of Jesus Christ. This word "day" is many times used for a period of time longer than twenty-four hours. 2 Cor. 6:2 says: "behold now is the DAY of salvation." That word "day" is the same in the original language as the word "day" in the phrase, "the day of the Lord."

Many events will take place on the earth as the day of the Lord progresses, but it's beginning (the return of Jesus Christ), will be unannounced! It will come as a thief in the night! There won't be any peculiar odor in the air, nor any special color in the heavens. The return of Jesus Christ to rapture the Church will take place on a normal day. In fact, He could come today, because today is such a normal day!

The day of the Lord will begin unannounced, but it's *consummation* will be like this: "the heavens shall pass away with a great noise: the elements shall melt with fervent heat; the earth (and the

works therein) shall be burned up."

These are not the words of some fanatical narrow-minded preacher, mind you! Those are the words of God! A few years ago this description of a future destruction by fire might have seemed fantastic, but today people are beginning to realize (at least) that it's possible. Scientists all know that such a destruction is scientifically possible. They observed how the atomic bomb fused the sand at the New Mexico proving grounds; melted the steel of Hiroshima; and made the iron of Nagasaki flow like a river! These recent discoveries in the field of atomic energy have put to silence the infidels who once ridiculed this inspired prophecy of the Scriptures! But even if this seems scientifically impossible, certainly the God who brought the universe into existence by the word of His mouth, is able also to destroy it according to His will!

Joel 2:10. "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark; the stars shall withdraw their shining."

Isaiah 24:19. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

This earth on which we now live had a beginning, and the earth (as we know it now) will have an end! It will be blown out of its sockets and off its axis! It will reel to and

fro like a drunken man! It will disintegrate like a "cottage" in a giant hurricane! The elements will melt with a fervent (hissing, crackling) heat! God will burn up this earth more completely than you can burn a pile of autumn leaves! If only men would read the word of God and believe what it says!

Zech. 4:9 "Their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes; their tongues shall consume away in their mouths."

Think of it! The flesh will literally melt off their bones! Their eyes will literally melt, and run out of their sockets! Their tongues will melt in their mouths! Fire is the most destructive force in the world. It turns the most beautiful things into ashes. Water on the rampage can be a destructive force too, but you can touch water without feeling pain. You can swim in it. You can build a boat to ride on it. These things cannot be done with fire! Noah and his family were saved in the ark which carried them over the bosom of the waters, but no ark will carry people through this coming deluge of fire! It is high time for us to realize, that in spite of human pride and pretense, this old wicked world will NOT go on everlastingly! God's clock is preparing to strike the hour of history's midnight!

No wonder verse 11 says:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

Peter asks a question that is worthy of our consideration. Since God will judge this earth; since the day of the Lord will come as a thief in the night; since the heavens shall pass away with a great noise; since the elements shall melt with fervent heat; since all these things shall be destroyed . . . what manner of persons ought we to be? What effect is this going to have on our lives? We do well to ponder this inspired question!

1. We ought to be holy. In view of the fact that all these things shall be destroyed, and that eternity is fast approaching, we need to repent of our filthy sins and turn to a closer walk with God in all our conduct. If you are not living a holy life (but eating, drinking, and making merry), you ought to trouble and fear and quake as you ponder the truth of these Scriptures!

2. We ought to be heavenly-minded. Since all these things shall be burned up, why shall we covet and seek the riches and power and honors of this world? Even if you were as rich as Henry Ford, or as wise as King Solomon, or as powerful as Napoleon, what will it amount

to...when the judgments of God begin to fall and this old world is in flames? Oh God, keep us from riveting our desires on the things of this world, which shall be destroyed by fiery flames, at the end of all things! Rather, incline our ears and hearts to seek *eternal* blessings.

Verse 13. "Nevertheless, we, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness."

God's wrath will rock the earth and rend the heavens! He will purify this old sinful world with fire, and then prepare a brand new earth wherein dwelleth righteousness. Children of God look beyond the day of punishment to an eternal world of blessing! The Christian looks not only for flaming worlds and convulsions of nature, but also for the quiet rising of the Morning Star, Jesus Christ our Lord! Our ears are not tuned to the rumblings of divine wrath, but to the voice of the Bridegroom! Even so come quickly, Lord Jesus.

III. FINAL EXHORTATIONS IN THE LIGHT OF HIS COM- ING vs. 14-18.

The certainty of Christ's coming should be a mighty incentive to holy living.

Verse 14. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

If only we were as diligent" about spiritual things as we are about the natural and material things. We act so often as if this earth were our eternal home, and as if our life consists of the abundance of the things which we possess. God forgive us! Are you like the man in Kansas who told the preacher that he doesn't care to go either to Heaven or to Hell ... but that he prefers, rather, to keep right on farming in Kansas? Have you made peace with God through Jesus Christ? Do you stand unaccusable (in the righteousness of Jesus Christ) before God? Peter says you should give "diligence" to this. You should do your level best to see that these eternal matters are certain.

Peter makes reference once more to the long suffering of God, and to some of the difficult writings of Paul, and then concludes with this final exhortation:

Verse 17. "Ye therefore, brethren, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Now that you know these things: the warnings against apostate teachers; the prediction that scoffers will come, ridiculing our Lord's return; the teachings concerning the consummation of the present heavens and earth ... now since you know these things before they come to pass ... you need to beware and

be on your guard ... for you might be led away by these same false teachers and scoffers we have been talking about ... and thus fall from your own stedfastness!

I Cor. 15:38. "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Sel. from Bible Helps

THE PERFECT CHURCH

I think that I shall never see
A church that's all it ought to be:
A church whose members never
stray

Beyond the Strait and Narrow Way
A church that has no empty pews,
Whose pastor never has the blues;
A church whose deacons always
meet,

And none is proud, and all are meek
Where gossips never peddle lies,
Or make complaints or criticise:
Where all are always sweet and
kind,

And all to other's faults are blind,
Such perfect churches there may be,
But none of them is known to me.
But still, we'll work and pray and
plan

To make our own the best we can.

Sel. by Sister Francis Long.

THE INCARNATION

"And the Word became flesh and dwelt among us", John 1:14. "And

the Word was God", John 1:1. Some people think of Christ only as a man, born of Joseph and Mary. They would rob Him of His divinity, disregarding the fact that all things were made by Him and by Him all things consist. Also forgetting the glory He had with the Father before the world was.

Others think of Christ as being divine, but rob Him of His humanity; but Christ was both human and divine.

As human, He hungered - as divine,
He fed the multitude.

As human, He thirsted - as divine,
He is a well of water, springing up unto everlasting life.

As human, He was tired - as divine,
He gives rest to the weary.

As human, He wept - as divine, He
wipes away all tears.

As human, He was tempted - as divine, He succors those who are tempted.

As human, He had no place to lay
His head - as divine, He owns and possesses all things.

As human, He was servant of all, washing the disciples feet and preparing a breakfast of fish and toast - as divine, He is King of kings and Lord of lords.

As human, He suffered - as divine, He relieves suffering.

As human, He died - as divine, He came forth from the tomb triumphant.

Some believe that the purpose of Christ's coming was that He might be a teacher, a prophet a miracle-worker, a healer and an example. Jesus was the greatest Teacher the world has ever known. The sermon on the Mount has never been equaled. There have also been great prophets, whose prophecies have been accurately fulfilled. But Jesus did not come to be a teacher or a prophet.

Jesus was the wonderful miracle worker. These miracles were His credentials. He said, If He had not come and done greater works, they need not believe in Him, but His works testified for Him that He was God. He was Master of all, including the elements. Miracles were performed in Old Testament times and Christ told the Apostles, that they would perform greater works. But they performed miracles in His name; whereas Christ did it with His own power.

Jesus did not come to earth to perform miracles. Jesus was a great healer. Lepers were cleansed, the paralytic was cured, devils were cast out and the dead were raised. Yet we have records in the Old Testament, where folks were healed and where the Shunamite's son was raised from the dead; therefore, Jesus did not need to come to heal the sick or raise the dead.

Jesus was a wonderful example. We are to emulate Him. The people could not find any fault in Samuel

or David; and Zacharias and Elizabeth were righteous and walked in all the commandments of the Lord blameless; so Jesus did not come into the world to be an example.

Why then did He come? What was the purpose of the Incarnation? Jesus came that He might save His people from their sins. This was accomplished on Calvary where He shed His blood for us. There was no way whereby sinful men could be reconciled unto God, without the shedding of blood. The blood of bulls, heifers, lambs and rams was not sufficient to wash away sin, but was typical of the blood that was to be shed by Christ, who alone was sinless and able to die in our stead.

Christ could not have come as He was in heaven; because God is a Spirit and a Spirit never dies. Therefore He took upon Himself the form of a servant and being found in fashion as a man, He humbled himself and became obedient unto death even the death of the Cross, that He might reconcile us to God. Have you been reconciled?

Christ died for all, but as free moral agents, His death avails only for those who believe in Him and receive into their hearts and lives. God is not willing that any should perish, but that all should come to repentance.

If we refuse the offer of Salvation, through faith in Christ, we do so against the Will of God and in

spite of God's love and Christ's sacrifice on Calvary.

N. C. Kerr in Wiley Mission
Sel. by Sister Shella Stump.

THE RISEN CHRIST

Doubt not, O heart, in these dark
days of sorrow,

That Christ who rose that far-off
Easter day

Has power to turn your grief to
radiant gladness,

He will not fail one moment of
the day.

He is the Light, the Truth—and,
heart, remember,

He cleared the path—the roads
your feet must tread

Will open up before you as you
journey,

For, oh, He lived! He lived! He
is not dead!

The same compassionate, just Christ
and Savior

Stands even now beside the emp-
ty tomb,

For you, dear heart, as once He
stood beside it

Waiting for night to lift the pall
of gloom,

So will He lift the darkness from
your spirit,

O heart, be brave, the dawn will
break at last;

Whatever be your grief this Easter
morning,

Trust in the risen Christ, and it
will pass!

Sel. by Treva Brumbaugh.

"LET US GO ON"

Some us stay at the cross,

Some of us wait at the tomb,
Quickened and raised together with
Christ,

Yet lingering still in its gloom;
Some of us bide at the passover
feast

With Pentecost all unknown—
The triumphs of grace in the heav-
enly place

That our Lord has made our own.

If the Christ who died had stopped
at the cross

His work had been incomplete;

If the Christ who was buried had
stayed in the tomb

He had only known defeat;

But the way of the cross never stops
at the cross.

And the way of the tomb leads on
To victorious grace in the heavenly
place

Where the risen Lord has gone.

So, let us go on with our Lord

To the fullness of God He has
brought,

Unsearchable riches of glory and
good

Exceeding our uttermost
thought;

Let us grow up into Christ.

Claiming His life and its powers
The triumphs of grace in the heav-
enly place

That our conquering Lord has
made ours.

Sel. by Montez Sigler.

HE LIVES—HE REIGNS

Hail, oh hail the risen Saviour,
Lamb of God for sinners slain,
Victor now, He reigns forever,
He who died but lives again.

Ho who rose o'er death triumphant,
Broke the power of hell's domain,
Freedom bought for every captive,
Rest from every sin-forged chain.

Who is he that may not conquer,
Since his Lord has conquered all?
Rouse, ye fainting ones take courage,
Hear, Oh hear the Master's call.

Weary ones, come bring your burdens;
Hungry ones, come freely feast;
Whosoever will is welcome,
E'en the poorest and the least.

Yes, Oh yes He lives to save us,
Cleanse and keep us day by day:
Through this present world of evil,
He'll protect us all the way.

Sons of earth, shout out His praises,
Sound afar your glad refrains,
Freedom's bells peal out your anthems,
Christ is risen, He reigns, He reigns.
Sel. by Sister Shella Stump.

THINGS NOT FOUND IN HELL

Just as there are no special privileges, advantages, opportunities and

pleasures for prisoners in this world so it is infinitely worse in Hell.

1. There is no peace. The devil, demons and the wicked rejecters of God, hate each other.

2. There is no good. No Bibles, Churches, Missionaries and none to help, advise, comfort and even prayer cannot help there.

3. There is no hope. All chances to be saved are gone forever. Jesus saves here, but He will not in Hell, for He only died for man in this world. Just as devils in Hell cannot be saved, no man cannot be saved there.

4. There is no Rest. No sleep, no hope. One cannot rest in flames of fire, Luke 16:24. It is torment night and day, by the gnawing worm, Mark 9:44 and is everlasting fire, Matt. 25:41.

5. There is no Light, It is blackness of darkness forever, Jude 13. Jesus is the true light that all have here, but everlasting fire does not give such light. God is the light of Heaven, but there is no light in Hell.

6. There are no Pleasures. No parks, flowers, grass, trees, fruits. It is a lake which burneth with fire and brimstone" Rev. 21:8.

7. There is no Escape. When once in Hell there is no escape. Jesus who has the key, knows and cannot lie, Matt. 25:46. There is an escape while alive here, but not in hell. There is no second chance.

8. There is no Time. In this

world we have time, day and night, winter and summer, but not in Hell. It is all hopeless, endless eternity.

9. There is no Salvation in Hell. The Devil and demons cannot be saved here or in Hell. All who reject Christ and God's plan before death, can never be saved.

10. There is no end to Hell. All who go there must live forever. All there are always dying but never dead. In a decillion of years, Hell will still go on without end and forever. The Bible is the truth. Go, tell, pray for and get all to do the same unto the end.

Sel. by Ruth M. Snyder.

MY DEBT

When we stand with Christ in glory,
Looking o'er life's finished story,
Then, dear Lord, shall I fully know,
Not till then, how much I owe.

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as thou art,
Love Thee with unsinning heart,
Then, dear Lord, shall I fully know,
Not till then, how much I own.

When I hear the wicked call
On the rocks and hills to fall.
When I see them start and shrink
On the fiery deluge brink,
Then dear Lord, shall I fully know,
Not till then, how much I owe.

Sel. by Sister Frances Long.

THE RESURRECTION OF CHRIST

As we think again of Easter, it brings to us the thought of the resurrection of Christ our Lord from the grave. For a witness let us go to Mark 16:5-6 and see what the angel said to the women who came to the tomb to anoint the body of Jesus". And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him".

Why did Christ die on the cross? To make atonement for our sins. That we may be brought back into favor and fellowship with God; for by sin we were separated from God.

Christ arose from the grave for our justification. Rom. 4:25 "who was delivered for our offences, and was raised again for our justification". What do we mean by justification? Definition: the fact or state of being accepted by God as righteous or worthy of salvation. This is done through Faith in His atoning blood, that He shed while on the cross. By obedience to God's divine commands. Praise His Holy name, for His redemptive work on the Cross.

The Resurrection means a new life in the believer, 2 Cor. 5:17 "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new".

The apostle Paul had this experience when he was on the Damascus road. He was brought to conviction of his sins; and really died to sin when he was stricken blind. Transform by the renewing of his mind. He had to first see himself, then he saw God, and said, "Lord what wilt thou have me to do. Arise and go into the city and it shall be told thee what thou must do", Acts 9:6. He did as commanded and was baptized. He was now a transformed being. Changed from a life of sin, to a life of righteousness.

The transforming virtues of the new life are: Faith, Trust; Obedience; Knowledge; Temperance; Patience; Godliness; Brotherly Kindness; Charity.

Let us take a retrospective view of ourselves and see by the Gospel if we have died out of sin and are living a new life in Christ Jesus; that others may see that we have a transformed life within. Thereby Glorifying Christ through the power of the Resurrection.

Sister Sylvia Parker,
R. 3, Troy, Ohio.

CHRISTIANS NEED TO WORSHIP

Not forsaking the assembling of ourselves together, as the manner of some is.—Hebrews 10:25.

When the service hours approaches

And God's people come apart

For a quiet worship season

That refreshes ev'ry heart.

It is difficult to fathom

Why so many stay home,

Seemingly devoid of yearning

To the house of God to come!

Can it be that they're ungrateful

For all the Lord for them has done?

Do they not desire to worship

Jesus Christ, God's Holy Son?

Do they have no inner urging

To assemble with the saints?

To the Lord will they be faithless,

Charging Him with their complaints?

Some may claim that they can worship

Just as well at home alone:

But we raise the open question

If such ever has been done.

Grace-saved sinners "love the brethren."

And with them they love to met:

Frequent hours of mingled worship

Make the Christian's joy complete!

— A. M. Overton.

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BIBLE MONITOR

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APRIL 15, 1960

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE THIRD DAY RISE AGAIN

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again", Luke 24:4-7.

The Scribes and Pharisees were always wanting further proof, that Jesus was the Christ and then they would believe what He said. On one occasion He definitely told them, that no sign would be given them, for the sign or comparison with the prophet Jonah was proof enough; as Jonah was in the whale's belly so Christ would be in the heart of the earth and yet come forth. Either of these should be sufficient proof of the power of God, but even when He did come forth they still

did not believe in Him.

Naturally one would be much perplexed, especially if you were a close friend of His, had seen Him buried in a certain tomb and it well guarded, and then when you came to pay respects to Him, you would find the tomb empty. Mary Magdalene said weeping, "Tell me where thou hast laid him?" Among all this uncertainty they saw, first one and then two men in shining garments. Is it any wonder they were perplexed and afraid? Throughout the Bible, whenever God's presence is manifest through some unusual being, great fear is felt of what might happen next. No doubt one or even several of us thus surprised, would scream and perhaps run but they had too much respect for such actions.

We must marvel at their composure and humility as "they bowed down their faces to the earth". Notice the revelation of the angels "Why seek ye the living among the dead?" Where do we seek Him today? Is it true that intelligent human beings are seeking Him: in an image, in a crucifix or in many of

the inventions of man? Is it true that intelligent human beings are seeking "happiness and satisfaction" in the things of this world? Among that which is under the control and power of Satan? Why do individuals under a load of sin, resort to: cigarettes, drinking, dope and even self destruction? "Come unto me, all ye that labor and are heavy laden, and I will give you rest", Matt. 11:28. Does man remember His words, sorry they do not, no better than the early apostles did.

"He is not here, but is risen" what a glorious solution to the whole mystery, with all its confusing scenes and many doubts. He is not here as a dead man, He is not even among the dead, but He is risen just as He told you often before. Don't you remember what He told you, once, no many times and in many different ways. Do we remember what He has told us? Do we remember that He is coming again, just as unexpected? Do we remember what we were told to do, to be ready when He comes? Do we even have complete Gospel faith? Oh yes we remember, we will do what You said: Ah but it is too late. "I know not whence ye are: depart from me, all ye workers of iniquity", Luke 13:27.

We dare not leave this season of the year, without having our faith fortified and strengthened by that blessed truth "He is not here (dead and started to decay and waste

away) but is risen" to now glories, new miracles and unexpected appearances. He is risen a glorious body, one capable of ascending up with the Father. A body not confined nor subject, to the abuses and trials of the natural body. A body not even subject to the abuses of that great power of Satan. A body that shall never die, but one which can enter and enjoy endless eternity. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. Just how little will it take for you to leave your faith and practice? "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body", Phil. 3:20-21. If such is true, let us keep it that way? If not, now is the time to get ready. Just as He told His followers, that the third day He would rise again, just so His other statements will come true, perhaps when we least expect them to.

RESURRECTION GLEANINGS

Time has sped so swiftly that we are fast approaching another Easter Season. It is a very good time to forget our normal cares and problems and seriously meditate, on what the Easter Season actually means to a Christian. Let each reader examine himself or herself

whether we get the good out of it that we should and that God and Christ intended.

It would be highly profitable, spiritually, to read the Gospel writers accounts of the events that took place in the life of Jesus during Passion Week. Similarly, to read the Apostle Paul's writings of the Resurrection, as recorded in 1 Cor. 15, is very refreshing and rewarding.

If the Christian had not the Resurrection to look forward to, there would be nothing but darkness and hopelessness in the future. Without the hope of being partakers of the first Resurrection, we would be of all men most miserable. Without the hope of the Resurrection, there could be no hope of Heaven.

Death precedes Resurrection. We witness that in plant life. We must experience death of the body, for the Word says, "It is appointed unto man once to die". It is not only the physical death that we must die. We must die to the things to which Jesus was ever dead. The Apostle Paul, in 1st. Corinthians 15:31 wrote, "I die daily".

We must die to the lust of the flesh, to the lust of the eye and to the pride of life. Jesus was dead to these. He came into the world to show men how to live above these lusts. We are to be dead to sin. Yet, how many who profess to be Christians, can truthfully say that they are dead to the things to which

He was dead and can say that they are alive unto God? If we cannot truthfully say that we are dead to these things what hope have we and what promise?

If we expect to live with Him in Heaven, throughout Eternity, as Christ has given us the privilege to do, we must live according to His Word in this life. If we fail to so live and we miss Heaven, will our lives have been worth the living? It would have been better for us had we never been born.

We, too often, neglect the really important issues of life. In this enlightened age, too many people are spending their time and energy seeking to gain things that are not at all necessary. Oftentimes they seek the things that are truly harmful to them here and will be their undoing hereafter. The Word teaches, "Seek ye first the Kingdom of Heaven". The things of God do not end with time, but are for Eternity. When we go down into the grave is the end of time for each one. Resurrection morning will be another morning of Eternity. How we live in this life will determine where we will spend Eternity.

If we are in Christ, resurrection morning will give us much to look forward to. If we walked as our Master walked, if we do what He commanded us to do, then we may await our Resurrection and translation with great joy.

There are many good things giv-

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en us here such as the Church, Christian friends and multiple blessings, but much better things await us over there. We can but lightly comprehend the meaning of 1 Cor. 2:9, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him".

Christian friends will be there. Pleasures that will never pall and joys that will never cease shall be there. There will be no enemies there. There will be no more pain, sorrow or death there. All tears shall be wiped away. Jesus will be there and so will God our Father.

That we might gain Heaven on Resurrection morning, we must now deny self and take up our cross and follow Him. Jesus had His cross

before Resurrection morning. We have ours. At that great event we will exchange our cross for a crown. We will miss the mark, Resurrection morning, if we now prefer the pleasures of this world to the Will of God in our lives.

The Easter season is the time of newly awakening of life in nature. The old is done away and the new comes forth in all its beauty. It is a reminder of the change that shall take place with us, after we have laid down this old, diseased, worn and vile body. We shall come forth on Resurrection morning with a glorious, incorruptible and immortal body.

No man knows when this age shall close. We do know definitely that it shall. It behooves us to so live, that whether it be in a year, ten years or twenty, that we are ready and prepared to meet God in peace. Do we really believe in the New Testament Doctrine of death and the Resurrection? If we do, praise the Lord. If we do not, wherein lies our hope? WE HAVE NONE.

We may be very successful here and gain much of this world's goods. But, when it is placed in the great balances of Heaven, what will it amount to? The worth of the entire world is less than the worth of one man's soul. Yet, many lose their soul attempting to gain a small part of the world.

Dear reader, I firmly believe we are living in the last days. Ye know

not which generation will live to see and witness, the second coming of the Lord. It doesn't make any difference whether we are alive or dead, just so that we are in Christ. Those who are alive at His coming shall not precede those who are asleep in Him. I Thess. 4:16-17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord". Would that the Lord might touch our hearts so forcibly at this time of the year, that we would seek more earnestly to be obedient unto Him in all that He has commanded.

There will be two different results on Resurrection morning. The Christian will be resurrected unto eternal life. The sinner unto eternal damnation. Certainly there will be no joyous resurrection for the sinner. Salvation and resurrection unto life can be gained only through obedience to Him, who declared Himself to be the way, the truth and the life.

Christ arose and became the first-fruits. May we so direct our lives, to live for Him who died for us. Then, we, on Resurrection Morning will be numbered with those who will live His appearing and

will move into that place where Jesus who has gone on to prepare. That will be the glad day that the Christian is awaiting.

Bro. Paul R. Myers,
Box 117, Greentown, Oh.o.

ESSENTIALS TO BE MAINTAINED

Part 3

Another essential to be maintained is "Instruction". This is knowledge given or acquired by: teaching, precept, order or direction. It is a pillar of the christian home and church, beginning in the home and being supplemented by the church. True in our present age, some is given by senior youth to junior youth. Some is given by tutors, much is given by schools and colleges majoring in mechanics, science and perhaps in athletics. What we aim to stress is wholesome instruction along moral and spiritual lines.

The wise man said, "Take fast hold of instruction; let her not go: keep her; for she is thy life", Prov. 4:13. Again he says, after looking on the surroundings of the slothful and void of understanding, "Then I saw, and considered it well: I looked upon it, and received instruction", Prov. 24:32. Paul says, "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness; that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim. 3:16-17. Here we see that the Bible is the Textbook, for the instruction in righteousness and unless we are familiar with it, we as parents, teachers and ministers, cannot do our duty as instructors.

Instruction to children begins in the home. Moses, in speaking to the children of Israel, recorded in Deut. 6:4-9, commands that it shall be given diligently to their children. He states specific times when to give it and stresses the importance of it. Paul in Eph. 6:4 says, That fathers are to bring up their children in the nurture and admonition of the Lord. Both Moses' and Paul's admonition, we believe, are applicable to us today and include instruction in Bible knowledge and Bible principles. Christians cannot escape responsibility by giving this work over to baby-sitters or school-teachers, nor by furnishing a television for the children's entertainment.

Instruction must begin early in life, when impressions are easily made and before sin makes its inroads. Nature furnishes many lessons for instruction about God and Jesus. Bible stories during these young years will be appreciated and assimilated much better, than in the teen-age years. These stories will be excellent material for teaching love, kindness, obedience, truthful-

ness, unselfishness, sacrifice and co-operation. This early period of life is the time to instill love for home and church.

During the next period of years, instruction is broadened to also include: respect for parents and older folks, modesty, cleanliness, self-development through work and study, pouting, revenge and selfish desires self control in overcoming anger, for the unnecessary. A conscience against all modern slang, lying and taking the name of God in vain should be cultivated. Home environment can do much in curbing desires for sinful amusements, by providing wholesome entertainment with good company, by developing musical talent and Bible reading, by having quizzes on Bible characters and by committing Scripture verses.

In still later years, instruction must not exclude the subject of courtship and marriage. When, where and how to court, should be taught our children before other youth and modern worldly practices, give our youth the wrong ideas. As one writer puts it, "More happiness or misery is wrappend in the transaction of courtship and marriage, than in any other thing related to our mortal existence, on which we are permitted to exercise our judgment". Courtship at the right time and in the right way, offers opportunity for social development, refinement and character building. It should be an invest-

ment of influence for mutual moral and spiritual growth into noble talented and virtuous young men and women. On the contrary it can result in serious regrets and many years of sorrow. Parents' responsibility along this line can materially affect the future home and church.

In the church instruction must continue on home life and major on preaching and teaching the Gospel. This includes in short: the existence of the Triune God-head; the plan of redemption and salvation; the origin, purpose, purity and authority of the church; the way of the christian life and the eternal rewards of the obedient and disobedient.

Instruction is a broad term. It has many spheres where it is needed. It is an essential pillar for the welfare and happiness of individuals, homes and churches.

Bro. F. B. Surbey,
West Milton, Ohio.

URGENCY FOR CHRISTIAN WITNESSING

Jesus Christ set an example for faithful witnessing. "From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood", Rev. 1:5. He revealed the Will of God, giving forth God's truth faithfully even unto death on the cross, "Behold, I have given

him for a witness to the people, a leader and commander to the people", Isa. 55:4.

All God's children should follow His example of faithful witnessing. It may be by preaching, teaching or testimony; but it ought to be the work of the whole church. All christians should bear testimony of Christ and His truth. This does not mean merely preaching or teaching, but it means actually living the Truth. It means to give forth such impressions that bear witness to Jesus Christ, whose we are and whom we serve. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ", I Tim 6: 13-14.

Ministers of the Gospel should witness for Christ, not merely giving good sermonic discourses but witnessing to individuals as well. Evangelists and missionaries should bear testimony unto Christ. This should be done on both home and foreign fields. Deacons, Elders, Sunday-school teachers and all who would be soul-winners, should witness for Jesus Christ and His saving Gospel.

The witness should be against sin and evil, but positively for the righteousness of God in Christ and for the holy standard, which Jesus

Christ has once for all set for His own people. We are to be faithful in witnessing in churches, Sunday-schools, on trains and buses, as well as on the street or in homes of the ungodly.

The substance of our witnessing should be the Word of God. It should be the Gospel of our salvation, how we may be justified as guilty sinners through our Lord. We should bear testimony to what Christ has done for us in personal salvation, giving us eternal life. A true witness must have experienced the new birth and have taken seriously the great commission of Christ, Matt. 28:18-20. We should witness concerning Jesus Christ's death and bodily resurrection, which was the God-given method in the book of Acts. Ananias said to Saul of Tarsus, "For thou shalt be his witness unto all men of what thou hast seen and heard". Acts 22:15.

Every christian of mature growth should have a definite experience with Christ, a revelation of Christ to his heart and soul and he should consecrate himself for service to Christ. This means experience, revelation and service. Note that this was what happened to Paul, he had experience and revelation, followed by consecrated service. In all our testimony, soul-winning and edifying of the Body of Christ should be paramount. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants

for Jesus sake", 2 Cor. 4:5.

Christians need to witness to the sufferings of Christ and the glory that shall follow, 1 Pet. 5:1. As we witness we will experience both acceptance and rejection. It was so in the life of Christ, in His earthly ministry and in the life of the apostles. Paul was not afraid to bear testimony against some evil and idolatrous things, and did not fail to discuss the truth, with those who misunderstood or who would gainsay the truth.

In our witnessing for Christ we shall see fruit only, if we do it by the power of the Spirit of God and for God's glory. We should expect God to work even as He promised. The utmost care should be taken to prepare for proper Christian witnessing. God has given such preparation through the centuries to His chosen vessels. Important as an education is, yet the school of Christ teaches us: humility, obedience, love for souls, steadfastness, patience and endurance, with a will to sacrifice all for Him.

The preparation of each one should be in prayer, in waiting God's time and place. We should pray for persons and communities, for weeks and even months before attempting to witness to them. We cannot underestimate God's methods of preparation for such service, even if it takes us through the furnace of affliction or other physical or mental suffering. Paul spent

considerable time in the deserts of Arabia, where he received definite revelation of God's Will for himself and the church.

God knows how to prepare a christian for sincere and capable witnessing. No secular education, no matter how wise, can do this for a christian. It takes our Father Himself, to guide us into all truth by the Holy Spirit. He will take a christian into the school of daily experience and from that school send him forth to tell what he has seen and heard. This does not mean that we go into an undue seclusion. We must live among men, so that we may see their dire need. As someone has said, "Let us plead with God for men, and go forth to plead with men for God".

The cost of witnessing may be great. Jesus Christ, as a faithful witness, gave His life and shed His blood for the witness He bore, yea and for the sins of all the world. It cost Him much and finally His life. All the apostles died the death of a martyr, except John the beloved apostle and Judas who betrayed Christ. Paul gave his life finally for his witness to Christ. Our gospel is worth living for and worth dying for. Millions of christians, by refusing to recant from their positions as believers in Christ, have died as martyrs. They chose the way of death rather than fail the Lord.

Heb. 11 is ample proof of the

price that some paid for their faith and faithfulness: "and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn awunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented", Heb. 11:35-37.

There is a lamentable lack of power in the lives of many christians. Fear of man, of persecution or of relatives, many times hinders christians from witnessing. Any witnessing must be performed in the power of the Holy Spirit. He can give courage to those who are weak and power to the fainthearted. The results will be that men and women will be won for Christ, conviction will come to sinners and God will be glorified. It takes patience, loving concern and enduring qualities to witness for Christ. We should visit homes of the unsaved or call on them wherever they may be.

God is not a respecter of persons, nor should a christian witness be. We should take every opportunity given to us to witness and we dare not neglect one. Let us leave the results with God. All seed properly planted and watered by God, will in time bear fruit. May God give continued strength, faith and grace

thus to witness, until He shall come and say, "It is enough, come up higher".

Joseph T. Larson in The
Alliance Witness.

NEWS ITEMS

WAYNESBORO, PA.

The Waynesboro congregation plans to hold our Lovefeast, May 1, the Lord willing. There will be an all-day meeting with Communion services in the evening. We welcome all who can to come and worship with us.

Sister Elizabeth Wisler, Cor.

APPRECIATION

Thanking everyone who sent me cards, during my stay in the hospital and since I am home. They were very much appreciated.

Sister Almeda Strayer.

OBITUARY

SISTER BERTHA REED

A native of Harrison Township, Elkhart County, Indiana, died at the Weaver Nursing Home, South Main St., Goshen, Ind., Jan. 22, 1960, where she has been a patient since July 25, at the age of 87 years.

For many years she lived with and cared for her sister, Sister Lizzie Rensberger, until that home was broken by the death of Sister Rensberger. She spent some time with a nephew there and for the past ten years she lived with a

niece, Mrs. A. R. Booker and her husband on south Third Street, Goshen.

Sister Reed was born Dec. 17, 1872 and was married to Jacob Reed in 1910, who preceded her in death in 1923. She was a member of the Dunkard Brethren church of Goshen. Survivors include: two step-sons, John Reed, Williamsburg, Va. and Lawrence Reed, Dayton, Ohio; one step-daughter, Mrs. Mary Crawford, Green Camp, Ohio, and a number of nieces and nephews.

Funeral services were held at the Culp funeral home, with Bro. Paul Reed and Bro. Floyd Swihart officiating. Burial was at the Grace-land Cemetery, Sidney, Ohio.

Sister Maurine Carpenter, Cor.

LOVEFEAST SERVICES

Bethel, Pa.—April 24.

Grandview, Mo.—April 30.

Pleasant Ridge, O.—April 30.

Waynesboro, Pa.—May 1.

Eldorado, Ohio—May 7.

N. Lancaster, Pa.—May 15.

Berean, Va.—May 21.

West Fulton, O.—May 21.

Shrewsbury, Pa.—May 22.

IN APPRECIATION

Elder J. P. Robbins and wife wishes to thank all for the lovely cards, letters, and gifts that was sent them on their anniversary. They were very much appreciated.

and wishes he were able to answer the many letters but his condition will not permit. May the Lord bless one and all for remembering them.

THE JEW FIRST

Rom. 2:10, "Glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile". Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek". For by the law is the knowledge of sin. What is sin? 1 John 3:4, "For sin is the transgression of the law". Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth". Now we are not under the law, law of Moses, but under grace, the perfect law.

Jas. 2:12, "So speak ye, and so do, as they that shall be judged by the law of liberty". Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free". For sin shall have no dominion over you, for ye are not under the law, but under grace. Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it". The Jews heard the Gospel first, but He came unto His own and they received him not. Heb. 10:9, "Then said he (Jesus) Lo, I come to do they will, O God. He taketh away the first, (will and

testament) that he may establish the second". The New Testament is the perfect law under the day of grace.

God's chosen people were the Israelites and they lost their favor through unbelief. Our hearts desire and prayer to God for Israel is, that they might be saved. So this infers that they as a people, have gotten into an unsaved or lost condition. Jesus came to seek and to save them that are lost.

Gal. 3:22-24, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith". Christ is become of no effect unto you, whosoever of you are justified by the law (the Mosaic law). Ye are fallen from grace. No promise of salvation. I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing and ye are guilty of the whole law. But now we have a perfect law, the New Testament. Jas. 1:25, "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds". We are creatures of choice, we can serve the Lord Jesus or Satan. We can choose life or death. However we cannot serve both at the same time.

In Rom. 10, the apostle Paul

says, My hearts desire and prayer to God for Israel is, that they might be saved. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. But to Israel He saith, All day long, I have stretched forth my hands unto a disobedient and gainsaying people. God is love, Who will have all men to be saved and to come unto the knowledge of the truth. They (the Israelites) have a zeal of God but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness. Isa. 64: 6, "All our righteousness are as filthy rags". Matt. 23:37. "O Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not". This people hath a revolting and rebellious heart.

John 1:47, "Jesus saw Nathanael coming to him, and saith of him. Behold an Israelite indeed, in whom is no guile". Nathanael answered and said unto him, Thou art the Son of God: thou art the King of Israel. Andrew findeth his own brother Simon, Peter, and said unto him, We have found the Messiah which is, being interpreted, the Christ. And he brought him to Jesus, and when Jesus beheld him, He said, Thou art Simon the son of

Jona, Philip findeth Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth. These must of been reading the prophets and were alert to the things to be fulfilled. Luke 19:9. Jesus said unto Zaccheus. This day is salvation come to this house, forsomuch as he also is a son of Abraham.

John 1:11, Jesus came unto his own as a people, received Him not: but as many as received Him, to them gave he power to become the sons of God, even to them that believed on His name. 1 John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself".

Acts 10 gives the record of Cornelius, the first conversion of the Gentiles. The apostle Peter was called to come to Cornelius' house. Peter hesitated at first to go, because Cornelius was a Gentile and under the law and custom of the Jews, they were not to have any dealings with a Gentile, nor go in their house. Then Peter opened his mouth and said, Of a truth I per-

ceive that God is no respecter of persons, since on the Gentiles also was poured out the gift of the Holy Ghost. Then Peter said, Can any man forbid water, that these should not be baptized. And he commanded them to be baptized in the name of the Lord. Why did the apostles command baptism, if it is not necessary for salvation? And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. When Peter came to Jerusalem, they that were there contended with him, saying, Thou wentest in to men uncircumcised, and did eat with them. Saul named Paul was not converted at this time, but soon after he was made a chosen vessel to preach or deliver the Gospel to the Gentiles and to the uttermost parts of the world.

For we are saved by hope. The Jews first, then the Greeks or Gentiles. Gal. 4:4-5, "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons". Jesus said, The Time is fulfilled, and the kingdom of God is at hand: Repent ye and believe the gospel. This was first given to the Israelites. The apostle later brought this message to the Gentiles. Acts 9:15, The Lord said to Ananias, "Go thy way: for he

(Saul) is a chosen vessel unto me, to bear my name before the Gentiles. Acts 9:15, the Lord said to Israel". Paul's first preaching was to his own people. He preached Christ in the synagogues (of the Jews) that He is the Son of God. Many Jews did not believe that He was the Messiah or Christ, which should come.

Paul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. After fourteen years, I went up (to Jerusalem) by revelation and communicated unto them that Gospel which I preach among the Gentiles. God is no respecter of persons. If ye have respect to persons, yet commit sin and are convinced of the law a transgressor. For all have sinned and come short of the glory of God: being justified freely by His grace, through the redemption that is in Christ Jesus. We become all one Christ Jesus. Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ". There is neither Jew nor Greek, for ye are all one in Christ Jesus. For ye are all the children of God by faith in Christ Jesus. Only one way to salvation. Rom. 3:20, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for my the law is the knowledge of sin. V. 22, Even the righteousness of God which is

by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God.

John the baptist preached repentance. Jesus' first preaching was repentance and to believe the Gospel. This was first preached to the lost sheep of the house of Israel. Rom. 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus. V. 28, Therefore we conclude that a man is justified by faith without the deeds of the law". It was not till after the day of Pentecost, that the Gospel was preached to the Gentiles. Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you". How many today teach all things that He commanded, the whole Gospel?

Who is on the Lord's side? Who will leave the world's side and get on the Lord's side? Oh hear the Lord sweetly calling. We can become the Lord's children by choice, if we choose to serve according to His teachings. We are creatures of choice, for we cannot become His elect by hereditary. The Pharisees and Scribes said to Jesus. Abraham is our Father. Jesus answered, If ye were Abraham's children, ye would do the works of Abraham. Abraham believed God and therefore he

was called the father of the faithful. He proved his faith by obeying God.

William N. Kinsley,
Hartville, Ohio.

CONVERSION

D. W. Hostetler

The Psalmist says, "And sinners shall be converted unto thee".

And so after all, what is conversion? The notion that David had was that men are sinners, and that this thing we call conversion is the philosophical process, through which we change from a life of sin to a life of righteousness. This embraces faith in the Father, Son, and Holy Spirit, and the truth of God.

Now faith lays hold of the means of conversion, which is the truth, for David said, "The law of the Lord is perfect converting the soul". The idea is to undergo a change. Webster gives it thus, "A change from the service of the world to the service of God". A change of the ruling disposition of the soul, and the appropriate effect in transforming the outward life. This is in harmony with what the Book says, "When the law makes a man free, then he is free indeed".

It is the law of Christ that is the means of liberating from sin. "Seeing ye have purified your souls in obeying the truth". To claim remission, independent of strict obedience to God's truth, is erroneous.

Then repentance is essential to

conversion, "Repent and be converted that your sins may be blotted out". This also embraces confession. "Confess your sins, and he is faithful to forgive us our sins".

The truth of the law regulating conversion is, that faith lays hold of the means, and repentance and confession of sins brings the mercy of God to bear on the guilty, which renders baptism essential in order that sin might be remitted.

This process of conversion works out a new creature in Christ Jesus, or as we would say—a new man. Then the new man looks on things from a different view, and in a different light. He lives by a different standard, because he has been converted, He now lives under his indwelling, purifying and transforming influence. And as Paul says. "Old things are passed away and behold all things become new". The old things that pass away are the things of the world that are wrong and sinful, and the new things are different purpose in life.

Then this Gospel conversion brings a new mind which in the mind of Christ. Paul says, "Let this mind be in you which was also in Christ Jesus".

Now with this new mind he meditates on new thoughts, hence plants or creates new motives and desires in the heart, bringing a hungering for righteousness which he feeds by feasting on God's truth, instead of the trashy things of the

world. This converted man has changed his relationship, he is now a child of God, he is in the best society, which puts him under the best environment.

We refer again to the text at the head of this article, "And sinners shall be converted unto thee". Now it is very easy to obey God's truth when you are converted to it, it is the easiest thing in the world to observe: feet-washing, Lord's supper, communion and salutation, when you are converted to these truths. Then too it is a mighty fine thing to be converted to the eternal principle of nonconformity and to find ourselves in the order of the church as laid down by General Conference. Not as some of us might think, but let's observe the order of nonconformity as defined by the church, and if we observe the rules of nonconformity as outlined by General Conference, I am sure we will not be far out of the way of New Testament nonconformity.

Sel. from July 1, 1929 Bible Monitor.

Sel. by Sister Sylvia Parker. Trusting these thoughts in Conversion will, strengthen our faith and renew our covenant with Christ and the church.

FOOLISH TALKING

Nothing reveals the lack of deep spirituality more quickly than foolish and nonsensical talking. It is ever the mark of the shallowness

and although seemingly insignificant, there are few spiritual ills so contagious, widespread and devastating. "Death and life are in the powers of the tongue", Prov. 18: 21. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned", Matt. 12:37.

Foolishness is in the same category as pride, deceit, blasphemy, thefts, adultery and murder, Mark 7. Foolish talking and jesting are listed with idolatry, covetousness, fornication and uncleanness in Eph. 5:3-5.

When we talk much we always sin. For "in the multitude of words there wanteth not sin", Prov. 10: 19. "A fool's voice is known by multitude of words", Eccl. 5:3. God says "Study to be quiet. . . therefore let thy words be few", I Thess. 4: 11. "He that hath knowledge spareth his words. . . Folly is joy to him that is destitute of wisdom. . . The mouth of fools feedeth on foolishness", Prov. 17:27, 15:21; 15:14.

Some try to justful nonsenical talk by saying, It helps folk to forget troubles—two wrongs never make a right. The Lord never intends His people to forget trouble, it is appointed and needful. Eccl. 7: 2-3, "It is better to go to the house of mourning than to the house of feasting. . . Sorrow is better than laughter; for by the sadness of the countenance the heart is made better".

Trials and afflictions are often

God's means of drawing His own nearer to Himself, or to teach some needful lesson; therefore they are blessings in disguise. Rather than forget, we are to remember that "the Lord is good, a stronghold in the day of trouble", Nahum 1:7. "Is any among you afflicted? Let him pray", Jas. 5:13.

We are straitly charged to "avoid vain babblings", 1 Time. 6:20. We are to be an example of the believers in word and in conversation, 1 Tim. 4:12. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus", Col. 3-17. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying", Eph. 4:29. "Who is a wiseman and endowed with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom", Jas. 3:13.

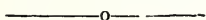
Paul admonishes in Tit. 2:12, "to live soberly, righteously, and godly in this present world". "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness". 2 Pet. 3:11. "If any man among you seem to be religious, and bridled not his tongue, this man's religion is vain", Jas. 1: 26. "But as he which hath called you is holy, so be ye holy in all manner of conversation", 1 Pet. 1: 15. "Every idle word that man shall speak, they shall give account thereof in the day of judgment".

Matt. 12:36.

We profess to be followers of the Lord, but how little we know of the true meaning, is evidenced by our very words, deeds and powerlessness. In Neh. 13 we read of a mixed multitude, who could not speak the language of God's people" and their children spoke half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people". How like many today, whose speech is so mixed with that of the world, that they have become a confusion. This mixed multitude believed they were of Israel. But when search was made, their names were not found written in the book so they were denied and turned away. We can never convince the world that we are citizens of another country, so long as we speake their language and follow their customs.

Since the thought of foolishness is sin, may we sincerely pray the prayer of David, as recorded in Psa. 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer". "He that saith he abideth in Him, ought also to walk, even as He walked", John 2:6.

Sel. by Martha Shaffer.



Christianity is meant to be bread for daily use, not cake for special occasions.

"THE NINETY AND NINE"

Words by E. C. Clephane

Music by Ira D. Sankey

"There were ninety and nine that safely lay in the shelter of the fold".

It was in the year of 1874 that the poem "The ninety and nine" was discovered, set to music and set out upon its world-wide mission. It's discovery seemed as if by chance, but it cannot be regarded otherwise than providential.

Mr. Moody had just been conducting a series of meeting in Glasgow and Mr. Sankey had been assisting him in his work, as director of the singing. They were at the railway station at Glasgow and about to take the train for Edinburgh, whither they were going upon an urgent invitation of ministers, to hold three days of meetings there, before going into the Highlands. They had held a three months series in Edinburgh, just previous to their four months campaign in Glasgow. As they were about to board the train, Mr. Sankey bought a weekly newspaper for a penny. Being much fatigued by their incessant labors at Glasgow, and intending to begin work immediately upon their arrival at Edinburg, they did not travel second or third class, as was their custom, but sought the seclusion and rest which a first-class railway carriage in Great Britain affords. In the hope of finding news from

America, Mr. Sankey began perusing his lately purchased newspaper. This hope however, was doomed to disappointment, as the only thing in its columns to remind an American of home and native land was a sermon by Henry Ward Beecher.

Mr. Sankey threw the paper down, but shortly before arriving in Edinburgh he picked it up again, with a view of reading the advertisements. While thus engaged his eyes fell upon a little piece of poetry in a corner of the paper. He carefully read it over and at once made up his mind, that this would make a hymn for evangelistic work, if it had a tune. So impressed was he that he called Mr. Moody's attention to it and he asked Mr. Sankey to read it to him. This he proceeded to do, with all the vim and energy at his command. After he finished he looked at his friend, to see what the effect had been, only to discover that he had not heard it, so absorbed was he in a letter which he had received from Chicago. Mr. Sankey's chagrin can be better imagined than described. Not withstanding this experience, he cut the poem out of the paper and placed it in his musical scrapbook which by the way, has been the seed-plot from which sprang many of the Gospel songs, that are now known throughout the world.

At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr.

Moody and other speakers was "The Good Shepherd". When Mr. Moody had finished speaking he called upon Dr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Dr. Bonar's words Mr. Moody turned to Mr. Sanky with this question, "Have you a solo appropriate for this subject, with which to close the service?" He had nothing suitable in mind and was greatly troubled to know what to sing. The Twenty-third Psalm occurred to him, but this had been sung several times in the meeting. He knew that every Scotchman in the audience would join him if he sang that, so he could not possibly render this favorite Psalm as a solo. At this moment he seemed to hear a voice saying, "Sing the hymn you found on the train". But he thought this impossible, as no music had been with it. Again he felt he must sing the beautiful and appropriate words he had found the day before and so placing the little newspaper slip on the organ, in front of him, he lifted his heart in prayer, asking God to help him so to sing that the people might hear and understand. Laying his hands upon the organ he struck the key of A flat and began to sing.

Note by note, the tune was given, which has not been changed from that day to this. As the sing-

ing ceased a great sigh seemed to go up from the meeting and he knew that the song had reached the hearts of his Scotch audience. Mr. Moody was greatly moved. Leaving the pulpit he came down to where Mr. Sankey was seated. Leaning over he looked at the little slip of paper from which the song had been sung and with tears in his eyes he said, "Sankey where did you get that hymn? I never heard the like of it in my life". Mr. Sankey was also moved to tears and as he arose he replied, "Mr. Moody that is the hymn I read to you yesterday on the train, which you did not hear". Then Mr. Moody raised his hand and pronounced the benediction and the meeting closed. Thus "The Ninety and Nine" was born.

To be continued

Sel. from Gospel Hymns by
Sister Bertha Hicks.

CLOUDS AND SUNSHINE

Clouds are formed over us and the world is darkened by them, when a storm is approaching or during its existence. How dismal and dreary are these days. What a fear sometimes arise in our minds? Sometimes the storms are with us a long time, but they do not last forever. There has never yet been a cloud which sunshine has not driven away. How beautiful then is the scenery which lies before our eyes. The plants, trees and grass put out new branches and thrive

better than they did before the storm.

So it is with our sorrows and joys of this life. Perhaps we may be happy and enjoying ourselves, then at an unexpected moment a great misfortune comes in our way, causing a deep sorrow to hang over us and blot out our happiness. Indeed these are dark days but we all have them and always will have them at certain times.

Longfellow said, "Into each life some rain must fall, some days must be dark and dreary". When these misfortunes come we must try and make the best of them. We should always be looking ahead and working for the future, not lamenting over the past and the present. If we look back over our past mis-spent lives, we will always be under the clouds, but if we look toward the future sunshine will again soon shine in our path. Our preparation for life's great work is a good example of this. When we come to a place which is hard to climb, if we keep our eyes fixed on the goal beyond, we finally will reach it, but if we cast our eyes downward we will go down.

True it is "Our life is not all sunshine" however our misfortunes are a help to us, if we overcome them. If we do not overcome them, they are a great hindrance. Overcoming them only prepares us for overcoming greater things, while if we do not overcome

them, it lessons our ability for overcoming smaller things. Here is the trouble during our school life. We come to some work which is very difficult, too difficult we think, for us to accomplish. What is the consequence? We turn back and never go any farther than to that point.

In one sense we should be thankful for our misfortunes, for after we have passed over them, our lives spring up anew, as the grass does after a rain. Happiness dies out as do the plants and flowers in the fall of the year. Sorrows is as the season of winter and joy is as the season of spring, when new life again springs up in the plants and flowers.

The innocent child receives a toy. This is its delight and happiness, but its happiness soon dies out when the toy becomes destroyed. Then is its time of sorrow. It desires a new one and the more it desires it, the greater will be its joy when it receives it. What a glorious world this would be, if all could realize the statement, "After clouds sunshine".

Now as we go on through life we will have our misfortune and trials, but let us think of them in the right way. They are not sent to us always as a punishment for our wrong doings, but more often as a strengthening power to do the right. So let us be thankful for them and look to the motto, "After

Clouds, Sunshine."

(The foregoing is a write-up, which I wrote and delivered for Literary Work in High School, about the year 1912.)

Sister Zora Montgomery,
Bx. 57 Union, Ohio.

THE OLD HYMNS

There's lots of music in 'em, the
hymns of long ago,
And when some gray haired brother
sings the ones I used to
know
I sorta want to take a hand, I think
of days gone by.
"On Jordan's stormy banks I stand
and cast a wistful eye",
There's lots of music in 'em, those
sweet hymns of old,
With visions of lands of light and
shining streets of gold.
I hear them singing, singing, where
memory dreaming stands,
"From Greenland's icy mountains
to India's coral strands".
They seem to ring forever of holier
sweeter days,
When the lillies of the love of God
bloomed white in all the ways.
I want to hear their music from
the old-time meetings rise
"When I can read my title clear, to
mansions in the skies".
We never needed singing books in
those old days, for we know
The words and the tune of every
one, the old hymn-book through
We didn't have no trumpets then,
nor organs built for show,

We only sang to praise the Lord,
 from whom all blessings flow,
 I love the dear old hymns and when
 my time shall come
 Before the light has left me and my
 singing lips are dumb,
 If I can only hear them then, I'll
 pass without a sigh,
 "To Caanan's fair and happy land,
 where my possessions lie".
 Sel. by Owen Mallow.

"IF YE FAINT NOT"

'Neath each peak there lies a valley,
 Which may seem dim at best,
 Yet he must go across it,
 Who would reach the mountains
 crest.

Joseph languished in a prison
 Ere he rose to a throne,
 Even Jesus was rejected
 When "He came upon his own".

Paul was beaten, Saint John ban-
 ished
 Upon a lonely isle,
 Through bitter persecutions
 They were hindered for awhile.

Hindered, yes, but not discouraged,
 Trials patiently they bore,
 Then, ah then, these stalwart souls
 Were even stronger than before.

Earnest labor is rewarded,
 Do not lost heart, nor weep ,
 For there's this precious promise:
 "If ye faint not, ye shall reap".

Dora Hiser Brake,
 Sel. by Ruth M. Snyder.

MY STRENGTH

I am a child in the darkness, a lit-
 tle frightened child;
 The winds are moaning about me
 and the storm in my heart is
 wild;
 My fear would increase to terror,
 only wherever I stand,
 It is mine to feel, for my comfort,
 the clasp of my Father's hand.

Duty has ordered me, forward
 but I am afraid to go;
 The work is too great for my do-
 ing, so little I see and know,
 And yet I can find my courage and
 obey my Lord's command ,
 For I feel the force of a guidance,
 in the clasp of my Father's
 hand.

It is true that the end is coming
 and mystery, like a shroud,
 Hangs over the parting waters,
 should I fear to enter the cloud,
 But that is my happy secret, as I
 wait awhile on the strand,
 Closer and yet more tender, grows
 the clasp of my Father's hand.

Sel. by Sister May Myers.

THINGS YOU JUST CAN- NOT DO

Sow bad habits and reap good
 character.

Sow jealousy and hatred, and
 reap love and friendship.

Sow dissipation and reap a
 healthy body.

Sow deception and reap confidence.

Sow cowardice and reap courage.

Sow neglect of the Bible and reap a well-guided life.

Sel. by Ruth M. Snyder.

YOU'RE A VERY PRECIOUS JEWEL

(Lines to a Young Shut-in)

Jesus loves you, Little Shut-in,
He would still your anxious fears;
He alone can truly comfort,
He alone can dry your tears;
For how much He must have suffered

When they nailed Him to the tree
Can't you hear Him softly pleading,
"Will you bear your cross for me?"

Ah, He knows how much you envy
Pain-free schoolmates as they run
And how much you long to join them

In their wholesome outdoor fun.
And He knows the sadness creeping
O'er your heart as long months pass

And you still must lie and wonder,
"Will I finish with my class?"

And He knows when loving tokens
Seem to dwindle "after while";
Reads your thoughts, "Have they forgotten?"

Even sees your wistful smile;
But I'm sure He has a lesson
That He wants your heart to know,

Secrets that He could not whisper
When you hurried to and fro.

Hear Him speaking softly, "Dear One,

Place your restless hand in mine;
You're a very precious jewel

I would polish—I would shine".
And though now there is no answer
To the "Why?" that fills your breast,

Someday you will see it clearly
And agree that He knew best!
—Alice Hansche Mortensin.

MY TRUE COMPANION

I love to talk with Jesus
My counselor and friend,
He is my true companion
Through to journey's end.

I place upon His shoulders
My problems large and small,
He will solve them for me
And free me from them all.

We have a friend in Jesus
With friendship staunch and true,
And all He asks is faith in Him
And love from me and you.

Then on the day of reckoning
We shall meet Him face to face,
And all who followed in His steps
Shall share in His embrace.

Sel. by Sister Shella Stump.

JESUS

I love when I am weary
And faint and worn and sad,
To spend my hours with Jesus

Whose presence makes me glad.
 I love when tried and tempted
 Reset with doubts and fear,
 To cast my care on Jesus
 He wipes away my tears.

And when oppressed with sorrow
 My heart within me dies,
 When tempests round me gather
 And waves of trouble rise.
 When all things seem again me
 In this dark vale of tears,
 Oh how one glimpse of Jesus
 Will dissipate my fears.

I love to walk with Jesus
 To lean upon His breast,
 And hear Him gently whisper
 I will give you rest.
 Oh what to me are trials
 With Jesus for my friend,
 Though all else is fleeting
 His love can never end.

Should earthly friends prove
 faithless
 And leave me one by one,
 I know my Savior Jesus
 Will ne'er forsake His own.
 But gently bear me onward
 Through trials yet to come,
 Until He leads me safely
 To heaven my promised home.

Jesus my only glory
 Low at Thy feet I fall,
 My friend, my more than brother
 My Lord, my all in all.

Sel. by Sister Rebecca Beck.

HOPE'S RAINBOW

Whenever there's a rainbow
 arching o'er the world.
 Dark clouds are lined with sun-
 shine and rain drops are im-
 pearled.

Then hope awakes within our
 hearts, e'en tho' dull care be
 nigh,
 For who can doubt God's pres-
 ence, when a rainbow shines
 on high?

Tho' sometimes the skies are
 gray and things don't go as
 planned.

A rainbow seems a sign from
 heaven, set clear by God's
 own hand.

Then something deep within our
 souls respond in answer clear.
 And high above Hope's rainbow
 says. All's well for God is
 near.

For who can doubt God's pres-
 ence, when a rainbow shines
 on high?

Sel. by Sister Frances Long.

Prayer is and remains the native
 and deepest impulse in the soul of
 man.

PRIMARY SUNDAY- SCHOOL LESSONS FOR MAY

May 1—Peter's Courage, Acts 5:
 12-32; 41-42.

May 8—(Mother's Day) Unfeign-
 ed Love. Ruth 1:1-10; 14-22.

May 15—(Review) Children can Be Jesus' Helpers. Mark 9:33-37.

May 22—Saul Becomes a Believer. Acts 9:1-22.

May 29—How a Boy Saved Paul's Life. Acts 23:12-24.

ADULT SUNDAY-SCHOOL LESSONS

May 1—Providence of God. Isa. 41:1-29.

May 8—(Mother's Day) Life of a Godly Mother. Ruth 1-1-22.

May 15—Deliverance of God's People. Isa. 43:1-28.

May 22—The Omnipotence of God. Isa. 45:1-25.

May 29—God's Judgments on Babylon. Isa. 46:1-3; 47:1-15.

DAILY DEVOTIONS FOR MAY 1960

FEAR

Memory verse Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments for this is the whole duty of man".

Sun. 1—Josh. 24:14-28.

Mon. 2—Deut. 10:8-22.

Tues. 3—Isa. 8:5-22.

Wed. 4—I Pet. 1:13-25.

Thurs. 5—Luke 23:26-43.

Fri. 6—Rom. 11:7-25.

Sat. 7—Rev. 14:1-12.

Memory verse, Ps. 31:19, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that

trust in thee before the sons of men!"

Sun. 8—I Sam. 12:13-25.

Mon. 9—Psa. 103:9-22.

Tues. 10—Prov. 1:7-23.

Wed. 11—Mal. 3:8-18.

Thurs. 12—Acts 10:34-48.

Fri. 13—Psa. 31.

Sat. 14—Luke 1:39-56.

Memory verse, Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Sun. 15—Isa. 50.

Mon. 16—Neh. 5:6-19.

Tues. 17—Job 1:1-12.

Wed. 18—Psa. 25.

Thurs. 19—John 1.

Fri. 20—Acts 5:5-16.

Sat. 21—Acts 10:1-8.

Memory verse, Acts 10:35, "But in every nation he that feareth him, and worketh righteousness, is accepted with him".

Sun. 22—Gen. 26:17-25.

Mon. 23—I Pet. 2:13-25.

Tues. 24—I Kings 17:8-16.

Wed. 25—Isa. 41:10-20.

Thurs. 26—Acts 23:5-13.

Fri. 27—Acts 27:21-44.

Sat. 28—Exo. 14:13-22.

Memory verse, Luke 1:50, "And his mercy is on them that fear him from generation to generation."

Sun. 29—Ps. 1:47.

Mon. 30—Acts 9:23-43.

Tues. 31—II Kings 6:8-23.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

The Home

The Christian home is mighty
In the shaping of its youth.
Where God is honored daily, and
His Word is law and truth.

But many homes are lacking
Full of tension, strain and stress,
How many working mothers
Must in honesty confess.

The home is falling short today,
In some there's not a trace,
Of faith and Godly heritage
We've kept the modern pace.

Expensive homes and cares
Music, sports and play we crave,
Oh God, time's not left to teach
Thy holy Word and way.

The latest things in gadgets
The best that we can buy,
But what about our Boys and Girls
Whose souls will never die?

—Selected.

OUR GODLY HERITAGE

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also", 2 Tim. 1:5. Paul is urging Timothy onward in the service of Christ, by the strong Gospel faith which he has inherited. In this life we may inherit a great variety of things. Some of us may place great value upon our inheritance and others consider some inheritance hardly worth claiming. No doubt money is the thing most people desire to inherit. However many things may bring greater blessings and more valuable eternity. Take for instance the man who inherited, from his wealthy father only this little phrase "Build your estate through honest toil", which in later years actually brought him great success.

An inheritance coming through several generations alike, as that of Timothy, should stand out predominantly and mean much toward success. "Unfeigned faith" is something; that is not imagined, it is not just an idea, it is not for the purpose of making a big impression, it is the real thing and not something that is pretended. Few things come to our attention today which are so well proved and tried, as was this faith of Timothy. If we can inherit such a faith for ourselves, we certainly have a good foundation on which to

build. Could it be that we have inherited a faith, similar to that of Timothy and do not realize it or are not making use of it?

Paul advises Timothy further in verse 7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind". However valuable our inheritance, if it be stored away in some out-of-way attic, brings us no joy, wealth or blessing. The faith which Jesus taught in the New Testament is something useful, something valuable and something which will bring us eternal blessings. Are you using the faith which you inherited from your Mother or grand-mother? Notice Paul tells Timothy, it is not something to fear, but something to use and such as has great power. Perhaps many of us have been disappointed in our spiritual happiness, our spiritual accomplishments and the spiritual hope which is deep down in our hearts. Could these spiritual disappointments be our own failing, because of our own lack of zeal and efforts in the Master's service?

Let us consider for a moment; in the eyes of our neighbors, relatives and friends, are we not expected to accomplish something with the inheritance from our parents? Do we not often hear them say, Yes it was easy for him or her to accomplish something, look what a start they had? God actually knows what our inheritance has been. He is not

guessing or going by hearsay as others often do; therefore what do you think God is expecting of you and I? Have we been profitable servants? Is God saying, "You have been faithful in the few things left you, to start your spiritual life?"

"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father", 2 Jno. 1:4. No doubt "walking in truth" would not be considered a very valuable inheritance, by many today. John in writing this general epistle not only rejoiced but "rejoiced greatly" as he found spiritual children, not wasting in riotous living but "walking" and that "in truth". Seriously, would your mother, grand-mother or father rejoice if they could know how you are "walking in truth"?

How thankful are you for the inheritance your mother left you? If it be only: love, a sound mind or faith in almighty God. Are you leaving a better inheritance for your children? If so in what way? Is your bequest to them, as free of contamination with sin, as that which you inherited? Are you leaving as good a name in the community, as that left by your mother?

A GODLY MOTHER

"For this child I prayed; and the Lord hath given me my petition which I asked of Him; Therefore also I have lent him to the Lord; as long as he liveth shall be lent to the

Lord. And he worshipped the Lord there", I Sam. 27-28.

Emerson one time wrote, "Men are what their mothers make them". Abraham Lincoln contributed much of his success to his mother, when he issued this statement, "All that I am or hope to be, I owe to my angel mother". John Quincy Adams made this statement, "All that I am, my mother made me". D. L. Moody is quoted as saying, "All that I ever have accomplished in life I owe to my mother".

Do we give to our mothers their due credit? No only at the occasion of Mother's Day, but every day throughout the year? Certainly Godly mothers have wielded a good influence upon their offspring.

When we think of the Bible character Samuel, we are made to think also of his mother Hannah. Her influence in his life is vividly seen. The influence of a godly mother is beyond our estimate. The Bible lesson of Hannah reveals some of the things that makes the influence of a Godly mother very effective. She exercised a prayer life. She was a praying mother. The very name Samuel means "Asked of God". She had prayed to God for a son and God heard her prayers and answered them. I believe she not only prayed for Samuel before he was born, but that she prayed for him much after he was born.

A sailor who had spent a night in sin, far from his home, upon retir-

BIBLE MONITOR

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ing, made this statement to his bunk buddy, "My mother's prayers haunt me like a ghost". He could not forget his remembrance "When mother prayed".

On a certain occasion when a young minister had sat down, after delivering his first sermon, he leaned over to the minister sitting besides him and made this statement, "I know my mother was praying for me and it helped me". Certainly the prayers of mother help her children.

I believe that Samuel was often strengthened by the thought that his mother was praying for him. A minister named J. H. Ainsworth has well said, "A mother's prayer is a thought of love passing up to the universal heart of God, and then returning, enriched with

God's own blessing, sent on its way to the particular soul for whom the prayer was offered". Many examples could be given of the holy influence of the prayers of a godly mother. We, as children need your prayers, Mothers, do not ever stop praying.

The recorded prayer of Hannah is brief. It was offered when she was in trouble. Her prayer was secret, she spake in her heart: only her lips moved, but her voice was not heard. When she included in her prayer a vow, proves that she had faith her prayer would be answered. Studying her prayer is time well spent. We have Hannah making a dedicatory vow, "and she vowed a vow". If more mothers would dedicate their children unto the Lord, it oftentimes would make unnecessary the many efforts and tears and prayers to regain or redeem their wasted lives in later years.

Today many babes are born of godless mothers. Mothers who never were on praying terms with God. Many babes coming into the world are not wanted. What a sad comparison with the birth of Samuel? And what a advantage a child has who is born into a Christian home! That child can say in after years as the Psalmist David in Psalms 16: 6, "I have a goodly heritage".

There must be love within a mothers heart to be a godly mother. Hannah loved her son. She also

loved God. Because of her love to God she gave her son over to the service of God, as long as he might live.

She was quite willing to sacrifice by devoting her son to the service of God, in return for the answer to her prayer. The offer was made out of love. And what love, other than the love of God and Christ, exceeds a mother's love? The love of a godly mother is wonderful, and can hardly be expressed. Yet it can be seen and felt. Mothers, often-times, go through the valley and shadow of death to bring their babe into the world.

A mother will sacrifice the things she rightly needs for herself that her babe may have. Her time is not her own. Her desires are not her own. They are displaced from herself for her child. Mother's love never wears out.

"Her love outlasts all other human love,

Her faith endures the longest, hardest test,

Her grace and patience through a life-time prove,

That she's a friend, the noblest and the best."

No one can estimate the influence of one pious mother. "The hand that rocks the cradle, rules the world" is a very old saying, nevertheless very true. It is said of John Newton that he learned to pray at his mother's knee. Her influence in

his life was so great that when he faced dangers at sea in later life, he prayed, "My mother's God, have mercy on me!"

History records that over a generation ago, a young school teacher by the name of Martha Campbell greatly desires to be a missionary. She wanted to help fallen humanity. She wanted to contribute to the advancement of Christ's cause here on earth. She repeatedly prayed to that very end. But God, for some reason, did not answer her prayer that she might go and perform this wonderful work, personally.

However, He did hear the prayer of the godly mother, and he did answer it according to His will. He did not send her. Instead he sent her two sons that were very active in the missionary field. He sent her three daughters, who with their husbands were missionaries. He answered her prayers?

Countless more instances could be referred to, that are recorded, where the lives of mothers influenced the lives of her children. The Bible teaches, "To train up a child". Hannah was preparing her child Samuel, before he was born. While I believe the Bible holds out the teaching, that what Hannah did for Samuel, she did for his benefit, nevertheless, God did not do it all for Samuel. He remembered Hannah. She was compensated by God for her effort.

T. DeWitt Talmadge, a minister of the Gospel summed up, in a few words, concerning Hannah, thus, "For all the coats Hannah made for Samuel, for all the prayers she offered for him, for the discipline she exerted over him, she got abundant compensation in the piety, and the usefulness and the popularity of her son Samuel. And that is true in all ages of all Godly praying mothers. When mother's prayers are answered in behalf of her children's spiritual welfare, it brings to her heart joy and happiness.

I believe many a godly mother has been troubled and fought many a battle in her heart, because of a wayward son or daughter. I believe if she has won that battle, it was won through prayer, as Hannah won.

The greatest battle that was ever fought—

Shall I tell you where and when?
On the maps of the world you will find it not:

It was fought by the mother of men.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

YOU ARE UNIQUE

Has it every fully dawned on you, that among the teeming millions that inhabit this land of various physical characteristics and

personalities there is no one quite like you?

Diversity of design in nature is no confined to human beings alone, for every snow flake that falls from heaven bears the stamp of individuality. Each snow flake is made up of a number of individual crystals and in frosty weather these flakes remain intact, and may be examined under a microscope. Each of these snow crystals are made on a particular basic plan—a six pointed star—but this pattern is modified as well as adorned in an infinite number of ways, even to such an extent that no two snow crystals have ever been found to be exactly the same. Each crystal is perfect in itself, yet different from all others.

Do these things not suggest to you then, that it is no blind force that is at work in the world, turning things out en masse, but One who is interested in us as individuals, One who has the power and genius to fashion in an infinite number of varieties, while retaining the over-all pattern?

This He has done for each of us, and the more we probe the wonders of our bodies the more we are forced to agree with the Psalmist David when he said that we are "fearfully and wonderfully made", Psalm 139: 14. Originally in the beginning, man was made just a little lower than the angels of Heaven, think of it! How grateful we should be that we could be made in the image and

likeness of God, but how man marred that image, and yet God has made it possible to restore that likeness through the death of His Son on the Cross.

In addition if the physical is not stereotyped, even less is the mental. Think of the diversities of personalities that are found even in the same family! What differing attitudes to God! And so here we reach the crux of the matter.

Did you ever think that God could have made us Robots which would have given Him the desired answer on request? Instead He has given to us intelligence as well as a free will. So man is a free moral agent who can act, choose, accept or reject that which is right or wrong. God forces no man to bow down and worship Him. God puts the issues of eternity before each of us and says "I have set before you life and death, blessing and cursing, therefore choose life", Deut. 30:19. Although the issues are tremendous—no less than heaven or hell—God does not dictate but strongly advises "therefore choose life."

God has made the way of salvation possible to all that will come to Him, but it is up to individual man, whether he will accept or reject Jesus Christ who is "the way, the truth and the life", Jno. 14:6.

In Conclusion may I say that there is no one quite like you, so far as physique and personality are concerned. The thing you have in

common with everyone else is—a soul—the most valuable thing that you possess. We may have houses and land, riches, honour and fame, but the most valuable of them all is the soul, "for what shall it profit a man if he shall gain the whole world and lose his own soul"? Mark 8:36. You and I will one day have an appointment with our Creator, which can not be avoided, we must all stand before the presence of the great Judge of all the earth and give an account of the things that we have done, or the things that we should have done and neglected to do them. The Bible says, "Prepare to meet thy God", Amos 4:12. May we be ready at all times, "for in such an hour as ye think not, the Son of man cometh".

Hayes Reed,
1433 Overholtzer Dr.,
Modesto, Calif.

GOD'S LOOK

"And God looked on the children of Israel, and God had respect unto them", Ex. 2:25. It is a wonderful thing to have God give us His attention. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayer: but the face of the Lord is against them that do evil", I Pet. 3:12. How then is God's attention drawn to us, especially for our spiritual good? We must yield ourselves to Him, become tired of placing our confidence

in our own ability, and doing our own way.

Let us think a little about the children of Israel. In this first Scripture we find, that they were in Egypt and it says that their cry came up unto God. It has been said, God works in mysterious ways, His wonders to perform. Abraham, Isaac and Jacob likely thought that the way would be made easy, for them to come into possession of Canaan, but God planned otherwise. We read in Gen. 46:3-4, "I am God, the God of thy father: fear not to go down into Egypt: for I will make of thee a great nation; I will go down with thee into Egypt; and I will surely bring thee up again". The promises of God are sure, so we need to trust Him. Surely we should be led into the truth of His Word and be willing to do what He tells us.

"The eyes of the Lord are in every place, beholding the evil and the good", Prov. 15:3. How careful then we need to be, for he knows our hearts. Evidently it was Peter's honest desire to do what Jesus would have him do. However he was caught napping and he denied his Lord. He was a little too far from Jesus, but Jesus looked at him. That was God's look, our Lord's look. No doubt Peter saw in that look: Love, sympathy and understanding. Are we, as members of the church, as careful to live to please our God as we should be?

Our prayer is that we, as a church, may strive to maintain the doctrine of the Word, brought to us by Jesus our Lord. Then God can look on us and bless us.

Bro. W. C. Pease,
Quinter, Kansas.

MOTHER'S DAY

Sweet Motherhood this day is thine,
Today we look to thee with hearts full
Of love and thankfulness, for thy sweet memory.
Upon the throne of every mind you sit as queen today,
Our tender love and reverence at thy dear feet we lay.

For Motherhood the world today would offer up a prayer
And the emblem of this love of ours floats proudly in the air,
In honor a flower is worn, a token of our love,
A gift from God to Motherhood and blest by Him above.
Throughout the years that are to come may this day ever be,
A day to honor Motherhood, Oh God we ask of Thee.

Sel. by Viola Broadwater in memory of my Mother, my Mother-in-law and dear Grandmother.

The Bible without the Spirit is like a sundial by moonlight.

THE GOSPEL OF JESUS CHRIST, ACCORDING TO SAINT MATTHEW

PART 4

“Where is he that is born King?”

He is now seated, at the right hand of God, on His throne, in the heavens. Matthew is essentially the evangelist of Christ's Kingship. In the pages of His Gospel we see Him moving among men, with a supporting consciousness of authority, manifested as the Divine Sovereign Whose Kingdom is not of this world.

Jesus Himself said so. Jno. 18: 36-37 “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice”.

The coming of the Wise Men from the East to worship at His rude cradle is strikingly prophetic, of that homage which shall one day be given him, when in His Name every knee shall bow. If His infant days are beclouded by the foreshadowing of the Cross, they are also brightened by the foreglow of

His Kingdom. “Where is He that is born King”? is a question which we may profitably put to ourselves. For, too often, alas even by those who profess to believe and serve Him, He is denied the throne.

Some men are not unwilling to accept Him on their own terms, without yielding to His government. They are glad to proclaim Him near to the precincts of life, in case they should come to need Him; but they will not allow Him its presidency, in case He should come to need them: but does He ever need them? No, not for His own good, but only needs their service in the world, to help others. Indeed, the common cause of the powerlessness and ineffectiveness of so much avowed Christian life to-day, is to be sought in the failure to recognize Christ as King, and to realize His unquestioned control. For when “His Kingdom ruleth over all”, life is invested with the sanctifying power which increasingly delivers it from all that is sordid and unworthy in motive and aim; and at the same time inspires to self-forgetting service.

Matt. 2:9-12, we have the guidance of the Wise Men, by the Star, “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a

dream that they should not return to Herod, they departed into their own country another way". When Christ is not enthroned by those who profess to know Him, life's course runs on to increasing weakness and worthlessness and its true end is lost.

The gold, frankincense, and myrrh, lovingly bestowed upon Him, are strangely multiplied to the enrichment of the worshipper, as well as to the service of the Saviour. But, selfishly withheld from Him, they become a positive impoverishment. The wisemen rejoiced and worshipped, when they found the Saviour. God protected the life of His Child, by the flight of His parents taking Him into Egypt, thus defeating Satan's purpose by Herod, to take His life. "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young Child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son", verses 13-15. Here God acknowledges the Babe of Bethlehem as His Son. Thus was the great Roman Gov-

ernor defeated in his purpose, this ruler of the great Roman system, Babylon) was confounded. Nevertheless his wickedness was shown in the cruel edict, which brought, no doubt, great sorrow to many a poor mother's heart, as he slew their sons.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled of that which was spoken by Jeremy the prophet, saying. In Rama was there a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not", verses 16 to 19. These verses show us, the wrath and cruelty, which led to murder, rather than to take chances of giving up his throne.

The child Jesus was his object in this great slaughter, His life was the one he sought, he wanted Him out of the way, but God defeated his plan. Know, assuredly that God's Word is sure, this was no ordinary Child, God was protecting him, and His prophecies all came true concerning His Divine Son. Therefore the last verses of our chapter tell of His return to Nazareth. "But when

Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt. Saying, arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene". We learn here of the sure death of the wicked, and also Divine direction, care, and overshadowing Providence over His own. God's Word cannot fail. This was salvation of man-kind, the human race.

"Thou shalt call His name Jesus: for He shall save His people from their sins. Chapter 1:21. In these words the New Testament declares on its first page the whole subject of its contents. All that follows is but an expansion and an unfolding of this great Evangel. It is like the theme of the angelic announcement to the shepherds by St. Luke, the beginning of the volume and of the triumphant exaltation of the redeemed at the end of the New Tes-

tament. Such a word of Truth is all-comprehensive of the Saviour's purpose and power, Primarily, it foretells the unspeakable and mysterious transaction, in which He made atonement for the sin of the world, by taking upon Himself the weight of its guilt and offering Himself a redemptive sacrifice, this by no means exhausts the significance of His Gospel by St. Matthew.

For though that great fact is both basal and central of all true life, the starting-point of all vital faith and the beginning of all living hope, its application to the individual heart and life is all-important and is equally indicated in this Word. "He shall save His people from their sins"! Not merely from their penalty, by His death; but from their power also, by His life. "In him was life and the life was the light of men". Every devastating result of sin He purposes to repair, by His shed blood, when we walk in the light, when we apply His blood.

Every deteriorated capacity He covenants to recreate. Every enslavement of memory and power He can break. Every usurping ruler of the heart He will drive out, if only we will let Him. And every antagonism of holiness, which is part of the entail of sin, He is able to transform and convert into loyalty. What a tremendous claim is this! What wealth of experience in every age attests its justification. Let us

put His Saviourhood to the practical test of our own salvation.

To be continued.

Bro. Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

GENERAL CONFERENCE FINAL

The Lord willing, General Conference will convene, June 4th to 8th, 1960. The Elders are to meet in Standing Committee at 2 P. M. Saturday afternoon, June 4.

Location — Roxbury Holiness Camp, Roxbury, Pa., just south of the town of Roxbury and north of U.S. Fort Leterkenny, on State Rt. 433, between Blue Mountain interchange of the Penna. Turnpike and Chambersburg, Pa. From the Blue Mountain interchange take State Rt. 944 south, which intersects with State Rt. 433 at Roxbury. From Chambersburg take U.S. Rt. 11 northeast, for about four miles where Rt. 433 turns to the left. Those coming southeast from Carlisle, take Rt. 533 at Shippensburg, turn right when you intersect Rt. 433 or Rt. 641 goes directly from Carlisle to Roxbury.

Mailing Address—General Delivery, Roxbury Holiness Camp, Roxbury, Pa.

Telephone — Shippensburg, Pa. KE 2-2208.

Lodging—we feel ample beds are available at the camp owned dormi-

tories and family group units. Please bring bedding and bed linens. A number of private cabins are also available on the grounds, at a charge of one dollar, per double-bed, per night.

Trailers—No charge is made for trailers, Electricity is available.

Train, Bus and Plane accommodations—

Roxbury Holiness Camp is about 14 miles north of Chambersburg Pa., 9 miles west of Shippensburg, Pa., and 25 miles southwest of Carlisle, Pa.

If the Lodging Committee is notified ahead, of the time you will arrive, you will be met at either of these three towns; otherwise call Shippensburg KE 2-2208 upon arrival and someone will come for you.

Pennsylvania Greyhound Bus. Those coming from Pittsburgh get off at Chambersburg. If coming from Pittsburgh via the Pennsylvania Turnpike, get off at Carlisle. On the Winchester, Va. to Harrisburg, Pa. Greyhound line; if coming from Winchester get off at Shippensburg, also if coming from Harrisburg or Carlisle, get off at Shippensburg.

Pennsylvania Railroad from Pittsburgh, get off at Harrisburg. Best connection is Greyhound Bus from Harrisburg to Shippensburg. Pennsylvania Railroad runs from Harrisburg to Roanoke, Va., stopping at Chambersburg but has only one train a day.

Airliner to Harrisburg Airport. Greyhound Bus to Shippensburg as above. Write us if you need help concerning schedules.

Lodging Committee — George Dorsey, Bx. 366, Salisbury, Pa., and Howard Surbey, Rt. 2, Taneytown, Md.

Ord. L. Strayer,
Sec. Comm. of Arrangements.

NOTICE

The General Mission Board will meet on the Conference grounds, Saturday morning, June 4th, at 10:30 A. M.

Paul R. Myers, Chairman.

CONFERENCE PREACHING PROGRAM

In an attempt to be more helpful the program committee is following a somewhat different pattern for the coming conference instead of assigning subjects for the various speakers, we have established a broad general theme and have asked the speakers for their interpretation of the general subject and how they believe it can be made more effective in the lives of members of our Brotherhood.

We hope that this subject, treated in so many different ways will be brought home so forcefully that we shall all go home determined to do all in our power to help those in need, whether that need be physical or spiritual. The subject that has been chosen is "Dedication to Chris-

tian Service." The preaching assignments are as follows:

Saturday Afternoon, June 4—Bro. Guy W. Dayhoff, Bro. Howard Myers; Saturday Evening, June 4, Elder Vern Hostettler.

Sunday Morning, June 5—Elder George Dorsey, Elder Benj. Klepinger. Sunday Afternoon—Elder A. B. Keller, Elder Joshua Rice. Sunday Evening—Elder L. B. Flohr, Elder David Ebling.

Monday Morning, June 6—Bible Study—The Good Samaritan, Adult Class, Bro. Paul Blocker; Young People, Bro. Foster Shaffer; Children—Sister Ruth Drake; Children's Subject—Abraham, Joseph, David, Christ.

Monday Afternoon, June 6—Bro. Harley Flory, Bro. Warren Smith.

Monday Evening, June 6—Elder H. M. Gunderman, Elder George Replogle.

Tuesday Morning, June 7—Bible Study—The Great Commission Teach and Serve. Adult, Bro. Ezra Beery; Young People, Bro. David Skiles; Children, Sister Mary Miller; Children's Subject—Daniel and three Hebrew Children. Tuesday Afternoon, June 7—Bro. Ray Reed, Bro. Frank Shaffer. Tuesday Evening, June 7—Elder Herbert Parker.

We have attempted to make the best utilization of the ministry possible on the basis of response to our inquiry as to availability. Some changes will no doubt be made but

we shall follow the above as closely as possible. Will you pray that the spirit may direct the speakers and then listen and meditate so that God's word may sink deep?

Program Committee.

NEWBERG, OREGON

The Newburg Dunkard Brethren met in regular quarterly council March 25, 1960, with our Elder, Galen Harlacher, in charge. Bro. Ed. Withers read the opening scripture lesson and led in prayer. "Where He leads I Will Follow" was sung.

We plan for a spring series of Meetings, if an evangelist can be obtained on such short notice. Pray for our little church here at Newberg, that we may be built up and strengthened spiritually, as well as in numbers. Pray that we do not become discouraged, but that the work may be carried on in this part of God's vineyard, to His honour and glory.

We all need to be very careful in this day and age, that we remember to put first things first: just as our loving Saviour promised in Matt. 6:33, "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you". Satan would like for us to become too busy with our own affairs, so that we do not have time for God's work. We need to look to God daily, for our spiritual food, praying for more faith

and courage. May the grace of our Saviour be with each of our dear Brethren and Sisters in the Brotherhood.

Sister Esther Roedel, Cor.

APPRECIATION

Dear Brethren and Sisters and Friends—I want to thank you for my many cards, prayers and gifts on my birthday. May the Lord richly bless you all, is my prayer.

Your brother in Christ,

Benj. E. Reinhold.

OBITUARY

Mary A. Breeden, wife of Bro. Aslee Breeden, departed this life Feb. 20, 1960, in the University Hospital, of Charlottesville, Va., from pneumonia at the age of 72. She was born in Green County, Va., but lived most of her life in and near Barboursville. She united with the Church in early life and was received into the Dunkard Brethren church in 1936.

She loved her church and her Bible and lived an exemplary christian life. None knew her but to love her virtues. She leaves: one son, Junior; one niece; three nephews and a host of friends to mourn her loss. Services were conducted by Bro. L. A. Shumake from Rev. 2:10. Burial by Preddy Funeral Home in the family cemetery near Barboursville, Va.

Sister Early, Cor.

ESSENTIALS TO BE MAINTAINED

Part 4

Among other essentials to be maintained is Loyalty. Without loyalty to one's task or duty, it will not be properly performed and loss will result. Indifference gets one nowhere and even leads to opposition. Loyalty is essential to the successful operation of any organization, institution or nation. It is a jewel. No one ever became a hero without loyalty. What a dark blot on one's life, to be justly classed as a traitor.

Loyalty to conscience, the God-given monitor to guide us into right paths, is a pillar that keeps us from pit-falls in life. It assures us courage and victory in overcoming temptations. Continued disloyalty to conscience results in a seared and eventually, a dead conscience. Children should be taught that they have a conscience, and that they should obey it when it tells them what they should or should not do. Even though we have been wrongly taught and our conscience has been seared, after we accept Christ and our conscience has been set to the Word of God, we should thereafter live loyal to it. Paul said, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men", Acts 24:16. What a hero he was in overcoming persecution, and in standing for the right.

Loyalty to home is essential to its security and happiness. It is serious and tragic if one member breaks the vow and becomes disloyal. It is also sad if children speak against their own home, and commit deeds that destroy the reputation and influence of the home. Where loyalty in a home prevails, respect for one another, love, obedience, cooperation and sacrifice are manifest. "Home, home, sweet sweet home" 'does not apply where there is no loyalty.

We are to be loyal to the laws of our land. We are not to speak evil of our rulers, but pray for them and render to them their dues. Loyalty to our civil laws makes good citizens and good citizens make a good country in which to live. Only in cases where our rulers ask us to violate God's law, should we take our stand against them.

Loyalty to the church is essential to her unity, peace and progress. The church is God's called-out people, the Body of Christ and also the Bride of Christ. To be disloyal to the church is even worse than to be disloyal to any other institution, because of our relation to the church through Christ. How solemn our vows to the church are, and how serious to break them. Loyalty to the church includes attendance, obedience, prayers, gifts, service and consistent christian living. Christ gave His life for the church. Many of the early disciples sacrificed their

properties, and many of them, as well as our more recent church fathers, sacrificed their lives for the church. That was loyalty. What are we sacrificing? Disloyalty and opposing attitudes to the church, often have their roots in the home. What a responsibility that is to cause individuals, perhaps even our children, to lose interest in, or love for, the church through which we and they are to be saved. Our responsibility for loyal youth and a future loyal church begins, when our children are yet young in years. Too late a start may result in lost opportunities and lost souls. "Let us work with a will, in the strength of youth; and loyally stand for the Kingdom of Truth".

Loyalty to God is the highest loyalty, but that includes loyalty to His church. The triune Godhead is one, and Christ and His church are one. Loyalty is a precious jewel. Perhaps more precious than consistency. It leads to victory. It is an essential pillar, needed to maintain christianity and assure us a part in the Marriage Supper of the Lamb.

Bro. F. B. Surbey,
West Milton, Ohio.

THIS GREAT SALVATION

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him", Heb. 2:3.

The root of the word "salvation" is salve, which means remedy and is literally designed to help restore the human system. For the sake of euphony e is changed to a and to this is added the suffix tion, which means the state of; hence the literal significance of salvation is, the state of being restored or saved. It is understood that the salvation spoken of in the above quotation, is that relation which either directly or indirectly has Jesus Christ for its author and we think it reasonably follows, that there would have been no propriety of introducing this great salvation, if mankind would not have been threatened with God's displeasure.

We therefore ask leave to here assume that mankind, without an affliction of the mild terms of this great salvation, is threatened with damnation. We look upon this as being a great salvation, in view of the length of time employed in its introduction; nearly four thousand years expired from the time that the promise was given, that "the seed of the woman should bruise the serpent's head" until the fulfillment of this prophecy. "Unto us a child is born, unto us a son is given; and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace", Isa. 9:6. During this time there were several distinguished covenants, which were

figurative of one in which we are so cordially invited to participate.

We consider this revelation a great salvation, in view of the vast number that will escape condemnation. Although there were but eight persons saved, when the world was destroyed by water and we are taught that "so shall it be at the coming of the Son of Man". Out of the vast number that was to be led by and provided for by God's omnipotent hand, in their passage through the wilderness, but two were found worthy of praise. Even Christ bids us to "enter in at the strait gate, for wide is the gate and broad is the road that leadeth to destruction and many there be, that go in thereat. Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it". We think the Saviour is here speaking comparatively and not absolutely, for it is certain that a vast number will pass at that day, uncondemned, of Christ's loyal subjects, infants, irrational and those who are judged without law. John saw under the altar a single class "that came under great tribulation" a multitude so vast that "no man could number".

Then we consider the number, character and ability of those employed in executing the terms of this salvation, we conclude that it is a very great salvation. Respecting the number, including the angels, it is very great, for Christ spoke of

them as legions. The character of God may be faintly represented by stating, that He volunteered to sacrifice the life of His Son, for the salvation of mankind. The character of the Son is known, when we observe that He submitted to His Father's will, in every respect and hence accomplished His mission, while their ability is unlimited.

When we examine the nature and extent of the knowledge revealed, it presents itself in a degree entirely supernatural, and in view of this inexhaustible source of knowledge, the author is termed "a living fountain". Many intelligent minds have spent their life time in investigating this great salvation, but have been unable to sound its depths or exhaust its source. We may carefully read and study chapter after chapter, verse after verse and line after line, and upon review we will find many precious truths. In this respect therefore it is unlike all other publications. In considering the ability which we possess in the proper spirit, of adopting and practicing the principles of this great salvation, the same feature presents itself with equal force. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord", Rom. 8:38-39.

The history of the martyrs contains columns of testimony, proving that when the storm of persecution raged the fiercest, the lamp of Christianity shed her brightest rays and shed them in increased numbers. Christ instructs us to "not fear them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell". The present consolation afforded by this great salvation is also worthy of consideration. In this we see the great design of our brief passage through this life, to fit ourselves for a better.

It is conclusive that if we cannot enjoy the christian religion here, we cannot enjoy it in its future perfected state; but if we enjoy christian society here, although much alloyed, we think there are bright prospects of our enjoying it in that future state" when this mortality shall have put on immortality". The consolation thus afforded at the hour of death, we feel none save an inspired pen can describe its joy and happiness. All secular honor and interest are a mere mock, compared with the happy results that thus ensue; besides we are safely assured by countless evidences, that if we yield to the mild terms of this great salvation, we shall never regret the course. On the other hand, I shudder to think of the number that my short lifetime witnessed, who lay upon their death beds,

in dreadful pain and misery caused by the presence of burning fever and aching pain. All this suffering was nothing compared with the pain and misery, which will be pronounced upon those who disregard the terms of this great salvation.

In conclusion we look upon this as being a great salvation, in anticipation of the happy results which will ensue, when the following promises are fulfilled. "At the name of Jesus every knee shall bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord. God shall wipe away all tears from their eyes and there shall be no more death, neither sorrowing, nor crying, neither shall there be any more pain, for the former things are passed away. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet".

The last enemy that shall be destroyed is death. And when all things shall be subdued unto Him, then shall the son of man also himself be subject unto Him, that God may be all in all. For this purpose was the Son of man manifest, that He might destroy the works of the devil. Also "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things

that the Lord hath prepared for those that love him". In view of the above facts, we think we must conclude as did the Queen of the South, when she came to visit Solomon of whom she heard much praise "that the half had not been told".

I. J. Rosenberger,
Sel. by Emanuel Koonos.

HYMN FOR MOTHER'S DAY

O God, we thank Thee for the gifts
That come from Thee alone,
And chiefly for that mother's love
Which is so like Thine own!

The love that shields our infancy,
The love that guides our youth,
That shows the wonders of Thy law
The glories of Thy truth.
We pray that Thou wilt greatly
bless

Our mothers on this day,
With treasures from Thy heaven-
ly store
That cannot pass away.

We pray that sons and daughters all
May ever loyal be,
And may our mothers' prayers ful-
fill

By truly serving Thee.

Sel. Sister Brumbaugh.

MOTHER'S HANDS

By Kathryn Blackburn Peck

I think of her hands, her gentle
hands,

And their touch so cool and light
Oh my fevered head, as beside my
bed

She watched through a long, long
night.

I think of her hands, her busy hands
As they toiled the long days
through

At the endless tasks that a family
asks

Of a mother, kind and true.

I think of her hands, her prayer-
clasped hands,

As she knelt by the old arm chair,
"From the paths of sin, oh, bring
them in

And save each one" was her
prayer.

I think of her hands, her quiet hands
As folded they lay to rest,
With toiling done, and the battles
won

The sun gone down in the west.
They beckon me ever and ever on,
As at heaven's gate she stands;
And with faith I climb toward the
heights sublime,

As I think of her outstretched
hands.

Sel. by Ruth Snyder.

OUR MOTHER

The lady that we honor here
We knew while she was living
Her life had clouds but sunshine
too

Joy, she was always giving;
Although we had a host of friends
There ne'er will be an other

To take a place within our heart
 As our dear precious mother.
 When but a girl she chose a path
 That was both straight and narrow
 By following her Guides footsteps
 He kept her from much sorrow;
 And so she gave much help and
 cheer

To very many others
 Because she loved, she was beloved
 Like all good kindly mothers.

She liked things beautiful and fair,
 Flowers by her hand e'er flourished
 Children and pets within her care
 We're always finely nourished;
 She toiled for years so patiently
 For my sisters and brother
 Now they arise and call her blest—
 This well beloved mother.

And so we come on Mothers Day
 To tell her little story
 Tho she has left her home down
 here,

We know she is in Glory;
 And the example of her life
 Still lives and blesses others,
 So while we live we call her best
 Among the rest of mothers.

Bertha Inwood Michael
 Sel. by Jeanette Poorman.

GOD BE KIND TO MOTHERS

God be kind to Mothers with
 cookie jars to fill,
 And funny lullabies to sing, when
 dust blows down the hill.
 Who scrubs small children's faces,

when early school bells ring,
 And lets a boy bring puppies home,
 or bugs, or anything.

God be kind to Mothers when it
 is candle time,
 And children's rounded voices, say
 prayers in ordered rhyme.
 May there be special blessings, at
 night when houses sleep,
 On all the mothers everywhere, who
 have child's hearts to keep.

Sel. by Viola Broadwater.

THE QUIET LIFE

A quiet life has virtues too
 A still pool can be bright
 With mirrored stars and moon-
 beams
 And happy birds in flight.

THE END OF LIFE'S ROAD

I have traveled over life's weary
 road,
 I have carried the burden of life's
 heavy load;
 I have noticed the working of God's
 mighty hand,
 Which tells me His Word forever
 shall stand.

I have cared for the loved ones
 placed in my care,
 And not for one moment my
 strength did I spare;
 I have met life's happy hours and
 and also its tears,
 I have met many sorrows these long
 toilsome years.

I have now come to the end of
 life's weary road,
 I am going to meet loved ones in
 my Heavenly abode;
 The years God allows me in life to
 remain,
 I only can thank Him and praise
 His dear Name.

My children and loved ones, I bid
 you a long farewell,
 I only can exhort you in life, to do
 well;
 So now dear children, do not weep
 over me,
 I have only passed over to wait
 there for thee.

Found in the Bible of
 Bro. S. R. Kesler.

MY PARENTS

What they have been to us in life,
 We only know when they are gone;
 How sweet the tie of love has been,
 We only know when left alone.

By Addie Royer,
 Dallas Center, Ia.

Those who accept with childlike
 faith, a simple trust in God,
 And fellowship with all that lives,
 their feet in gladness shod,
 Shall tread the path their love has
 sown,
 Go where they will - they cannot
 walk alone.

While a pure body is hygiene—
 A pure heart is heavenly.

FAITH

Let's be brave when laughter dies
 And the tears come in our troubled
 eyes.

Let us cling to faith and the old
 belief

When the sky grows gray with its
 clouds of grief.

Let's bear the sorrow and hurt
 and pain
 And wait till the laughter comes
 again.

Let us brave when trials come
 And our hearts are sad and our lips
 are dumb.

Let's strengthen ourselves in the
 time of test,
 By whispering softly, God knows
 best.

Let us still believe, though we can-
 not know,

But shall learn sometime, It is so.

Sel. by Sister Sylvia Parker.

TEN "TEEN" COMMAND- MENTS

1. Don't let your parents down,
 they brought you up.
2. Be smart, obey. You'll give or-
 ders yourself someday.
3. Ditch dirty thoughts fast, or
 they'll ditch you.
4. Stop and think before you
 smoke or drink.
5. Show-off driving is juvenile.
 Act your age.
6. Pick the right friends to be
 picked for a friend.

7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
9. Love God and Neighbor.
10. Live carefully. The soul you save may be your own.

Sel. by Ruth M. Snyder.

SATAN

It is certain that Satan is not confined to the realms of darkness and the region of fire and brimstone at the present time. It is one of the unexplained mysteries of God that Satan is not thus limited, and that man is not freed from his assaults and his many deceptions. But since it is alone in the will and providence of God to deal with the powers that are in the spirit realm, we must deal with conditions as they are, and be certain that it is best for all men, and that God in His wisdom will finish His work according to His purposes and will be glorified through it all.

THE NATURE OF SATAN AND HIS KINGDOM

While the Bible suggests that Satan is wise and subtle, there is also the suggestion that he is in darkness. This darkness is of a spiritual character, since it is contrasted with the light of the ways of the Lord. Those who walk in the ways of sin and are under the power of Satan are said to be in darkness. "Giving thanks unto the Father, who

of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son", Col. 1:12, 13. The time will come when Satan and all that belong to him shall be cast into a kingdom of darkness, II Peter 2:4, 17; Jude 6, 13. This darkness is at the present time expressed by the blindness of those who reject the Gospel of Christ. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them", II Cor. 4:44. Cf. Eph. 4:17, 18.

Sin and sinning have their origin in the devil. "He that committeth sin is of the devil; for the devil sinneth from the beginning", I Jno. 3:8. It is essential that we know that the devil has not ceased to sin since the beginning. Sinning and sins are forgiven through the atonement. But the continuation in sin is like the devil, who also continues sinning. The believer who turns to God in true repentance does not continue sinning. Repentance and confession of sin are Christian. The devil neither repents nor confesses his sins. He that continues committing sin is therefore like the devil. The blinded mind and heart see no need of repentance, nor of confession of sin.

Besides the blindness and darkness of the power of Satan, there is

the characteristic of deception. It was deception that led to the first transgression. "And Adam was not deceived, but the woman being deceived was in the transgression", I Tim. 2:14. Not only is Satan deceitful, but he is also a liar. This description of Satan given by the Lord is true. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it", John 8:44. Two facts are stressed in this statement by Christ. The devil has not changed and does not change, for he is a liar: and the beginning of lies has its origin in him. There were no lying and no deceptions until they were begun by the devil. He is the father of all lying. And it is through his lying that deception is effected. False doctrines and wrested Scriptures, with spiritual influences that lead away from the truth, all are related to the deceptive influences of the devil. He is the father of all lies and deceptions.

While the term Satan has the meaning of "adversary" and the term devil (taken from the Greek *diabolos*) has the meaning of "accuser", both names apply to the same being, and both definitions express the character of that being. He is both an adversary and an ac-

cuser." "Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour", I Pet. 5:8. This text suggests the nature of his activities among the saints of God. Christ told of the possible source of deceptions through false prophets. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect", Matt. 24:23, 24. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light", II Cor. 11:13, 14. This transformation, in both instances, is for the purpose of deception.

(to be continued)

Spiritual food is not received from worldly entertainments. They are only worldly pleasures here instead of spiritual blessings, that give strength to the inward man whose meat is the bread of life, 2 Cor. 4:16.

Fear God and keep His commandments, for this is the whole duty of man.

Wisdom and wit are natural born gifts of God. Learning helps to put them in use for the Lord's work.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MEMBERSHIP IN CHRIST'S CHURCH?

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother", Matt. 12:50. As we come in contact with many people, of various different religious beliefs, we are convinced that most of them desire to have membership in Christ's Church. Most of the individuals upon this earth are looking for something better, more joyful and more satisfying, than that which they are now experiencing. Most of the individuals are particularly looking for something certain, on which they can definitely base their hope and trust, something which will be enjoyable and not changeable.

Through our Lord and Saviour, we each can be assured of each of these conditions and each to the fullness of our expectations. Notice our text tells us "whosoever". This is a wonderful promise that: regardless of man's lines or separations, of our location, our standing in this world and even our wealth; we each

have a chance. In our text lies the one and only condition, which will permit us or restrain us from membership in Christ's Church. "Shall do the will of my Father which is in heaven" here lies the supreme duty of every faith, religious belief and denomination upon the earth. There duty is to so teach, so lead, so instruct and so make available, to everyone under their influence, that each one is able, so believes and so desires to "do the will of my Father which is in heaven". How, when where can we be assured that we are doing this? God's Holy Bible is the roadmap and guidebook, showing the way and the only way. Any denomination which does not so; know, instruct and practice is very unsafe for any individual.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it

is", I Cor. 3:11-13. Each of us may have a different ability and use, for which we can build upon this foundation, Christ Jesus. "Will of my Father" includes each and every detail of that will, not just the first sentence or just the first paragraph. One of us should never be satisfied without the entire will, in His complete plan.

"And believers were the more added to the Lord, multitudes both of men and women", Acts 5:14. Note the word "believers" implying faith in and practice of will follow.

Sad is the fact, that of the many denominations claiming to fit their numbers for membership in Christ Church, so many stress, teach and practice one—three - five, etc., of the items in Christ's New Testament foundation and perhaps never mention or even denounce any others contained therein. Can such individuals be a member of Christ's Church? If so why did He teach the others? If so why did our Lord practice the others? If so why did the early churches, established over the known parts of the world by the apostles, practice all the items mentioned in the New Testament?

"But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body", I Cor. 12:18-20. Christ is coming again some day for each one of that Body.

Which body? "Whosoever shall do the will of my Father which is in heaven" this does not say appear to do, claim to do, hope to do; but it explicitly says "do". God knows who is doing and each of us knows if we are doing; if we have used our talents whole-heartedly to know, understand and practice His Will.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear", Heb. 12:28. First we know that this Kingdom is steadfast. It is unchangeable. It will come to pass and it will reward each of us far above that which we deserve. Also it brings satisfaction, comfort and joy even here upon this earth, while practicing, living and serving as we are able.

KNEELING IN PRAYER

Prayer is highly essential to a Christian life. We are commanded of God to pray. When God speaks to man, he commands. When man speaks to man he beseeches. When man speaks to God he prays.

When we pray to God, we acknowledge we are inferior to and dependent upon him. If we are fully aware of our dependence upon God, and are in earnest when we go to Him in prayer, we will not argue or debate with God how we should approach the Throne of God.

The Psalmist David, in Psalms

95:6 records thus, "O, Come, let us worship and BOW DOWN; let us KNEEL before the Lord our Maker". He recognized the supremacy of God and the inferiority of man. He was not too proud to bow and kneel down when he besought the help of God in Heaven.

Bowing and kneeling was the accepted and practiced posture for prayer under both the old and new testament times. God's true children continue this posture in prayer today. It denotes a reverential attitude and a spirit of humility. It signifies a resigned attitude towards the will of God in the matters that are being prayed for. Such a meek posture indicates to God, "Not my will, but thine be done".

Standing or remaining seated when prayer is called for, is a modern and worldly practice and is a far departure from the practice of Holy men of Old. Churches that have departed from the practice of kneeling in prayer have departed from many of the other Bible standards and teachings and have as a consequence, lost their soul-saving grip on God.

Why has such innovations swept Christianity? We have the same Bible and the same God as our early forefathers. God's Word and counsel does not change to gratify the whims and worldly tendencies of men. Men have done the changing because Satan has influenced them.

I wish to refer to a goodly number of Bible characters who relied on prayer for their help and guide, I want to use a goodly number of scriptures to bring to our minds the posture in prayer that these Biblical men used. Men who had great experiences with God. Men who moved God in prayer. Men who were led and directed by God. Men, whom God relied on to carry out His commandments and received their answers to prayer. Did they stand in prayer before God? Did they sit still when they "cast their burdens on the Lord"? The scriptures give the answers.

At the dedication of the Great Solomon's temple, Solomon prayed on his KNEES, I Kings 8:54. Solomon was a wise man and he KNEW that to reach God acceptably, he must KNEEL before God.

In Exodus 34:8, Moses, the God appointed leader of the Children of Israel "bowed down his head to the earth". Can a leader of God's people lead aright today, without bowing down before the Most High God? The answer is definitely, NO.

We can gather a vivid lesson from Daniel in this regard. God was with him in the lion's den. Why? Because Daniel believed in God. Daniel was a praying man. What was his posture in prayer? Dan. 6:10, "He kneeled upon his knees three times a day and prayed". Daniel recognized his dependence upon

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God. He was not too proud to prostrate himself before God and his humility and obedience moved God.

In II Chronicles 20:18 we read, "Jehosaphat bowed with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord". Here is a mass example of the people of Jerusalem bowing with their faces to the ground, worshipping the Lord.

There are many, many more examples in the Old Testament, but let us turn into the New Testament and see if the practice of bowing or kneeling in prayer had been discontinued, or was still practiced in Christ's time. Stephen, the first Christian Martyr, in his dying hour, KNEELED in prayer, Luke 22:41.

When Peter was in Tabitha's

death chamber, and was about to raise her from the dead, he kneeled down and prayed, Acts 9:40. Why did he kneel? Why didn't he stand in prayer? I do not think anything else, but that all the disciples practiced no other posture in prayer, but kneeling. They would not have departed from that effective position, to try a new or different innovation, fearful their prayers would not be answered.

Paul was a wonderful man of God. We know that he moved God. We know that God worked mightily through Paul and Paul was a praying man. On one instance, when Paul was about to take his leave from the Elders, he kneeled down and prayed, Acts 20:36.

In Acts 21:5 we have a record of where the church kneeled down and prayed. Jesus is a pattern for us to follow. He kneeled in prayer, Luke 22:41. Certainly, meditating upon Our Lord and reading that He knelt in prayer should make every individual who will not kneel, very much ashamed of himself.

From these scriptures we have conclusive evidence that the kneeling posture in prayer was the universal practice of the apostolic Church. They followed the example of the Heavenly Master, Jesus himself, being trained and schooled by Him.

To rivet this subject upon the heart of the reader, I want to refer to more scriptures, briefly. "As I

live, saith the Lord, every knee shall bow to me and every tongue confess to God", Rom. 14:11. At that time, people will not STAND, but BOW before God. "At the name of Jesus, every knee SHALL BOW" Phil. 2:10. In Eph. 3:14, the Apostle Paul says, "I bow my knees unto the Father of our Lord, Jesus Christ".

Dear reader, where can you find comparable scriptures in God's Word that God's people stood on their feet during the time of prayer. There are a very few instances in the Bible where men stood to pray. Studying authoritative commentaries and writers on this subject, only more emphatically strengthens the teaching of kneeling in prayer.

I want to again go to the prayer of Solomon at the dedication of the temple, I Kings, 8:22. "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven". There he prayed. The Word says he stood But he was not standing on his feet. So say commentaries. And the scripture further on, indicates he was not on his feet, but on his knees. I Kings 8:54, "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he AROSE from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven."

Nowhere does the scriptures teach that when praying to God, we need not bow or kneel in His presence. It is humility manifested on the part of man, before God, when we kneel. It is arrogancy on our part when we refuse. We, as a church need to be very careful that we do not become negligent in matters so important to salvation.

We may depart from God's teachings, but God's plan of human salvation is established upon an immutable law and will never change. In the day of days, we will be judged by God's Words, not man's theories.

If we are truly wanting to gain that Eternal Home, where we will have no need of prayer, let each of us humbly kneel before God in asking Him for Eternal Salvation and for a Home in Heaven. In asking Him for the pardon of our sin. Let us always HUMBLY KNEEL BEFORE OUR MAKER.

Bro. Paul R. Myers,
Box 117, Greentown, Ohio.

THE GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW

Part 5

THE ACCOUNT OF JOHN
THE BAPTIST. CHAPTER 3.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spok-

en of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey", Matt. 3:1-4. These verses speak of the office of John the Baptist, he was a preacher of righteousness. What do we know about this great preacher? The Bible has much to say about him, let us get acquainted with him.

Verse 3 points out that this man is the one prophesied by Esaias the prophet. Isa. 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God". "Prepare ye the way of the Lord", "Repent ye: for the kingdom of heaven is at hand". Isaiah speaks again of the joyful flourishing of Christ's kingdom, which is the kingdom of heaven, Matt. 16:18-19. He speaks of that "way" of the Lord to be "Prepared". Isa. 35:8 "And an highway shall be there, and a way, and it shall be called The way of holiness".

John was to prepare the way for promised blessings, for Zechariah says—"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; (Christ the heralded Messiah) and he shall grow up out of his place, (His place

was in heaven, He came to earth) and he shall build the temple of the Lord: (The Church). Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; (Spiritual throne, NOW, Earthly throne in time to come).and he shall be a priest upon his throne: and the council of peace shall be between them both."

John the Baptist was declared by God's prophet to be the "Messenger" God would send to declare the coming of His heralded "Messiah". Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts".

John was the "Elias" which was for to come. Matt. 11:11-14, "Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come".

We think it helpful, dear reader, in our study of Matthews Gospel of

our Lord, to consider the birth and mission of His fore-runner John, in preparing the way of our Lord, as He came preaching the kingdom of heaven. John's father, Zacharias, who was filled with the Holy Ghost, prophesied thus. Luke 1:67-80, "And his father Zacharias (that is Johns father) was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of Salvation for us in the house of his servant David; And he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant: The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righetousness...To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shew-

ing unto Israel".

So John came at the accepted time. Luke 3:2, "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness". And he was obedient to that Word. "And he came unto all the country about Jordan, preaching the baptism of repentance for (in order too) the remission of sins". Verses five to eight here in our chapter by Matthew says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins". Confessing their sins was not enough, they must be baptized for the "remission of their sins". This is the same doctrine the apostle Peter preached to convicted sinners, when they cried, "Men and brethren, (brethren by creation, by nationality) what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for (in order too, for they had asked for a remedy) in remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call", Acts 2:37-39.

John not only preached repentance, but he preached baptism for the remission of sins. "But when he saw many of the Pharisees and Sadducees come to his baptism, he

said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Here John, Christ's herald, leaves no room for doubt as to the character of the Christ, Whom He proclaims, nor as to the nature of the claims He makes upon those to whom He comes as Saviour and Sovereign.

John knew he was preaching to an evil generation. The message of John the Baptist is, in this respect, both a preparation and a prophecy, to which we along with those who first heard it, do well to take earnest heed. Why did these chief rulers come to John's baptism? John denounced them, we believe he knew their fruits. Verses nine and ten, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire".

John's message, in its penetrating declaration is, that faith in God and His Christ is a force making for entire righteousness of life, and that sincere repentance is to be attested by scrupulous obedience to apprehended light. Approach to God is not to be made along a road of mere mental and emotional activity,

but by the painful way of self surrender. If men are to compass His altar there hands must be washed in innocency. Their hearts must be cleansed by the blood of His Son. Their bodies must be washed in pure water. Fruitless repentance is simply faithless.

Is this word of "Truth" not needed to-day? Is there no danger of our becoming content with mere mental apprehensions of truth and duty, without personal concern for matters of practical conduct? Our natures must be changed. Do we not often contradict our sacred profession by continued indulgence in things doubtful or even openly sinful? Is not this the charge brought too often, with justification against professed Christians, by the unbelieving world? And does this fact not emphasize our individual responsibility to lay this word to heart?

True repentance is the fruit of the Spirit. And yet the command to us is to "bring forth"! John was introducing or proclaiming a New Dispensation, the end of the wicked, unfruitful Dispensation, therefore a hewing down of every tree, which bringeth not forth good fruit. A Dispensation of righteousness in Christ is entering in. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost,

and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire”.

(To be continued).

Bro. Wm. Root,
Great Bend, Kansas.

THE SEARCH FOR THE SECRET OF LIFE

Shall I go to the rapidly rippling
brook;

See it merrily dance on its way;
As it sparkles and flows in its face
shall I look?

Is the meaning of life there, I
pray?

Shall I go to the flower with rich-
ness of hue,

And a beauty amazingly grand?
As its odor I scent and its glory I
view,

Can I find there an answer at
hand.

Shall I go to the man who with
Samson like power

Can the many amaze with his
deeds?

In his marvelous frame like a
strong stately tower,

Can I find there the answer I
need?

Shall I go to the youthful, the man
and the maid,

To the boy and the girl at their
best;

Where the prospects are glowing,
no burden yet laid,
Can I find there the end of my
quest?

Not in these is the answer, still on
I must go,
For the meaning is wide and
high;

Unto all that I see there's an end,
so I know
Further on I my question must
ply.

Shall I go then to science, with ken
Broad and deep?

Can I there life's great mystery
learn?

From the mind uninspired life
chooses to keep

Its own secret, so hence I must
turn.

The Great Giver of life, He alone
holds the key

To the secret of life I would
know;

Who else can unlock and unfold
unto me,

Then to Him with my quest I
must go.

Unto Jesus the Life, the Truth and
the Way,

Who came that through Him we
might live,

I will turn in my seeking, and earn-
estly pray,

Life eternal, O Lord, to me give.

Sel. by Sister Retha Mallow,
Clearville, Pa.

WITNESS AND TESTIMONY TO THE TRUTH

The word witness is used: to give evidence, to testify, to state a fact, one that has an appearance for good or for evil. The word testimony is: to have direct knowledge of anything, to bear record of the truth. History is: a record of past events or things written aforetime.

Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". The Old Testament is history of past events and prophecy of the future. Occurrence up to the time that Christ and the New Testament came into effect, sometimes called the second Will or Testament of God.

Matt. 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come", Acts 1:8, Jesus speaking to His disciples", Ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". Luke 24: 47-48, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things". Jesus had aforetime told many things, thus it

is written and thus it behoved Christ to suffer, and to rise from the dead the third day. Acts 13:31, "And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people". Acts 14: 17, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness". I wonder how professed christians have witnessed for good? Are we doing all the good to humanity that we can, similar to what Jesus did while here upon the earth?

Phil. 2:4-5, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus". 1 Tim. 6:12,14, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ". We have many Lords in this day and age. Are we witnessing for Jesus and His Gospel? Rom. 1:16, "For I (Paul) am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth". Are we ashamed of our Creator?

Heb. 1:2, God "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all

things, by whom also he made the worlds". Who is the image of the invisible God, also the first born of every creature. For by Him were all things created, that are in heaven and that are in the earth. All things were created by him and for him. He was before all things, and by him all things consist. It pleased the Father that in him should all fulness dwell. Having made peace through the blood of His cross, by Him to reconcile all things unto himself. Gen. 1:26, God said, Let us make man in our image, after our likeness. The Son of God was in the beginning of time and creation. Without Him was not anything made, that was made. God will not be without witness today.

Rom. 10:1-3, the apostle Paul wrote concerning Israel, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God". There are many so-called christians much the same, having made their own way or terms of salvation, not submitting themselves to Jesus words. Christ is the end of the law for righteousness, to every one that believeth. Salvation implies self-sacrifice and obedience of Jesus' words,

His doctrines or Gospel.

Mark 1:14-15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel". Some say, I need not repent as I was sprinkled with water when I was a baby, therefore I am saved. Another says, I was dedicated to the Lord in my childhood and was saved, therefore I need no repentance. The Pharisees were the strictest of the Jewish religion and they felt like they needed no repentance. It is an easy matter to become self-righteous. They in the synagogue were astonished at Jesus' doctrine. For He taught them as one that had authority, and not as the scribes. The Gospel was written by witnesses to the truth. We are free will creatures, to accept or reject the truth.

John 8:31-32,36, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed". Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ". By the determinate counsel ye have taken Him, and by wicked hands have crucified and slain Him, whom God hath raised up.

Their were witnesses to all this, that was done. Those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Yea, and all the prophets, as many as have spoken have likewise foretold of these days. Is this not testimony to facts?

God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities. By the name of Jesus Christ of Nazareth, whom God raised from the dead, even by Him doth this man stand here before you made whole. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved. Only one way to salvation. When the multitude saw the boldness of Peter and John and perceived that they were not educated men, they marvelled and took knowledge of them, that they had been with Jesus. They had a living testimony. Do we have a living testimony to the world? Can anyone see Jesus in us? What is our outward appearance? What is in the heart, will sometime show forth. John 8-12, Jesus saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". We witness light or darkness for Jesus, which? If it be darkness, how great is that darkness to others. Appearance may have some influ-

ence on others.

One of the greatest influences is the white prayer veil, upon the hair of the Sisters. This is especially true when their life corresponds to the teachings of Jesus. Most all sound minded people do admire and respect it. Well could the apostle Paul say, For this cause ought the woman to have power on her head because of the angels. She resembles an angel. We notice in 1 Cor. 11: 5-7, Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. If it be a shame for a woman to be shorn or shaven, let her be covered. Every man praying or prophesying, having, his head covered, dishonoreth his head. Our actions and conduct are a means of light or darkness to others. Kindness has some influence on all human beings and even upon animals. Modest apparel has an influence upon all sound minded people and is in harmony with the New Testament.

Acts 4:32, "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own: but they had all things common". Many of today boast of their wealth and high standing. With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Can

we as christians be in favor or grace of the Lord and at the same time practice the things of this sinful world? Satan through man, has introduced sin to the people of the world to occupy their time and talents. Whenever we give Satan our hand the Holy Spirit leaves. Well could the apostle Peter write these lines, 2 Pet. 3:17, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness". We must get in favor and stay in favor with our God. We should grow in grace and in the knowledge of our Lord Jesus Christ. It is impossible to give one hand to the Lord and the other hand to the things of Satan, which are prevalent in the world.

1 Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall". Gal. 6:3, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Take heed to yourselves that your heart be not deceived. Satan has many ways to lead the children of God astray, some are very pleasing to the carnal mind: the lust of the eyes, the lust of the flesh and the pride of life. The world passeth away and the lusts thereof. Are we a testimony to the truth, one day a week or seven days a week? Do we even have any testimony for the Lord and His Kingdom? Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his". Are we walking after the flesh? Or

after the Spirit? After the flesh implies, after the pleasures, games, lust, pride and a whole catalogue of items we find fulfil the pursuits of sin. Many have no time, place or means for Jesus. God hath not given us the spirit of fear: but of power, love and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord.

Do we have a clear and pure conscience? Can we say like the apostle Paul, Acts 24:16, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men". The Gospel should be a valuable treasure to us, as it will give salvation to all who obey it.

Here lie our choicest treasures,
Here our hopes are satisfied.
From the Gospel let us draw,
The pardoning of our sins.

From Thy instructive pages learn,
The joys His presence doth afford.
What were all the the world without
Thee?

All in ignorance yet would be.

May all render to sweet submission,
From that wholesome doctrine of
Thine.

O precious Jesus hold my hands,
For I need Thy light to guide me.

No other friend compared to
Thee

Thou blessed Jesus hold our hands.
That all might take a firm stand,

From this day on, ever serving
Thee.

What a friend we have in Jesus,
All our sins and griefs to bear,
Thou precious Jesus still our refuge
Guide us to that solace There.

William N. Kinsley,
Harville, Ohio.

NEWS ITEMS

WAUSEON, OHIO

The Lord willing, the Lovefeast services at the West Fulton church will be held May 21 and 22. There will be services morning and afternoon on Saturday and communion in the evening. You are welcome to come and enjoy these sacred services with us.

Leola Reck, Cor.

WESTERNPORT, MD

The Broadwater Congregation met April 2 at the Broadwater Chapel, for their spring Council. Opening devotions with Scripture reading from Rom. 12 and prayer by Bro. George Dorsey. Our presiding Elder, James Kegerreis, took charge of the meeting. Sunday-school and church officers were elected. Also the evangelist for 1960, which will be announced at a later date.

All matters were taken care of in a christian and orderly manner, closing with prayer by Bro. Kegerreis. Some members were absent on account of illness. Pray for these

dear ones that they will soon be with us again.

Viola Broadwater, Cor.

BETHEL, PA.

The Bethel congregation and neighboring congregations enjoyed another mountain-top experience Sunday, April 24, with a wonderful Lovefeast services. Great words of inspiration were brought to our attention by the visiting ministers: Laverne Keeney, Ammon Keller, A. G. Fahnstock, Howard Myers and Emanuel Koonen. Sixty-six surrounded the communion tables Sunday evening, with Bro. Laverne Keeney, officiating.

We are all looking forward to General Conference and our Revival Meetings. If the Lord wills, our Revival will take place this summer, at the Frystown church, with Bro. Paul Reed, of Virginia as our Evangelist.

Sister June Beck, Cor.

GRANDVIEW, MO.

The Grandview Dunkard Brethren church has just experienced a communion service followed by the dedication of our new church. We had with us a goodly number of visiting brethren and sisters from other congregations. We were glad to have Brother and Sister Ness, daughter, and mother of Pennsylvania stop over Sunday for the dedication.

There was forty-six surrounding

the tables. It being the first Love-feast we have had in our part for quite some time, on account of moving. We feel that all felt exceedingly happy and grateful for this privilege once more. Brother Wm. Root, of Great Bend, Kansas, officiated.

Sunday afternoon at 2:30, Brother Sherman Reed of Iowa, brought the dedicatory message from the 6th Chapter of I Kings, leaving with us the thought of how important it is for each one to keep the statutes, judgments, and commandments of the Lord, so that He may always dwell with and be with us at all times.

We wish to thank all those who came to be with us, for their coming, and their wonderful good help, both spiritually and temporally. May the Lord richly bless you for coming. Please remember us in your prayers and come again any time you can.

Lola Ruscinauppt, Cor.

PLEVNA, IND.

The Plevna congregation quarterly council meeting was opened by singing hymn #122, Bro. Harley Rush read from 2 Tim. 14:1-16 and led us in prayer. Then our Elder, Vern Hostetler, took charge of the business meeting in a christian manner.

We received one letter of Sister Verda Lorenz. Bro. Earl Bruebaker lead us in closing prayer. We

were dismissed by singing hymn #713.

Sister Lois Chupp, Cor.

APPRECIATION

Sincere thanks to all who sent me cards, letters and gifts, while I was in the hospital and since my return home. They were all truly appreciated.

Sister Margaret Dayhoff

OBITUARIES

SISTER LIZZIE A. KITCH

Passed away at her home April 11, 1960 at the age of 91. She was the widow of Bro. William P. Kitch and was a faithful member of the Mechanicsburg Congregation. Surviving are: two sons, Byron H. Kitch of Carlisle, R. 4 and Harry A. Shuman, of Carlisle; two grandchildren, and one sister, Miss Grace Wilson, of Carlisle, R. 2.

Sister Kitch was in failing health for several months and her desire was to go home to meet her Saviour. She will be missed by all that knew her, both young and old. Having taught school in her young years, she had an interest in the children.

Funeral services were held on Good Friday, from the Myers Funeral home in Mechanicsburg, with Brethren Melvin Roesch and James Kegerreis in charge of the services. Interment was in Kutz church cemetery near Carlisle.

Sister Barbara Stump.

EVERETT R. BROADWATER

Was born in Avilton, Md., March 22, 1904, approximately twenty years ago he moved near Swanton, Md. where he lived until his death. In 1925 he was baptized into the Dunkard Brethren church, at Broadwater Chapel, Md.

In 1926 he was united in marriage to Lennie Broadwater. To this union were born: three sons, Ellis, of West Unity, Ohio; Willard and Dale both of the home; six daughters, Mrs. Crowder Wilt, North Canton, Ohio; Mrs. Rob't Jones, Woodbridge, Va.; Mrs. Rob't Harmon and Miss Helen Broadwater, both of Arlington, Va.; Loretta and Margaret, both of the home. They with his wife survive him. In addition to the immediate family, he is survived by: 4 brothers, Marshall, of Cumberland, Md.; Vernon and Carl, of Grantsville, Md.; Ellsworth of Swanton, Md.; two sisters, Mrs. Earl Frickey, Grantsville, Md., Mrs. Frank Brenneman, Bittinger, Md.; seven grand-children and a host of friends.

Bro. Everett suffered a fall in January and had been ill since. On April 2 he was taken to the Preston Memorial hospital, Kingwood, W. Va. He was operated on for injuries suffered in his fall and did not recover from his operation. Bro. Everett will be greatly missed by his family, his neighbors, his church and all who knew him.

Funeral services were conducted

in the home and at the North Glade Methodist Church, near Swanton, Md., by Eld. Paul R. Myers assisted by Elders, Zenas Mellott and George Dorsey. Burial was in the North Glade cemetery.

SATAN

(Cont'd from page 23 last issue)

No one has ever been able to describe the actual appearance of Satan. He may not have horns and hoofs. John saw the great red dragon, and said that his tail drew down the third part of the stars of heaven. Here was an open defiance of the plan of God and a vision of the reality of the dragon. In order to bring men under his influence, even nations of the earth, there must be a deceptive method used. The beast, under the power of his wonders and miracles, deceived the dwellers on the earth, to follow and worship the beast, Rev. 13. The same power of deception was practiced by Satan after his release from the bottomless pit, Rev. 20:7-10.

False prophets and false teachers of today are the emissaries of Satan. The departure from the faith is the result of seducing spirits and doctrines of devils, I Tim 4:1-5. Included in the satanic doctrines are such things as forbidding to marry and abstaining from certain meats. Both are approved of God and permissible to thankful saints, See verses 4, 5. Putting men in remembrances of what is approved of God

constitutes a good minister of Jesus Christ, Verses 6-9. Wrong doctrines and forms of worship are the deceptive methods of the devil in leading men away from Christ and His truth.

Satan is a tempter. Jesus was tempted of the devil, Matt. 4. One who is bold and crafty enough to attempt the deception of the Son of God, will not hesitate to lead men away from God. The devil not only appealed to the physical qualities of Jesus but also to His spiritual faculties. Bread was for His body, angels for His safety, and kingdoms for His glory. Jesus was the Son of God, without sin. Men are born of the flesh, the seed of Adam. Through the lusts of the flesh men are tempted and drawn away. Through the deceitfulness of false teachings they are drawn away from God and His word, Jas. 1:13-16.

THE WORK OF SATAN AND HIS HOSTS

Satan is not alone in his kingdom and work. The number of angels that did not keep their first estate is not given. Neither is the number of angels with God ever stated. In Ephesians 6:12 the Apostle writes "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (Marg., heavenly) places". This can only refer to the spiritual agencies that

are opposed to God and to the believers. The kingdom of the world of men are flesh and blood. The reference in Roman 8:38, 39 indicates opposition from other than worldly sources. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present; nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus". While the powers of evil are numerous, they seem also to be organized, as the above Scripture suggests, but the nature of the organization is not indicated. Only the name of the prince of the devils is given Beelzebub. See Matthew 12:24, 27 and other Gospels.

Unclean spirits like frogs come out of the mouth of the dragon and beast and false prophet—spirits of devils, working miracles, going forth to the kings of the earth to gather them and the world together to the battle of the great day of God Almighty, Rev. 16:13, 14. The evil spirits are subject to the power of the dragon and his helpers. The dragon and his angels fight against Michael and his angels, Rev. 12:4. There seems to be unity of action among the evil spirits as they serve under their leader, Satan. Their power is not to be underestimated by men. An unclean spirit in the man of Gadara (Mark 5:1-20) was associated in this possession with a legion of evil spirits. "My name is

Legion: for we are many. And he besought him much that he would not send them away out of the country. And all the devils besought him, saying, Send us into the swine'. (With what the one evil spirit had said all the evil spirits were in accord.) There does not seem to be any discord among the evil spirits. Jesus said, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand", Matt. 12:26? The purpose of the evil spirits is to oppose the work of the Lord and to destroy that which the Lord desires to accomplish through His people.

Demon worship was practiced in ancient times and is also in evidence today among heathen nations. Such worship was forbidden and was judged by the Lord, Deut. 32:15-43. In the New Testament and worship of devils is mentioned by Paul, I Cor. 10:20-22.

There was sickness among men in the days of the Lord; and there were those who were possessed by evil spirits. The Word says specifically that the disciples were given power to heal the sick and to cast out unclean spirits, Matt. 10:1. Jesus made a difference between the sickness of men and the possession of evil spirits, Matt. 8:16, 17. Even leprosy and palsy were healed without casting out evil spirits, Matt. 8:1-4, 9:2-8. The case of the man or men of Gadara was distinctly different. See Matt. 8. Paul healed

the sick, Acts 14:1-14. Peter also testified that the Lord had performed wonders by his hand, even as by Paul and Barnabas, Acts 15:12. But Paul also cast out the spirit of divination from the maiden at Philippi who had testified that "These men are the servants of the most high God, which shew us unto the way of salvation", Acts 16:17. All sickness is not the result of the possession of evil spirits. Not all evil spirits that were cast out spoke as some of them did, Matt. 17:14-21.

Two of the disciples were said to have been influenced or affected by the devil, or Satan. "Have not I chosen you twelve, and one of you is a devil", John 6:70? "And after the sop Satan entered into him", John 13:27. Judas was neither sick nor had he been attacked by some force power. He acted under the impulse and direction of Satan, and betrayed the chief enemy of Satan. Of Peter it was said in Matthew 16:23, "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men". Later in his experience it was said of Peter in Luke 22:31, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren". After the marvelous confession of Peter, "We believe and are sure

that thou art that Christ, the Son of the living God", Jesus said, "One of you is a devil". That one would not make that confession, for the devil denies that Christ is God. The Antichrist denies the deity of Christ. Jesus saved Peter from the further influences of Satan. On Ananias Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost?" It is possible for men to yield to the influence of Satan to oppose the truth and lie as he does. But these experiences of men being used by Satan to speak or act in opposition to the truth and will of God are a different matter from being possessed of the devil, as were those out of whom Jesus and the disciples cast out the evil, unclean spirits or the devils.

Mary Magdalene had seven devils cast out of her. The daughter of the Syrophoenician woman was restored after the evil spirit was cast out. The experience of the man in the synagogue was remarkable. What he said was unusual, particularly for one possessed of the devil. How he acted under the power of the evil spirit was strange. All were amazed when the spirit was cast out, Mark 1:23-27. Peter cast out evil spirits, Acts 5:16. Paul also cast them out, Acts 16:18. Philip also had power over evil spirits, Acts 8:7. But this power was not in the men. It was not in the power of men to save themselves from the evil spirits. The apostles had no

power over them except as it was given to them by Christ. The name of Christ was not an exorcism to be used as did the sons of Sceva, Acts 19:14. Such use of the name of Jesus would have been in the realm of Satan, and he is not divided against himself. Only the power of Christ can deal with the power of Satan, Heb. 2:14; 1 John 3:8.

The fact of Satan and of devils is known by the revelation of the Word of God. Men have known that evil exists in the world. This is evidenced by the deeds of men. Conscience is not the devil, and the evil that men do is not a matter of judgment of right and wrong. But not all evil is directly the work of Satan, for sin is the result of following the nature of the flesh, as well as of doing the will of Satan by special evil inspirations. According to James, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death", Jas. 1:14,15. Christ was crucified for the flesh, that sin might be destroyed. He did not die to destroy the devil. Our sins are even now forgiven, and the power of the devil remains in the world until the day of his final casting into the lake of fire, Rev. 20:10.

THE KNOWLEDGE OF SATAN AND OF DEMONS

When Jesus was tempted by the

devil in the wilderness, it is certain that they knew each other. The devil addressed Jesus, "If thou be the Son of God", Matt. 4:3. Jesus addresses the adversary, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. 4:10. We have referred to numerous cases where demons knew of their own torments when they met Jesus and declared that they knew Him. They know their own environment. They were cast out of the Gardarene and asked to be sent into the swine. One evil spirit was cast out and returned with seven other spirits more wicked than himself, Matt. 12:45. They know degrees of wickedness among themselves. They have a personal knowledge of men. Satan desired to have Peter to sift him, Luke 22:31. He entered into the one whom Jesus said would betray Him. The whole realm of Satanic work and power manifests the cunning and wisdom of beings whose power must not be ignored nor lightly esteemed.

Men speak lightly of the devil and seem to disregard the influence of evil spirits; yet they seem to desire to attribute every sin that comes into their experience to the influence of the devil. But men are inclined to regard neither God nor the devil. The Christian should regard both. Satan has his hosts of evil spirits. "That wicked one touched him not", I John 5:18.

The power of Satan is limited by the Lord, whose Spirit comes in to possess those who belong to Him.

RESISTING THE DEVIL

It is possible for the believer to escape the power of the Antichrist, who simulates the power and wisdom of God in order to deceive the saints, by keeping their faith in Him who in the flesh was and still is the Son of God, I John 4:1-4. Men should know that the Antichrist shall come, but they should not be ignorant of the fact that it is already in the world. The same Scripture suggests that the spirits should be tried to see whether they are of God. Our only safety and freedom from the enticing evil doctrines is to try every spirit and test it by the Word of God.

The warning given by our Lord is, "Watch and pray", Matt. 26:41. There was a caution given by the Lord, "that ye enter not into temptation." This implies more than watching for the coming of the Lord. The adversary was near at hand. Peter fought well with the sword, but failed when reproached for the Lord's sake. In chapter 4 James sums up a number of experiences which try the believers. The lusts that are in the members, which desire to have the world, which is enmity against God: the spirit that dwelleth in us which lusteth to envy. "God resisteth the proud, but giveth grace unto the

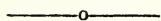
humble. Resist the devil, and he will flee from you", Jas. 4:6,7. In this case the resisting of the devil would mean that the evils in one's life should be resisted as well as the evil one who is outside of the believer's heart.

We are aware of the fact that there is a devil and that he will continue his craft and power as long as the world in its present condition stands. His power to deceive men will be renewed as soon as he is released from his prison. His end will come only when the Lord shall destroy his power in the lake of fire. a babbler upon Mars Hill. God looketh not on men or things as man does, but God knows the heart of those who will faithfully and truly serve Him. O let us not then shirk from our duties.

Who do you know that is not but flesh, sinful flesh and God is willing to accept you on His own conditions, as sent us through the New Testament. Will you give up your own will unto the Will of God, that you may become reconciled unto your Creator? You it is that God has chosen, for all who will, may come and partake of the water of life freely.

D. Dierdorff.

Sel. by Emanuel G. Koonen.



Commit the Golden Rule to memory, then it is easier to commit it in your life.

TO DO OUR HEAVENLY FATHER'S WILL

If we cannot now quite understand, we will when we reach that heavenly Canaan land, in that beautiful home in the promised land of God's Paradise. Over there all our trials and troubles of life will be over.

For by grace are we saved and promised eternal life and good days. We shall be equal with each other and walk the streets of the new Jerusalem together. It was not because we loved Him so, but because He first loved us and sent His only begotten Son into this world below to seek and to save that which was lost. For Christ knelt and prayed so earnestly at the brook Kidron, in the beautiful garden of Gethsemane. His sweat became as great drops of blood. It was all, yes, all, for you and me; even the wounds from the nails in His hands and feet and the pierced side. Oh, what a gracious and merciful heavenly Father we have. He despised the shame and bare the pain, suffered and said "It is finished" bowed His head and died.

God made all things new in that glorified city four-square. When God shall wipe all tears from our weeping eyes, what a day of rejoicing it will be. When all those weary days are over, the toils of life shall be no more, the goodbye shall cease to be.

We will sing the beautiful songs to the gracious heavenly Father and Blessed Redeemer for we owe every moment of our lives in service to Him for He paid it all and we are bought with a price. Throughout the ceaseless ages of a never ending Eternity there will be no sickness or sorrow.

We, like the Queen of the South, came from the uttermost parts of the earth to see the vessels and mercy seat all covered with gold. She could not explain with the human voice but said, "The half has never yet been told".

Of all the blessed ministers preaching, and the divine teaching, we cannot explain with the spiritual mind the glory of the promised land.

Oh, what a day of rejoicing that will be for the Bible says that the harvest is great and the laborers are few. Therefore, we do not hesitate for here is plenty for both small and great, for you and me to do. For it is not God's will that any should perish but that all should come to the knowledge of the truth.

We shall live and reign with Christ for 1000 years till that great and notable day of the Lord when we shall all give an account of every deed done and every idle word we say. Oh, what shall the answer be!

God will not lead us where it is not His will that we should be or where He himself would not go. The race is not won in the middle

but the end when God will reward us. The gracious and sincere prayer of the righteous availeth much.

We shall not all sleep but when we meet all shall be changed in the twinkling of an eye. As John the revelator said, "We will be like our blessed Redeemer forever and ever, in that never ending Eternity, world without end".

The Holy Word doth say the whole duty of man is to fear God and to keep his commandments, for the Word of God. Mortal tongues cannot express the sweet comfort and peace of a soul in His earliest love.

Might we all say, "When thou sitteth on thy throne, oh, Lord, remember me. Remember me not for my evil ways but as one of thy children". We are all weighed in the balance and our good works and deeds must over balance the evil or we are not of the Lord. And it would be a terrible thing to fall into the hands of a living God or be unprepared to meet the Lord.

Oh, how happy are they who their Saviour obey!

And have laid up their treasures above,

Tongue can never express the sweet comfort and peace,
Of a soul in its earliest love.

Bro. C. M. Kintner.

"It's not the job of the individual to add years to his life, but to add life to his years."

NOTICE TO BIBLE MONITOR READERS

In my efforts to obtain copies of all the Bible Monitors issued to date, I still need the following issues:

1922	1923	1925
Oct.	Jan.	Apr. 1
Nov.	Feb.	Apr. 15
Dec.	Mar.	
	Apr.	
	June	
	Aug.	

1926	1923
Feb. 1	April 15
June 1	Dec. 15

I will greatly appreciate receiving these Monitors if anyone has them and cares to spare them.

I take this means to thank those who have assisted me thus far in this project.

In return, I have a goodly number of Monitors on hand which I do not need and will be glad to supply any I have, to those that may have need or desire for some particular issue or issues.

Your Brother,

Paul R. Myers,
Box 117, Greentown, Ohio.

"The more opportunities you've had the more you must give to your God and your neighbor."

"These are married, and no man shall part...dust on the Bible and drought in the heart."

SUNDAY SCHOOL LESSONS FOR JUNE 1960

PRIMARY LESSONS

June 5—Paul and His Young Helper. Acts 16:1-3; II Tim. 1:1-5.

June 12—Paul's Shipwreck. Acts 27:20-44.

June 19—Paul Writing Letters in Prison. Philemon 1:1-25.

June 26—(Review) Missionaries. Acts 26:19-20; II Tim. 4:7-8; Matt. 28:19-20.

ADULT LESSONS

June 5—God Offers Deliverance. Isa. 48:1-22.

1—God testifies of Israel, "They call upon God and make mention of His name", but are obstinate and stiffnecked. Are people of today any different?

2—What action was necessary when God offered deliverance?

3—Did Israel ever enjoy to the fullest extent the blessings spoken of in verses 18 and 19?

4—If there had been enough real Christians in the countries involved, would the great wars of recent history been averted?

June 12—Salvation Offered to the Gentiles. Isa. 49:1-26.

1—By what method would the Gentiles receive salvation?

2—God never forgets his people; how often do we forget him?

3—Has the prophecy of verses 22 and 23 been fulfilled or is it yet to be fulfilled? If so how do

we reconcile this with the terrible persecution of the Jews in Germany and now in Russia?

June 19—Prophecy of Christ's Glory. Isa. 52:1-15.

1—Why was the warning given to AWAKE?

2—Did God's people actually realize to what extent they were under bondage?

3—Does the expression, "They shall see eye to eye", in the eighth verse mean that all differences between denominations shall be cleared away, and every one believe alike?

June 26—Joy and Comfort of Those Who Believe. Isa. 55:1-13.

1—How is thirst to be satisfied?

2—Is it human nature to refuse what is free and spend much for unneeded luxuries?

3—How does one seek the Lord?

4—Does man realize how impure his thoughts and ways are, compared to God's thoughts and ways?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JUNE 1960

PRAYER

Memory verse, Acts 21:22, "And all things, whatsoever ye shall ask in prayer", believing ye shall receive.

Wed. 1—I Tim. 2.

Thurs. 2—Jno. 16:20-29.

Fri. 3—II Kings 19:14-20.

Sat. 4—Jno. 15: 1-12.

Memory verse, "I Chron. 16:11, "Seek the Lord and his strength seek his face continually."

Sun. 5—Psa. 4.

Mon. 6—Acts 4:23-32.

Tues. 7—Isa. 58.

Wed. 8—Psa. 91.

Thurs. 9—I Sam. 1:19-28.

Fri. 19—Eph. 6:11-24.

Sat. 11—Phil. 1:1-12.

Memory verse, "I Thess. 5:17, "Pray without ceasing".

Mon. 13—Luke 18:9-15.

Tues. 14—James 5:11-20.

Wed. 15—Matt. 26:36-47.

Thurs. 16—Psa. 65.

Fri. 17—Rev. 5:1-14.

Sat. 18—Rom. 8:26-39.

Memory verse, Matt. 7:7, "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you."

Sun, 19—Jno. 17.

Mon. 20—Judges 6:36-40.

Tues. 21—Luke 11:1-13.

Wed. 22—I Kings 8:22-31.

Thurs. 23—I Kings 8:31-41.

Fri. 24—II Sam. 7:22-29.

Sat. 25—Gen. 18:23-33.

Memory verse, Matt. 26:41, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak".

Sun. 26—Gen. 32:24-32.

Mon. 27—Prov. 15:1-10.

Tues. 28—Psa. 61.

Wed. 29—Psa. 64.

Thurs. 30—Psa. 67.

BIBLE MONITOR

VOL. XXXVIII

June 1, 1960

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SERVANTS OF CHRIST

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart. My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth", Matt. 24:45-51.

In the light of the New Testament, noone could hope to be one of God's children, without being His servant. To serve God with the talents and opportunities which the Lord blesses us with, is our whole duty. According to our text, to be a servant of God we must be faithful and wise. We are finding out

this natural life, how important it is to be wise in various ways. Not just a servant who moves this way or that way, as he is directed, but one who thinks ahead, prepares for his duties and always has the interests and welfare of his Master at heart. Then a servant must use that wisdom faithfully, in the ways which his Master desires.

"Blessed is that servant, whom his Lord when he cometh shall find so doing." Is there any servant who does not need the blessing of the Lord? Is there any servant who does not desire the Lord's blessings? Am I a faithful and wise servant? Am I more faithful and wise than I was a year ago? How wonderful it will be, to receive above our many blessings, the duties of ruler and master over our Lord's goods.

Do we ever become discouraged in our Lord's work? Do we sometimes think the Lord is slow in giving us His blessings? Do we ever think, Perhaps the Lord will not come anyway? If such is our attitude are we fit to be called His servant? Has a true servant any right to do other than. To trust and

obey? Do we ever try to get over our bounds of a servant and expect privileges of our Lord? "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him", John 13:16. "Moreover it is required in stewards, that a man be found faithful", I Cor. 4:2.

The Lord is coming to earth again and He will reward His faithful servants. The Lord will also punish those servants who are not faithful. A servant who has not been faithful to His Master, properly used His Master's time and kept his promises to the Lord, is a hypocrite and deserves no better portion of his Master's goods than the evil promised to hypocrites. An unwise and unfaithful servant deserves tears, sorrow and punishment.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God", I Pet. 2:18-20. If a servant is commanded to even be subject to a master, who is froward and mistreats his servants, to what degree should we be subject to the Lord Almighty? Our mistakes and short-comings de-

serve punishment. God knoweth all our trials and problems and will abundantly reward us, for our sufferings for His sake. May we keep this thought in mind, at all times, It is required of a steward that he be found faithful.

COMMERCIALISM VS. SPIRITUALISM

Within the past year I was handed a folder which described in detail, the specifications of a church house to cost two hundred fifty thousand dollars. The first page of the folder carried the architect's drawing of the proposed building. It had no resemblance whatever to a church house. The fact that the folder named the name of the Congregation was the only clue that the proposed building was to be a church.

The folder described the proposed plan for the interior. The party who gave me the folder had gone to the trouble to study the plant of the Church and discovered that twice the amount of floor space was devoted to the social and entertainment phase of life than was devoted to the spiritual. The building was so designed that they could banquet more people at one sitting than they could seat in their auditorium for the preaching service.

My mind was directed to the occasion when Jesus entered the temple at Jerusalem and there found

them using the temple for worldly purposes. He was sorely displeased and drove out the desecraters. He said, "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves". What would Jesus say to-day concerning the thing that are permitted and encouraged in what is called God's house?

It was very displeasing to Christ nearly two thousand years ago and it is displeasing to Him today. The Church, in many instances, has lost her place in the world, she has become engulfed in modernism and so engrossed in commercialism that she has lost her spiritualism.

The yearly budget of many congregations today looks like a page torn out of the financial report of a good sized business house. The members are pledged to bear their portion, which results in one simple fact. They are paying a heavy financial price for the privilege of being starved to death, spiritually.

God never intended the Church to be a commercial organization. Many scriptures bear out this point. Isaiah 55:1, "Ho, every one that thirsteth, come ye to the water and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price". Certainly, God here, did not infer that in order to belong to Church you must subscribe to a certain financial pledge and pay it in order to become spiritual. When

Jesus sent out the disciples, he sent them out without scrip. The disciples were interested in seeking lost souls. They were not preaching for the mighty dollar.

When a minister is preaching the gospel for the money that is in it, he has his reward. Also, his tongue is bridled. His congregation will go hungry for the Word. His eagerness for "more money" will move him from congregation to congregation. Nowhere in God's Word do we have one instance where Jesus, or any of the Disciples, or the Apostles served the people spiritually for a fixed sum of money, agreed on before they began to preach.

Our Christian America was far better off spiritually in the days past when, behind the pulpit, there were oftentimes two, three or more, ministers who took their turn in breaking the Bread of Life. Today there is be one, well paid financially, and certainly there is not the Bible Standard lived today as was lived in the past.

With the age or era of the pastor came the era of worldliness and commercialism. What was good enough for the old time preachers was not good enough for the pastor. So an endless circle began. Competition between churches in offering more money to get a certain preacher. Competition in attempting to erect church houses to out-rank the neighboring church house. Along with this circle, be-

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gan a sure insurge of the world into the church.

To meet the financial demands, many church houses are lit up nearly every night. Suppers and bazaars are resorted to, to raise money. All in violation of scripture. "What, have ye not houses to eat and to drink in?"

Gradually, but surely, many churches have swung so far into the commercial and social activities that there is no longer time or desire for the deep, spiritual things of life.

Members are taken in who have never experienced a new birth. Their lives are not changed one iota. They still go where they used to go. They continue to do what they have always done. They dress the way they always dressed. They have not sep-

arated themselves from the world and yet claim they are Christians.

I believe that the leadership of the church will bear a great blame on the day of judgment. I also believe, that any laymember who is so easily satisfied, will have a great deal to account for on the day of judgment. Neither can fully blame the other. God's Word definitely says, "Study to shew thyself approved, a workman that need not be ashamed, rightly dividing the Word".

In the March issue of the Coronet magazine, on page fifty two is the start of an article entitled, "Beware of Religion's phony pitchmen". Read it. For as low as \$2.00 anyone can obtain the "Credentials" to be a minister. There are racketeers back of the pulpit. Peter and Jesus said there would be. We do have them today and they have a huge following. They are not interested in the salvation of souls. They are interested only, in the financial gain they may achieve. The Bible raises the question, "Will a man rob God". The answer is "Yes". To rob in God's name is the lowest crime possible.

In a recent survey, twenty-eight percent of the Ministers polled stated that they are in the Ministry for the money, only. That any other type work, carrying with it the prestige and advantages they enjoy in the ministry, would be equally as inviting. Is it any wonder that

Jesus said, "Will I find faith on earth when I come again?"

In an old issue of the Bible Monitor, I found this poem. The author was unknown, but it fits my subject.

THE DEVIL AND THE DOLLAR

In this world of frill and fashion
Where the churches are so fine,
And the trademark of religion
Is the classic dollar sign.

There's a rule that never faileth,
And you'll always find it true
When the dollar rules the pulpit,
There the Devil rules the pew.

There may be a lot of singing
And an awful lot of prayer,
And the sermons may be answered,
With an "Amen" here and there.

But as sure as Joe's a dutchman
Or old Shylock was a Jew,
When the dollar rules the pulpit
Then the devil rules the pew.

When the money gets to talking
And the Master's voice is still,
When the preacher swaps a sermon
For a twenty-dollar bill.

That's the time old Master Satan
Gets the churches in a stew
Where the dollar rules the pulpit,
And the devil rules the pew.

Where religion goes abegging,
And the Bible is forgot,
And the preacher preaches nothing,
Only scientific rot.

There the faithful old believers,
They are getting mighty few,
Where the dollar rules the pulpit,
And the devil rules the pew.

Once upon a time there was a colony of bees, centrally located among numerous other colonies. This one colony was known to have many workers, but it was also known to mountain many drones. These drones sallied back and forth continually, as if on some errand of usefulness to the colony.

It soon became evident that the real purpose of the drone was to locate colonies that had stored up more honey than his own colony. Never did he bring honey into the colony. But he ate heavily of what others brought in.

The workers of the colony made a remarkable discovery. Regardless of how hard they worked, their store of honey increased very little. They set a spy, soon it was reported that the drones were not only failing to produce, but they were drawing heavily on the stored honey and using the strength from it to transport themselves from colony to colony, seeking for a "richer" colony to affiliate with.

The lesson of this fable closed thus, "When the real discovery was made why the colony was becoming poorer, in light of the added work the workers were doing, they turned the key on their cells and locked out the drones.

Jesus said he came, not to be ministered to, but to minister. He that would be greatest among you, let him be a servant. There are countless numbers of institutions in the world today whose design is to make money.

There is only one soul saving organization in all the world and that is the Church. The world is in darkness. The Church bears the Light. Yet, attempts are made to unite the two, GOD FORBID.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14.

Bro. Paul R. Myers
Box 117,
Greentown, Ohio

**THE GOSPEL OF JESUS
CHRIST, ACCORDING TO
ST. MATTHEW.
PART 6.**

As stated in our previous articles, John the Baptist came preaching the Gospel of Repentance for the "remission of sins", Matt. 3: 13-17, "Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And

Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And a voice from heaven saying, This is my beloved Son, in whom I am well pleased".

It is a common reasoning of Christendom today, that water baptism has nothing to do with man's salvation. We Dunkard Brethren take the opposite view of this question. We believe and affirm that water baptism is a condition of our salvation, without which no man can enter the kingdom of heaven. That it is a doctrine given upon Divine authority, to be observed, as a condition of entrance into the kingdom or Church of Jesus Christ. Hence we pause in our discussion of Christ's Gospel, given by St. Matthew, and thoroughly discuss baptism, which may take a number of articles to make plain this important doctrine.

The Eternal God is the author of Christian baptism, as He sent John to baptize. Christ then came along and placed His authority back of that rule or Ordinance. By the help of God and the direction of His Holy Spirit, the writer will give you Bible baptism and nothing but Bible baptism. First-Baptism with water, or in water. What is its meaning and its importance? We do not stress water baptism, because it is the doctrine of the Dunkard

Brethren Church, but because God's people are to be baptized, because God commanded it. He commanded it for a purpose, that purpose is, baptism has a part in or is a condition in God's great plan of salvation, for sinners. Men deny that fact, but it is definitely proven by God's Word.

All sinners should be baptized a certain way, (men say saved people) because that way is the way the Bible teaches it, and it has a certain meaning, which God gave to it. You and I, all people need to remember what the Lord says about baptism, and then do what he says because He said so. **BAPTISM IN THE BIBLE ALWAYS MEANS WITH WATER, UNLESS OTHERWISE STATED.** Using the term "Baptism". There is a baptism of the Holy Ghost, but everywhere in the Bible it is plainly called that. Just as John the Baptist said, here in the eleventh verse, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire".

This special baptism with the Holy Ghost, to be administered by Christ is plainly stated, a baptism with the Holy Ghost. There is no confusing it with water baptism. The term "baptism", used without a plain mention of the Holy Spirit or Holy Ghost, in the Bible never

means "baptism" of the Holy Spirit. But the term "baptism" without the mention of water, in the Bible, nearly always means baptism with water. This is invariably the case, except where it is used symbolically.

Of the verses in the Bible which specially mention baptism, baptizing, baptized, etc., there are sixty-nine verses which refer to baptism in water, but only eight say baptism with water. We designate the reason that in those eight cases, the term water is used, because in each case the baptism of the Holy Spirit is also mentioned in the same passage. So, we say the simple word baptism, in the Bible, refers to baptism with water or in water, except it is clearly indicated otherwise.

Let us remember the Christian baptism was instituted and commanded of God, to be administered by John. It was practiced by John and by Christ in their Ministry, as they came preaching that "the kingdom of heaven" was at hand. From that time, just following Christ's baptism, in Jordan and His wilderness temptation by Satan, we find "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand," Matt. 4:17. And at that time Jesus chose and called out His twelve apostles, those who were to be members of His Body, the Church; those who were to build upon His foundation, Himself being the chief corner Stone, to them

He gave authority to govern in His kingdom, the kingdom of heaven.

He and His disciples began to baptize. Just as John did. John 3:22 after these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. The writer takes the position that, the Church grew out of the kingdom, built by Christ, in His personal Ministry, and that the two are used synonymously throughout the New Testament. He, (Christ) delivered the keys of the kingdom of heaven, as he said, for He cannot lie, Matt. 16:18.

Yes Jesus and John baptized souls into the kingdom of heaven, three or four years before the disciples were baptized by the Holy Ghost, at Pentecost. "Then therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples"), Jno. 4:1-2. The coming of the Holy Spirit upon Christians is called in the Bible, a "baptism", sometimes a "filling" and sometimes an "anointing". Elsewhere it is called "the gift of the Holy Ghost" and again a being "born of the Spirit".

In Eph. 4:5, we read "One Lord, one faith, one baptism", we believe the "One baptism" clearly refers to water baptism. Not one dip, but three dips in one baptism, as designated in Matt. 28:19. Just as the

term "baptism" means in water every where else in the New Testament, where the simple term is used without explanation or modification.

It is a mistake for Bible students then, to use Eph. 4:5, as an excuse for leaving off water baptism, when Jesus himself submitted to it, to show us the way into the kingdom, a profession of faith and an act of obedience to His Father's Will. Baptism is also an act of God's righteousness, not man's righteousness. Christ Himself submitting to it and in which He said, "it becometh us to fulfill". And God Himself approved of it, "and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased", verse 17; Baptism is a command given to the Church and is for a purpose, which we shall prove by the words of Jesus and His apostles, Matt. 28:19; Mark 16:16; 1 Pet. 3:21.

THE IMPORTANCE OF BAPTISM and ITS PURPOSE. Mankind cannot be eternally saved without it. It is one of the conditions of God's Holy Word, the final step, or act, commanded by God to fulfill all His righteousness. When this step together with all the other conditions of salvation, required of man by the Word of God, are obeyed by man, then God comes to the heart of man and washes it clean by the blood of His Son.

It is expressly mentioned in the New Testament that where con-

verts were led to Christ, in their conversion baptism was a condition and was accepted by them. At Pentecost: Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls". We believe they were added to the Church by baptism, to the body of believers, who had already baptized. Now converts, not those who had already been joined to the body previously, but who are now saved by faith, repentance and baptism; those who were convicted of their sins, not those who had been previously saved.

Concerning Philip's great revival in Samaria, we are told in Acts 8: 12, "But when they believed Philip preaching the things concerning the kingdom of God, (the Church, which had been established, was being built) and the name of Jesus Christ they were baptized, both men and women". These here, just as at Pentecost first heard Christ's word, receiving it were gladly baptized, which was a condition of faith or belief. We stress the point right here that hearing Christ's (God's) Word and obeying it, is essential to believing in Christ or having faith in Christ. Jno. 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life". Not that they have everlast-

ing life instantly without hearing and obeying His word, but they are made believers when they hear and do.

James 1:25 says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed". How then can we reject baptism, which is plainly taught as a condition of salvation. Mark 16:16 and receive its blessing? Jno. 12:48, "He that rejecteth me, and receiveth not my words, (plural) hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day". His words, teach baptism for salvation, as well as other conditions. To reject baptism for salvation is to reject Christ's word, and bring us into judgment.

The Book of Acts especially mentions again and again, that converts to Christ were baptized, as: The Ethiopian eunuch in Acts 8:38. Paul, the apostle, Acts 9:18; Cornelius and his household, Acts 10: 47-48; Lydia, the quiet convert, Acts 16:15; The Philippian Jailer, Acts 16:33; and Crispus, the chief ruler of the synagogue, 18:8, all these converts were baptized into Jesus Christ.

(To be continued)

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TAKE HEED TO THE DOCTRINE

When we speak about the doctrine, we mean the doctrine messages that Jesus brought from high heaven, spoken of as the Gospel of the New Testament. Mark 1:15, "Jesus saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel". The gospel introduced His doctrine. Heb. 1:2, God, "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds". Therefore we ought to give the more earnest heed to the things which we have heard. There are many so-called doctrines in the world.

Paul says in Titus 2:1, "But speak thou the things which become sound doctrine". 1 Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils". He referred to unconverted men under the influence and power of Satan. Commanding to abstain from meats, which God has created to be received with thanksgiving of them which believe, and know the truth. Jesus said my words are truth. John 1:17, "Grace and truth came by Jesus Christ". This is His own doctrine. 1 Tim. 4:4, "For every creature of God is good, and nothing to be refused, if

it be received with thanksgiving." Acts 5:29, The apostles were commanded not to teach the doctrine of Christ, "Then Peter and the other apostles answered and said, we ought to obey God rather than men".

Mark 7:7-8, "Howbeit in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandments of God, that ye may keep your own tradition". This is still existing in this our day and age. Jesus said he would suffer many things and be rejected of the elders, and chief priests, and scribes, and be killed and after three days rise again. Luke 22:32, The Lord said to Simon Peter, And when thou are converted, strengthen thy brethren. Peter was fully converted after the day of Pentecost, and they were all filled with the Holy Ghost. Mark 9:31, Jesus taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day" Do you believe Jesus? Or do you rather believe what men say? And follow the multitude who are deceived by the anti-christ.

Matt. 12:40, "For as Jonas was three days and three nights in the whales belly; so shall the Son of man be three days and three nights in the heart of the earth". These are Jesus' words. Luke 18:33,

"They shall scourge him, and put him to death; and the third day he shall rise again". Luke 24:6-9, Now upon the first day of the week, very early in the morning, they came unto the sepulchre. Behold, two men stood by them in shining garments and said, Why seek ye the living among the dead: He is not here, but is risen, remember how he spake upon you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. They remembered His words and returned from the sepulchre and told all things unto the eleven disciples.

John 6:28-44, The Jews said unto Jesus, what shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. No man can come to me except the Father draw him: and I will raise him up at the last day. Verily, verily, I say unto you, he that believeth on me hath everlasting life. If we believe on Him, we will obey His words or doctrine. Psal. 119:9-11, "Wherewith shall a man cleanse his way? by taking heed thereto according to thy word. With my whole heart I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee". Some church members are compromising with the world, or what

Satan is offering.

1 Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee". We have some christians likened unto the Nicolaitans, referred to by John the revelator, Rev. 2:15. Also referred to by Peter in 2 Pet. 2:1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction". The Nicolaitans were people mingling themselves in the orgies of idolatrous feasts, being contaminated with the heathen and Pagan feasts and hoping to bring them over into the meeting of the christians. All this was done, not just simply as an indulgence of appetite, but as a part of a system supported by a doctrine. Repent or else I will come unto thee quickly. He that hath an ear, let him hear what the Spirit saith unto the churches, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that you receive not of her plagues", Rev. 18:4. 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you".

Luke 12:32, "Fear not, little

flock; for it is your Father's good pleasure to give you the kingdom". "Thanks be unto God for his unspeakable gift", 2 Cor. 9:15. Thanks be to the Lord that He still has a people, that have kept themselves pure and unspotted from the world. 1 Pet. 1:14, "As obedient children not fashioning yourselves according to the former lusts in your ignorance." In these modernistic days, it seems like some of the church members are trying to out-do the world, in the latest styles and fashions. The lust of the eyes, the lust of the flesh, and the pride of life, are not of God, but are of the world. If we are called out of the world, we are no longer of the world.

2 Pet. 3:17, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness". But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ". The apostle Paul instructs the church by Titus, his co-laborer, Tit. 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a

peculiar people, zealous of good works". Jesus warned, Take heed, lest any man deceive you. Mark 13:37, "And what I say unto you, I say unto all, watch". Christ is a solid rock, all other ground is sinking sand. Beware.

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HELL

This subject follows the previous one, "Satan, or the Devil" because they are closely associated. This does not mean that the devil is already in hell; nor does it signify that Satan is the author, or originator, of the realm of hell. Both are evil as to their character and in opposition to the things that we esteem as good, and as to the purpose of God for those who love Him and serve Him. But, if hell serves the purpose of God in the working out of His plans and in the judgment of men for the character of their works, we should not say that the purpose of hell is an evil one.

After one has known the testimony of the Scriptures, it is very evident that hell has its place in the final separation and segregation of the good and the evil in all of God's eternal universe. The testimony of God is not a passing one, ending with a generation and blotting out all the history of His deeds in the past. If His testimony and the judgments of God are right they will endure through the "ages of the ages". If heaven endures as

the witness of God's mercy and love to those who have turned to Him in faith and love, and who fellowship with Him and the great host of righteous beings who have ever obeyed His will, then hell will be the evidence of God's righteous judgment against those of the spirit realm, as well as those of the earth, who have not kept their estate and who have refused to honor the righteous demands of the God of love. Eternity will never discover an error in the judgment of God, nor in the penalty for sin which God has ordained.

One has said, that hell is as much an evidence of the love of God as is heaven. It is an evidence of God's love that the wicked are separated from the righteous, and that sin can never more molest nor tempt them from their loyalty to their Redeemer. As for the wicked, they never responded to the love of God, nor did they desire to know God or His righteousness. Eternity will reveal to the sinner the consequences of his own choice, and the justice of the condemnation for spurning the love and righteousness of God to whom he should have been obedient. While it is true that Satan often accuses the saints, and, at one time, accused God of favoring Job so that aged saint obeyed God for the good he was receiving, there never was an evidence of Satan's challenge of God's final judgment of Satan and his demons. Hell is a destiny for

the ungodly which justifies God.

Hell, Related to the Judgment for Sin

It cannot be said that the doctrine of hell was developed through the ages, as an invention of men whose philosophy of sin tried to find an adequate judgment for the wickedness of men. Nor was it devised to be used by the Christian minister to frighten men unto repentance and into the Christian faith and fellowship. There are two corresponding Scriptures, which come from the Lord Himself: "The day that thou eatest thereof thou shalt surely die" (Gen. 2:17), "And death and hell were cast into the lake of fire. This is the second death", (Rev. 20:14). God did not define all that was included in the death which would result from the first transgression. The experiences of man through ages revealed to him the consequences of sin as far as it was in the power of man to experience and understand the consequences of sin. Jesus told of the place and the conditions of hell and of the suffering in the flames of hell fire. But He did not show the final picture of death in its fullest form until it was revealed by Him to His servant John on the Isle of Patmos. Then He showed the twofold nature of the experience of death. The ending of death and hell (Gr. Hades) was in the lake of fire, which is the second and final death, following the experience of sin.

Human nature seems to view God

in two aspects. He is looked upon by some as very austere and hard and unsympathetic. To such it would seem to be the delight of God to allot eternal torment to His enemies. Then there are those who would think of God as a God of love, who is too kind to inflict any form of punishment upon men, regardless of the nature of their transgressions. Yet those same persons are harsh in their judgment of other men.

God is love, but God is also just. Paul explains the righteousness of God thus, "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" (Rom. 3:5, 6). The world is His, and He is sole judge of all the deeds and attitudes of all men. He is love, in making provisions for the salvation of all men. Jno, 3:16. He is sole judge concerning the attitude of men toward His love and provisions of grace and salvation. In this matter of God's love one must not overlook the suffering of God's Son for the sins of the world before one determines the righteous judgment of God for the rejection of that suffering love, Jno. 3:19. The part of the chapter spoken by Jesus is from verse 5 to 21. It is Jesus who said that men are condemned because they do not believe in the name of the only begotten Son. Truly, salvation by faith in Jesus Christ is a matter of choice, of individual

choice with men, but it is also a matter of right that God expects of men in their attitude toward His love and the offerings of His Son for the salvation of men. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him". (Jno. 3:36.)

The judgment of God, as expressed in the facts of hell, is a righteous judgment. This judgment is not the result of a lack of love. It is rather the justice of God manifested toward those who have rejected God's gift of love toward men who have sinned, and who have rejected that love and all that it implied. If His love and honor implied everlasting life, the rejection of His love by ungodly and sinful men implied that they neither delighted in God, nor in His interest in their salvation, nor in the destiny of their own souls. God's judgments are right.

Various Interpretations

Some men say, "There is no hell". Those men may consider hell to be a tradition concerning the results of evil-doing that has been handed down. But there are those who believe in heaven and in God, and these too could be considered traditions as well as hell, for both heaven and hell are a part of the Biblical faith of the Christian Church. On the grounds of tradition, both could be rejected. But on the

grounds of the authority of the Scriptures neither may be rejected.

There are those who say that the Scriptures do not teach the existence of hell as a place of eternal torment. The adherents of such a faith find no need for such place, since death, to them, means annihilation, and there would be nothing to enter another world and no meeting of judgment after death. The word "hell" has only one significance to that group of people. That meaning is, "the grave". This phase of the subject will be considered later.

Another group believe that hell is an experience of suffering for the results of evil-doing in this life. They say that the only hell that exists is in this life. They forget that many righteous people suffer more in this world than do the wicked. There is no reason that they should suffer the torments of hell and that the wicked should escape suffering. David was intrigued with the prosperity of the wicked who were not "plagued like other men", (Ps. 73). God's people were oppressed by them, Verses 10-12. He judged his life to have been restrained in vain, Verse 13. At the last he saw the judgment of the wicked, when in the sanctuary he saw their end—death. Hell cannot be a time of suffering in this life, for men do not receive the recompense of their sins in this world. The judgments of God follow men beyond this world. The

great white throne is set for a purpose when the world time comes to an end.

Hell is not a purgatory into which men enter at the time of death and where they spend a period of time in suffering to expiate their sins, after which time they enter into heaven. The sins of every child of God have been expiated by the death of Christ. "The blood of Jesus Christ cleanseth us from all sin". Suffering for sin in hell after one's death would be denial by the Christian of the efficacy of the atonement. And the fact that an unbelieving person enters into a time of torment after his death does not assure a deliverance from the final judgment for sin in the lake of fire and brimstone at the day of judgment.

Why IS There a Hell?

This question is often asked, and it may be that men will never know why God Himself has established such a place and condition. It is certain that Satan never established such a place, in which he "shall be tormented day and night for ever and ever", (Rev. 20:10). We must conclude that there is such a place, and it was known by Christ to exist, and the purposes for it was also known by Him. It existed for the wicked who were cursed of God for their selfish lusts and for their presumptions. "Depart from me, ye cursed, into everlasting fire, prepar-

ed for the devil and his angels", (Matt. 25:41). The nations were separated as sheep by the shepherd. Those on the right hand entered into God's kingdom prepared for them. The wicked, on the left hand, were consigned to the everlasting fire, with the devil and his angels. This was God's judgment, and He had prepared a place and condition for it.

When one considers the blessings that await the believers in Christ, and compares them with the life which they had lived, the only right conclusion is that the blessings are far out of proportion to the works. God may not be considered as rewarding men according to their works. The blessing of the Christian is according to God's grace, and far in excess of the merit of the works. But the judgment of God for sins is not a matter of grace, for grace has been rejected. There are no ameliorating circumstances in the life of the wicked. None of his works are perfect; even the thoughts and intents of the heart are evil from his youth. They are aliens, and strangers, and outside of the covenants of God—without hope and without God in the world. It is not one sin that is judged as in the days of Adam. The whole of life was a series of sins, and no repentance was found that would turn the heart to God for forgiveness. What adequate recompense could be given, for such a

life? "The wages of sin is death", and death is a separation from God. The sinner who kept himself separated from God during all his days, remains separated from God forever. The place of separation is hell, and the conditions of hell are the torments of fire.

Reason would say that a man should be punished for his wrongdoing. The modern idea of making penal institutions a place of reformation instead of a place of punishment for crimes done has an appeal, but lacks the sense of justice for the evil that was done. God is willing to forgive the man who repents and desires to do right. Regeneration is the result of true repentance. But God's sense of judgment for the sins of men is seen in the death of His Son to atone for the sins of men. Sins are punished in the body of Christ, who bore our transgressions. When will the sinner be recompensed for his transgressions, when he has escaped such judgment all the day of his life? The benefit of Christ's atonement is for those who repent and accept it for themselves. Those whose names were not found in the Lamb's book of life were cast into the lake of fire. Sinners will meet the judgment of their sins, and that not unjustly, but according to the deeds which they have done in the body. At the throne of God men will see the nature of their sins as God esteems them. Eternal torment will not be out of

proportion to the enormity of their sins.

Terms Used in the Scriptures

The Old Testament had to do with the lives of men in the world, and its records follow them through life unto the grave. There are a few references which tell of conditions after death. The Hebrew term "qeburah" is used to tell of the grave. "Qeber" is also used to signify the place of the burial of dead bodies and bones. It is used thirty-five times. "Sheol" is used for both grave and hell. It is used thirty-one times as the translation for grave. It is used in such a manner that it signifies the state of those who go into the grave—the state of the dead. Then Sheol is used thirty-one times and is translated hell. In these references the state of the unseen realm is clearly indicated. There are certain special conditions mentioned in these passages which could not apply to the grave. Ps. 16:10 states "Thou wilt not leave my soul in hell". This was spoken also of Jesus. His soul was not with His body in the grave. He was in the place of departed spirit. In the New Testament the word used is "Hades". Psalms also speak of a deliverance "from the lowest hell." It is certain that this use of "sheol" does not refer to the lake of fire from which there will be no deliverance. This "sheol" is not the grave. The house of the harlot (Prov. 5:5; 7:27, 9:18) is not

spoken of as the grave; rather, as the suffering of the soul after death, with others who have a consciousness of their wrongdoing. "Sheol" is used to describe the fall of the king of Babylon, and cannot be the grave. His destiny is described as beyond the grave ("cast out of thy grave") and as being in the midst of others in a conscious realm. In Isa. 14:4-23, see verse 19, where "qeber" is used for grave, instead of "sheol". But "sheol" is translated "grave" thirty-one times in the Old Testament. Both Young and Strong distinguish these passages as the unseen world, or state. An instance is found in Gen. 37:35 where Jacob mourned the death of Joseph, saying, "For I will go down into the grave unto my son mourning". The grave is not the abode of the soul after death. It is to the place of the departed spirits that souls go after leaving the body. The body remains as a dead element until quickened in the day of resurrection. The souls of men remain in the place of the departed spirits until the "gates of hell" (Hades) are opened at the command of the Lord.

There is a figure of both "sheol" and "Hades" used in the ceremonies of the sacrifices at the altar. No offering was ever presented alive at the altar. The whole burnt offering was consumed on the altar. The blood and fat of the peace offering were consumed on the fire of the altar. The fat of

the sin offering was burned and the blood poured under the altar. But the coal of fire which was born unto the altar of incense represented the changed form of these offerings presented before God through the mediatorial work of the Perfect One. The departed life associated with the Son sacrifice was restored in glorified form unto God. But the offal of the sacrifices, the unclean and discarded material which did not touch the altar, were burned with fire outside of the camp, and from that place there was no resurrection. The place of burning represented hell fire—not "Hades" or "sheol".

The Old Testament speaks expressly of the wicked being "turned into hell". The term "sheol" is used, but the extent of the judgment is indicated in the passage. *Psa. 9:15-17* says, "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in th work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God". It was known that all men die, but the Psalmist knew that in the death of the ungodly there was reserved a graver judgment than that of death. The pit implied a deeper abode than in the place of the departed spirits. Moses wrote of the consummation of God's judgments upon those who turn away from God. "For a fire is

kindled in mine anger, and shall burn unto the lowest hell (sheol,) and shall consume the earth with her increase, and set on fire the foundation of the mountains", (*Deut. 32:22*). There follows a description of the afflictions which God will send upon His people, with a compassionate attitude toward the remnant that may be spared for His own sake. But the final judgment is included in the destruction of the world, and in this the rest of the Scriptures agree.

Hell Fire

The Old Testament gives many illustrations of the expressions of God's wrath with judgments of fire. Fire consumed Nadab and Abihu who stood in the court of the tabernacle to offer their strange fire with their sacrifices. Jesus did not refrain from using expressions of judgment which appear to be extremely harsh to the ears of our present generation. The hell fire which He described was a judgment for the ungodly. "How can ye escape the damnation of hell", (*Matt. 23:33*)? The word used in the text differs from that (Hades) which describes the place of departed spirits. It is "Gehenna", the valley of Hinnom, where the refuse of the city was consumed in a perpetual burning. But Jesus was not referring to that valley when He spoke of the "everlasting fire, prepared for the devil and his angels" (*Matt. 25:41*). None of the Jews

to whom Jesus spoke would have inferred that Jesus meant that the place of burning garbage outside the walls of Jerusalem was the place to which the devil and his angels would be consigned. Jesus used the term "gehenna" eleven times, and it is translated hell fire. James used it one, Jas. 3:6. Peter makes use of another term—"Tartaroo"—which signified sending to the lowest regions. "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment".

Who knows the dispensation of God's judgments; the place of the disposal of the spirits of men and angels until the day of His final judgments? It is with respect to the Word of God that our interpretations are made, believing them to be in harmony with the spirit of the Old and New Testament. In no sense should the believer speak of these judgments of God lightly or insincerely. God's judgments are just, and they are to be revered.

Sel. from Christian Monitor.

THE HISTORY OF THE ENGLISH BIBLE

Should we study the history of the English Bible just for the historical interest alone or is there a greater reason? There is a greater reason. Questions like: How came we by this Bible? What were its antecedents? What influence determined

its primitive character and form? Often arise in the mind of every individual. If we study the Bible as we should, we will be able to gain a correct answer for these questions.

What is the origin of the Bible? Was it written in heaven and sent down to earth by angels, as was supposed of the Mormon Bible, or was it written here upon the earth. You, who have made any study of the Bible, know that it was written here on earth, by men whose lives have been consecrated to the service of God.

The Old Testament was at first written in Hebrew, the language of the Jews. It consists of many books, written by different authors and at different times. Its composition took over a thousand years. All the writers were inspired in some way by God and it has been said that God spake face to face to Moses, the most noted author and to the other authors less distinctly. The Old Testament was given to the people to teach them about the coming of Christ.

Twenty-seven books written by eight different authors, between the years 40 A. D. and 96 A. D. make up the volume of the New Testament. The authors of these were very close followers of Christ. These books were originally written on papyrus, which was easily broken and destroyed. Later these manuscripts were collected into one book. According to various epistles, it is

evident, that the books of the New Testament were written on special occasions, for various groups. The thought that they would sometimes be collected into one book, seems never to have entered the minds of the writers.

This Bible has been handed down to us through translations and copies. It was translated into the English language from the Roman version, known as the Vulgate. The first effort to translate the Bible into the English language was made by Adhelm, who translated the Psalms. Egbert translated the four Gospels, and then came down Bede, who began to translate the Gospel of St. John. His death, in the year 753 A.D. left the work unfinished. Many others have translated portions of the Bible, but we are indebted to John Wycliff for the first English translation.

The discovery of the printing press has greatly increased the circulation of the Bible. The first book issued from the press was a Latin Bible. Thus we see that the press, which is one of the world's greatest powers, was first used for circulating God's Holy Word. Credit is given to William Tyndale for giving to the world the first printed translation of the Bible.

The Revised version was worked out in the year 1881, by a commission of English and American scholars, forty-one in number. The Bible was divided into chapters in the

thirteenth century by Cardinal Augode St. Caro. Robert Stevens divided it into verses in the year 1555.

When we remember that the men, who have handed this Holy Book down to us, have endured many hardships and persecutions, even suffering death, we are filled with a greater love and reverence for God's Holy Word that we have ever possessed before. We have all heard about the persecution of the christians, at the beginning of the Christian era and the burning of Tyndale's body at the stake in religious persecution.

The first copies of Tyndale's translation appeared in the year 1536. From that time on, if anyone was caught hearing, reading or circulating the Bible, they were fined, whipped and punished in many different ways. The international law even forbade its importation in many countries.

Thus we see how these Bible translators and circulators, in spite of the many hardships they had to endure, still worked on and gave their lives for us. Certainly, this is a good example set before us and too much praise can never be given to these men as workers for Christ.

(The foregoing article was written and delivered by the writer, as an oration at the Amity High School commencement in the year 1910. Most of the information was secur-

ed from the Public Library of Mt. Vernon, Ohio).

Sister Zora Montgomery.

Bx. 57 Union, Ohio.

WHO ARE GOD'S CHOSEN PEOPLE?

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are", I Cor. 1:26-28. Inasmuch as many of our fellow beings and even some of our brethren, believe in an election; that some men will be saved and were so ordained, while others will be lost, with all the effort they may make to be saved, we shall endeavor to investigate the subject and see why it is that some are lost, while others are saved. In the first place we give the reason why some sink to hell? It is their sin and only their sin; they will not repent, they will not believe in Christ, they will not turn to God and therefore perish wilfully by their own act and deed.

But how is it that others are saved? Whose will is it that made them differ? If we carefully read the

above Scripture, we find the text three times positively answers the question. It saith not "man hath chosen" but it saith three times "God hath chosen". This will be clear to any thoughtful person: if we first of all turn to certain facts. Wherever we find a case of election in the Old Testament, it is manifestly God who makes it so. If we go back to the very earliest time, Angels fell, who kept not their first estate and were reserved in chains under darkness, unto the judgment of the great day.

The great serpent drew with him the third part of the stars of heaven. They fell from obedience, thus they were condemned to eternal fire. Man sinned also, Adam and Eve broke the covenant with God. Yet God in His great mercy gave the promise to the woman, that the seed of the woman should bruise the serpents head. Some men are saved, but we have no account of devils being saved. Is it man that makes the choice? Nay verily it is God himself, who testifieth" I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion", Rom. 9:15-16.

Did Abram choose God, or did God choose Abram? Did David choose the throne? was there any fitness in the youngest son of Jesse? Nay verily but on the contrary, even Samuel said, Surely the Lord's anointed is before me,

as he saw Eliab go forth, but God seeth not as man seeth. So we might multiply cases, but let this suffice and look at it in another light.

We will now introduce a few figures made use of in the Scripture, in connection with the work of salvation. We notice that salvation consists, in part, of an adoption. We are adopted into the family of God, according to the law of adoption. Now it is evident that none but the parent can have the power to adopt. As a father, I have a right to adopt or refuse, if any desire to enter my family. No one can force himself upon me and so in adoption, it must be God who chooses His own children. Thus it would seem clear, according to the figure and illustration of Scripture, the choice of men to be saved must be left with God. Let us for a moment ask ourselves, have we chosen ourselves: No, God has chosen me for I never could have chosen Him; determined to live in sin, prone to wander, fond of iniquity, drinking down evil as the ox drinketh his fill. But now saved by grace, dare I for a moment claim that salvation was my own choice?

I do choose God most freely, but take notice, it must be because of some previous work upon my heart, changing that heart, for my unconverted heart could never have chosen Him. The apostle saith, "The natural man cannot receive the things of the spirit, for they are fool-

ishness to him". And again, "He that would come to God must believe that He is, and no man cometh to me except the Father draws him", says the Saviour. Now the question would arise, Does God only call some and not every one that arrives to years of accountability? We will hear the apostle on this. "For the grace of God which bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world", Tit. 2:11-12. Come all ye ends of the earth, and be ye saved for I delight not in the death of one sinner, but that all should turn and live.

Now the next question that would arise, who are His chosen people? Let us refer to the Gospel test, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called", 1 Cor. 1:26. Now if man had the power of choosing, these are just the people who would have been selected: but God hath chosen the foolish things of the world, to confound the wise, the weak things, the base things to confound the mighty. Now we believe if man had to make the selection, these are the very persons who would have been left out. God's choice is often directly contrary to man's. Man chooses whom He thinks would be most helpful to man's ways, but God chooses those

whom He knows will be best for His kingdom and the advancement of it.

Our Scripture reference does not say, not any but "not many wise men". We believe that God hath chosen some wise men after the flesh, but only those few whom He knows will serve Him. Perhaps this few are also wise in the knowledge of their God and Creator. If the twelve apostles were all wise men after the flesh, they may have thought themselves the twelve picked wise men of Judea. Instead Christ chose twelve ambitious men of humble occupation, who were perhaps considered ignorant by many. They become the apostles, who spread His Gospel and give God the glory, rather than themselves. If the mighty men of war were chosen, if those of great strength were chosen, if those of great wealth were chosen, perhaps christianity would be forced upon men much differently than God had planned. One of His apostles used the sword but to a very poor effect; he only cut off a man's ear and Christ healed that.

The christian conquest does not depend upon might, nobility or wealth but it depends upon devotion and service, according to the ways and means which Christ has instructed us. God hath chosen that which appears weak unto men. Christ himself was weak before men. They bantered Him to save Himself. Those faithful eleven fol-

lowers, of humble stations in life, could hardly gather a talent of gold to pay their custom. Paul, that strong apostle for Christ, was called a babbler upon Mars Hill. God looketh not on men or things as man does, but God knows the heart of those who will faithfully and truly serve Him. O let us not then shirk from our duties.

Who do you know that is not but flesh, sinful flesh and God is willing to accept you on His own conditions, as sent us through the New Testament. Will give up your own will unto the Will of God, that you may become reconciled unto your Creator? You it is that God has chosen, for all who will, may come and partake of the water of life freely.

D. Dierdorff.

Sel. by Emmanuel G. Koones.

DRIFTING - WHY?

Live for something, have a purpose

And that purpos keep in view,
Drifting like a helpless vessel
Thou canst not to life be true.

Half the wrecks that strew life's ocean,

If some star had been their guide
Might have long been riding safely,
But they drifted with the tide.

Sel. by Sister Della Kliplinger.

"In prayer it is better to have a heart without words, than words without a heart."

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

STEADFASTNESS

"For every house is builded by some man; but he that built all things is God. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end", Heb. 3:4,6. God is our Creator, our Lord almighty. Christ is building His church, of those who through faith and obedience faithfully serve Him, upon the foundation of faith and allegiance to a Saviour as the Divine Son of God. Christ is building this Church to present it unto God, as His chaste bride as the consumation of this age.

"And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit some thirtyfold, some sixty, and some an hundred", Mark 4:20. This parable of our Lord is worth our sincere meditation, upon its entirely and its detailed pictures. Definitely those on good ground only, are His church and body. They are those who are willing and have time, to hear and receive His Word. Each of us will bring forth fruit, for

our Saviour, according to our talents. Each of us personally are temples of the Holy Ghost, who will guide us and lead us to be faithful to our Lord.

As such servants of Christ, we are loyal and devoted to His service. We are united by the precious bonds of the: graces, truths, ordinances, gospel discipline and devotions; which we receive as examples from the teachings of Christ and the Apostles. We do not wander to and fro, we do not doubt, we are not lost in despair and discouragements do not overcome us; as those who serve Satan through sin, for God's plan of salvation is certain, endurable, eternal and all powerful. We should not waste our time groping around in despair and things of no purpose, as the servants of sin do, for the New Testament reveals to us, definitely and detailed the things which we should engage in. "But the Lord is faithful, who shall stablish you, and keep you from evil", 2 Thess. 3:3.

According to our text we set out as servants of Christ, in the things and by the ways which are mapped

out by His apostles, in the New Testament. As a part of His House, our bodies as temples of the Holy Ghost, labor with steadfastness firm unto the end of our lives. First, we must take the truths of the Gospel into our hearts and lives. Second, we labor and build our activities according to these truths. Third, we go, teach, practice and tell these truths that others may accept them also. Fourth, we willingly and joyfully labor according to these truths, while God gives us life and opportunity. For if we do not use our talents, in faith and practice of the Gospel, how can we expect our Lord to own and approve us? "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord", 1 Cor. 15:58.

Our spiritual houses, built and established according to Christ's teachings, are part of His Bride, the church of the living God. What excuse can we then give for using our time, our talents, our service in the ways and devices of Satan? "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein", Heb. 13:9. How easily are we removed from the deeds which Christ taught and gave us His humble example? True there

are many ideas and teachings, which Satan uses his power to broadcast, that if possible he may keep individuals from serving Christ. Christ has warned us, "except those days should be shortened, there should no flesh be saved". Am I going to be steadfast, unmovable, always abounding in the works of the lord, or am I going to yield to the deceitfulness of Satan?

DEPARTED GLORY

In first Samuel 4:22, we read, "And she said, The glory is departed from Israel: for the ark of God is taken".

The children of Israel went out to battle against the Philistines, and pitched camp besides Ebenezer. The Philistines put themselves in array against the Israelites. When they joined in battle, Israel was defeated by the Philistines, and they slew of their army about four thousand men. As a result of this battle, the Ark of God was taken. In addition, the two sons of Eli and a judge of Israel were slain.

Eli had judged Israel for forty years. When Eli learned that his two sons were slain, and that the Ark of God was taken, he fell from off his seat, backwards, broke his neck and died. His daughter-in-law, Phineas' wife, was with child and near her time of delivery. When the news reached her that the Ark of God was taken and her husband was dead, she bowed herself and gave

birth to a son, whom she named Ichabod, saying, "The Glory of Israel is departed because the ark of God is taken".

In thinking on the subject of departed glory, the Bible very clearly teaches that glory departs from NATIONS, Israel was a sample. Sin was the cause. The ark symbolized the presence and protection of God. Truthfully it could be said the glory of Israel departed when the Ark was taken.

In direct proportion to sin taking hold of a nation, Glory departs. Rome and Babylon are examples. It can happen to America. What is true of Nations, is true of cities, of churches and of individuals. Nations that are bent on destroying other nations, nations that put their trust in atomic and nuclear weapons, and nations that forget God will lose their glory.

Cities that tolerate lewd advertising, movies, dancing, gambling and prostitution will lose their glory. Cities that hibernate law-breakers, that keep in office officials that accept payola, that sanction every place of business wide open on the Lord's day will lose their glory.

Churches who ignore God's Word as their way of life, will be punished by God. Churches which have become a social function, churches which do not believe in baptism, non-conformity, separateness from the world and the fundamental principles laid down plainly in God's

Word, will most of a certainty lose their glory.

Individuals who accept Christ and the church, and later disavow and fall back into the beggarly elements of the world will likewise lose their glory. Family glory departs when sin enters the home. When the marriage vow is not held sacred. When the world is brought in. When religion is crowded out.

I particularly want to emphasize the departure of the glory of the church. What constitutes the true glory of the church? The true glory of the church is measured by the piety, obedience and spirituality of its membership. The purpose of the church is to grow spiritual beings and get them ready for Heaven. The purpose is to increase spirituality and decrease carnality.

Members of the church should be noted for their integrity, their loyalty, their honesty, and their faithfulness to God and Christ. If they possess integrity, they will not want to do anything that might bring shame or reproach upon themselves or the church. If they are loyal to the church, they will obey and walk as children of light. If they are honest in their dealings with their fellowman, they will give full weight and full measure.

They will give a full days pay for a days work. They will give a full days work for a full days pay. The Brethren, years gone by, had just such a record. Among business

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men, their word was as good as their note. They were faithful to the Church. They were known and read. They were pious folks. Such lives brings glory to the Church.

The glory of the Church is manifested in the function of its services. All her services will be kept spiritual. She will have no desire or design to entertain, or feed the carnal man. She will not want to omit a single command or ordinance that God authorized. She will want to keep herself pure, as a bride adorned for her husband. To maintain her glory, she will make every endeavor to keep the faith once delivered unto the saints.

I am very fearful there has too much of the entertaining and social idea swept into the churches, which are robbing her of her power and

consequently, robbing her of her glory. The Church was not established to amuse people. God's house and all her services should be spiritual and devotional, conducted in a very reverential way.

The glory of the church is also manifested in the Spirit of its awakening. The churches responsibility is to save men. To exalt Christ. Its responsibility is to "go into all the world" to convert men. She will lose her glory if the world comes into the church. The glory of the church is manifested in her effort for the salvation of men. When does the glory of the church depart? When commercialism comes ahead of spirituality. When churches resort to ice cream festivals, bake bazaars, suppers, dances, and other money making drives, their glory departs.

The glory of the church departs when she is seeking popularity. When she has to modernize to gain attention, when she has to resort to entertainment, when she clasps hands with the world, she has lost her glory.

The Church's glory departs when she allows her members to wear the fashions of the day. She loses her glory when she loses her modest apparel. Recent years saw many churches shed of their glory when they lost the plain clothes, the prayer veil, the bonnet and the old time Lovefeast. The same is true when they lost the old fashioned preacher

for a modern pastor. That same day they lost their glory.

The church loses her glory when she pitches her tent towards Sodom. Just let her membership become lax and start favoring wrong doing, it will be but a short while until the membership have lost their influence for good. Once that happens, the church has lost her glory. We as a church, in reviewing history of the past, can see evidence upon evidence of lost glory.

May each member of our church make a united, consistent pull to go on from conquest to conquest until Jesus Comes, with power and Glory. Then the faithful shall be taken to Heaven where there will be glory through endless ages.

Bro. Paul R. Myers
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Greentown, Ohio

BLASPHEMY OR BLESSING

by V. O. Whitmer

In the Sunday School lesson of March 20, we had the record of a very blasphemy man who was the General under Sennacherib, King of Assria. It seems that the king himself had directed the invasion into Judah and had taken many of their defended cities. Jerusalem was not going to be easily captured, so King Sennacherib sent general Rabshakeh with a great army. As it stood by the conduct of the upper pool, an ambassage, in the persons of Elia-

kim, Shebah and Joah came out to meet them.

Rabshakeh began by ridiculing Hezekiah for relying somewhat on the assistance from Egypt, in case of an invasion. He further discouraged any thought of their trusting in God, and sneered at Hezekiah for taking away the high places and altars, which he no doubt knew were products of idolatry. Even so, he scoffed at Hezekiah for establishing worship at the proper altar. He also argued that the Lord was on his side and he had been sent to "Go up against this land and destroy it". In a loud voice he directed a discouraging message to the men on the wall, not to trust in Hezekiah nor the Lord. After a false agreement was offered Rabshakeh continued his blasphemous speech by reducing the Lord God, in his estimation, to a level with idol gods of other lands, and inasmuch as those gods could not deliver, neither could the Lord deliver Jerusalem. With fearful apprehension the ambassage returned to Hezekiah.

As we continue into the lesson of March 27, there are some points of special interest, or at least should be, to God's people. Sennacherib sent Rabshakeh to Jerusalem to "reproach the living God", Isa 37: 4. Hezekiah pointed out this fact to Isaiah as he requested prayer "for the remnant".

Isaiah prayer was effective, and

international complications interferred with Sennacherib's plans, but never-the-less another threatening message was sent to Hezekiah. After reading the letter, Hezekiah "went up into the house of the Lord and spread it before the Lord". As he entered into prayer in behalf of Jerusalem, he acknowledged God, as his God, and as "the God of all the kingdoms of the earth".

Sennacherib sent words "to reproach the living God". Hezekiah prayed that they might be saved from this evil king" that all the kingdoms of the earth may know that thou art the Lord, even Thou, only".

So much for the narrative of these lessons. On the one hand we see an evil king, and his general, full of blasphemy and reproach for the living God. On the other hand a righteous king acknowledging God as the true God, and prayed "that all the kingdoms of the earth may know that thou art the Lord, even Thou only.

These two attitudes are so prevalent in our world to-day. There are still those who love God, and those who hate God and His people as well

Our Sunday School lessons show the danger of blasphemy and reproach—Sennacherib's great army was destroyed and presently his idol worship. He was slain by two of his sons, and the third son reigned

in his stead.

To those who were believers in, and servants of the living God, that clear cut line, came Salvation from the enemy. Would to God, that clear cut line could still be maintained in our world to-day.

As Paul addressed the Church at Corinth, "to them that are sanctified in Christ Jesus", he was thankful 'for the Grace of God which is given you by Jesus Christ" and for that enrichment by Him. His desire was, "That ye may be blameless in the day of our Lord Jesus Christ", but in the next breath he was pleading with them, "that there be no divisions among you, but that ye be perfectly joined to-gether, in the same mind, in the same judgment."

If every member of the body of Christ would be as Paul said, "I determined not to know anything among you, save Jesus Christ and Him crucified" there would be no divisions or contentions in the church. Again in 1 Cor. 3:3 Paul said, "For ye are yet carnal, for whereas there is division among you; envying, and strife and divisions; are ye not carnal, and walk as men?"

May we be reminded—1 Cor. 3: 9—"for we are laborers together with God". There were plenty of corrections that needed to be made in the church at Corinth besides being out of fellowship, their moral standard was low, even in the mat-

ter of worship and communion. Correction was needed.

The scriptures both Old, and New, have much to say regarding our conduct one to another and how to so live that we may be in fellowship and unity. One point Paul took up especially with the Church at Corinth was in regard to going to law with one another. 1 Cor. 6: 7, "Now, therefore there is utterly a fault among you because ye go to law one with another". Does he not suggest the "Jesus" way? When he asks "Why do ye not rather take wrong?" "Why do ye not rather suffer your selves to be defrauded?"

Before being baptized we all promised to follow, Matt. 18. There is a blessing pronounced on the peace makers, Matt. 5:9. How about those who will not make peace?

In the Lord's Prayer we pray "and forgive us out debts as we forgive our debtors", and the promise is attached, "for, if ye forgive men their trespasses, your Heavenly father will also, forgive you". But the deal works both ways— "not to forgive, is also not to be forgiven". Did you ever hear a sermon on the unpardonable sin? and wasn't it frightening, to think one might commit such a sin?

Well, suppose we refuse to forgive our brother, and die that way, would it not be as bad to die that way, as the one who committed the unpardonable sin? and remem-

ber, God is not interested in our gift, at the altar until we are reconciled to our brother this is not only a matter of the communion table, it could just as well apply to any part of any service we might engage in.

Following the institution of the Lord's supper, Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this, shall all men know that ye are my disciples, if ye have love one to another".

This is one of the outstanding missions of the Church. To be anything less as His friends", John 15: 14-15 or "brethren", Heb. 2:11- 12, would not only be a reproach to His Holy name, but a hindrance to the promotion of the Gospel of our loving Lord.

Every true follower of Jesus should have a testimony akin to Peter's great confession. "Thou art the Christ, the Son of the Living God". Some of us might find it hard to express it in words, but we can be as Paul said in 2nd Cor. 3:3, "For as much as ye are manifestly declared to be the epistle of Christ". This would actually be, living epistles, as we have often heard ministers use the term. Rom. 9:23-26, Paul brings out the thought of God making known the riches of His glory, not only to the Jews, but also to the Gentiles, and "where it was said unto them, ye are not my people—then shall they

be called the children of the living God".

To-day we are reaping the benefits of this promise and why? Because there were faithful servants of God who loved our Lord and each other. Thus was transmitted the Gospel to us, through word and deed.

Cannot each one of us have such a desire to pass the word to oncoming generations, and to the multiplied millions now living in darkness? "We know that we have passed from death unto life, because we love the brethren and he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer".

Going back to our Sunday-school lessons, let us remember that a blasphemous king met his fate: and what if some one is made to blaspheme God because we fail to live up to our profession. Rather, may we have the attitude and desire as a righteous king had, "that all the kingdoms of the earth may know that thou art the Lord, even Thou only."

This can only be accomplished by obeying the instructions that Jesus gave. First, He said "ye are the light of the world", Matt. 5:4, and again "Let your Light so shine before men, that they may see your good works, and glorify your Father which is in Heaven", Matt. 5:16.

V. O. Whitmer,
Waterford, Calif.

THE GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW PART 7

BAPTISM PLAINLY COMMANDED

Our Lord delivered a great Commission for saving sinners, as recorded by Matthew, Mark and Luke, that Commission commanded them to go, teach and preach repentance, and baptism, and remission of sins, in His Name, for salvation.

That Commission was to be preached to all nations and in all the world. Matt. 28:19-20; Mark 16:15-16; Luke 24:46-47.

Jesus Himself chose to be baptized, and that publicly, Matt. 3:17; God the Father was pleased with it and spoke aloud from Heaven saying, "This is my beloved Son, in whom I am well pleased." The Holy Spirit came in visible form like a dove to rest upon Him. This calls to our minds the two-fold birth, (New Birth) of the sinner, who follows Christ's example in baptism. A washing in water, "born of water", baptized in water, and a washing of spirit, "born of the Spirit", a "baptism of the Spirit" or renewing of the Holy Ghost, Jno. 3:3-5; Tit. 3:5.

Not that Jesus was a sinner, or that He needed pardon, but as an example for sinners, in the fulfilling of God's righteousness for salvation. This shows that the baptism of the

Spirit comes upon the believer, when he obeys the will of the Father.

The Spirit abode upon Jesus, because He was filled with Spirit, from His birth. Men tells us that the Commission, given to the apostles and us, was to first get men saved, then baptize them.

We say it is to first get them to have faith, repent of their sins and then baptize them for the remission of their sins. We will agree that faith and repentance proceed baptism, but that it takes all these conditions to save them, this is Bible doctrine. The Bible makes baptism important.

NEW TESTAMENT PREACHERS BAPTIZED AS JESUS COMMANDED.

The apostles, who were preachers in the New Testament followed this command of Jesus. Early in the apostolic Church, at the time of Pentecost, Acts 2. In what we might call their first great revival, when men were convicted in heart and cried out, "What shall we do"? Peter told them to "repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost".

Here we find again conditions for becoming a child of God, being "born again". Our Christian friends tell us that this did not mean that salvation depended on baptism: that they were to repent and then be baptized to declare and confess

the remission of their sins. Dear reader, this is handling the Word of God deceitfully. If those people already knew their sins had been remitted, they would have needed neither repentance nor yet baptism. they would not have been under conviction of crucifying their Lord, do you think?

True, baptism is a profession of faith, but it is also for (in order to obtain) the "remission of sins," else they wouldn't have needed remission. We want to comment further on this text as we proceed with these articles. We are led to believe from Acts 2:41 that three thousand new converts were baptized on the day of Pentecost and were added to the Church that day. Quite possible, since there could have been a number of administrators to do the baptizing.

Philip taught the eunuch to be baptized, when he had believed and had faith in Jesus, with all his heart. When he had gone through the act of baptism, "he went on his way rejoicing" and we think he was then a saved man. Acts 8:38, "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." This is strong evidence that water baptism is immersion, that it is not sprinkling, not pouring; we will discuss this later.

Peter, with the authority of an apostle, "commanded" Cornelius

and his household "to be baptized in the name of the Lord Jesus", Acts 10:48. This does not conflict with Christ's formula for baptizing, Matt. 28:19, since that Commission commands baptizing in the name of the Son", as well as in the "Father" and of the "Holy Ghost", into all three names of the Trinity.

New Testament preachers took the command of Jesus about baptizing converts, those showing a new attitude toward Jesus, confessing faith in Him, so much so that they almost invariably baptized the converts the same day they confessed faith in Him, often the same hour. Paul and Silas baptized the Philippian jailer and his house-hold "the same hour of the night", even though it was past midnight "when they had expounded the word more fully to them". Without a doubt they had taught them the requirement of baptism, as well as to believe and have faith in the Lord to be saved.

So we say that the MEANING OF BAPTISM is the profession of faith, as the applicant meets the other requirements of salvation. The sinner must first confess Christ, believe or have faith in Him, repent of their sins and be baptized for the remission of their sins, then they are saved. John the Baptist demanded evidence of repentance before he would baptize the Pharisees and Sadducees who came to him, Matt. 3:7-8. Philip would not bap-

tize the eunuch until he was convinced he had faith, believed in Christ, in His Word, and that "with all thine heart". We do not deny but contend that faith and repentance proceed baptism, but that does not dis-annul the fact that baptism is essential to man's salvation.

BAPTISM A PUBLIC PROFESSION OR CONFESSION OF FAITH. New Testament Christians understood that as many as are baptized unto Christ, have "put on Christ". Let us notice Gal. 3:25-27, "But after that faith is come, we are no longer under a school master." WHY? Because we are "children of God". That little word "FOR" makes verse 25 conditional upon verse 26, and it simply means, "we are no longer under a schoolmaster, because we are now "all the children of God by faith in Christ Jesus".

Likewise, for the same reason verse 27 is conditioned upon verse 26, again the conjunction "FOR" is there, which means again, we are all the children of God by faith in Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ". Meaning we are children of God, by our faith and baptism into Christ, and have thus put on Christ, are saved.

Men quibble over and deny this truth, but the argument is justifiable, because it is entirely in harmony with the conditions of sal-

vation, stated in various passages of Scripture elsewhere. Faith, believing in Jesus first, then baptism into Christ, with the other two conditions added by holy Writ, repentance and confession, all for our salvation.

Concerning the meaning of baptism in Rom. 6:3-5 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death:?" Men are continually proclaiming that when the sinner believes in Jesus Christ and receive Him as their personal Saviour, that they are then saved, without any further step. The above statement in Romans is the Scriptural way to receive Christ, along with faith and repentance, we are baptized into Christ when we receive Him. Obedience along with trust are conditions of faith or belief in Him. "Therefore we are buried (covered up, immersed) with Him by baptism into death." Meaning that we die with Him, die out to sin, our old man is crucified. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". After baptism, a "New Creature" "Old things are passed away and behold all things become new". "Saved" to new life.

WHY? The conjunction again, the reason, "For if we have been planted together (buried, covered up, immersed) in the likeness of his

death, (buried in baptism with face forward, in likeness of Christ's death, He bowed His head forward on the cross and gave up the ghost.) We shall be also in the likeness of his resurrection". Here again the likeness is a forward action, for we do not believe Christ rose backward.

The new convert goes down into the watery grave, dies to sin, picturing his death to sin, (not Christ's burial, as men teach) his crucifixion of the natural, Old Man. When he rises he knows that he was "planted in the likeness of Christ's death" and also in the likeness of "His resurrection". Hence he dies with Christ, is buried with Him and is resurrected with Him, to walk in "newness of life", that he means henceforth to live for Christ, that he belongs to Him, for he is now saved.

HE WHO THROWS AWAY BAPTISM, THROWS AWAY THE BIBLE. If baptism is not for us, essential to our salvation, then we have no part in much of the New Testament. We would have to lay aside Matthew, Mark, Luke and John, since all of them give examples of people being baptized on the authority of Jesus. All of them tell about the baptism of Jesus Himself, as our example.

If baptism is not for us, then the Sermon on the Mount is not for us, for it is given in the same books. If baptism is not for us, then the plan of salvation, as given by the

four writers is not for us. Those that despise this blessed command of Christ and His apostles, that Christians are to be baptized, who say it is not essential, would have to do away with the Acts of the apostles, since that is a book of revivals and baptisms. Romans, Colossians, First Peter, Ephesians, and First Corinthians, must all be laid aside as not for this generation, if baptism is not for us, for in all of these, the Divinely inspired writers taught and referred to baptism as a condition of salvation.

Baptism is connected with every great doctrine in the Bible. If baptism is not for us, then of course the Great Commission is not for us. Jesus commanded soul-winning in the same Great Commission where He commanded baptism. One was given as positively as the other. If it is not essential for us to baptize converts for the remission of their sins, after we win them to faith and repentance, it is not right to win them. The Lord Jesus put both commands in the same sentences, Matt. 28:19, Mark 16:16, Luke 24:47. So did the inspired apostle Peter at Pentecost, Acts 2:38. Paul, the apostle to the Gentiles, was inspired to connect baptism with the death of Christ and our dying out to sin, and with also His bodily resurrection to life.

The foolish and wicked scheme of the devil is to get people to disregard the Word of God and make

baptism a non-essential to man's salvation. Any man who throws away any part of the Bible is a modernist and is not to be trusted. If one man has a right to disregard the command of Jesus about baptism, other men have a right to disregard the teaching of Jesus on any other matter. As for the writer, I will have the whole Bible, inspired of God, all of it authoritative and reliable, or I will have none of it.

To be continued

Bro. Wm. Root,
Great Bend, Kansas

NEWS ITEMS

CORRECTION

In the May 15 issue, at the close of the article "Satan", the last nineteen lines on page 21 should be omitted, as they do not belong to this article.

ELDORADO, OHIO

The Eldorado congregation met for regular council, April 2. All business was taken care of in a christian manner.

On May 7-8, we once more enjoyed another Lovefeast together, with Bro. Eldon Flory officiating. We were glad for the presence and help of our visiting brethren and sisters from other configurations.

The Lord willing, we plan to hold a one-week revival meeting from August 21 to 28, with Eld. James Kegerreis of Florin, Pa., as our evangelist. Let us pray for all com-

ing meetings that lost souls might be saved.

Sister Mary Gibbel, Cor.

REGRETS

Through our error the following items have been omitted from the June 1st issue.

Editor.

QUINTER, KANSAS

The Quinter church held their Lovefeast April 2-3, with all-day services both days. Communion services on Saturday evening with Bro. Emery Wertz officiating. We had a very good meeting though the attendance was smaller than usual. Bro. Wm. Root and Bro. Emery brought the messages. We pray that the good we received from the services will draw us closer to the Lord and help us in our daily life.

Elma Jamison, Cor.

WAYNESBORO, PA.

The Waynesboro congregation enjoyed another Lovefeast together, at this place on May 1, to commemorate the suffering and death of our Savior. We appreciate all who came to be with us at this meeting, especially the ministering Brethren. Each one gave us Spirit-filled messages from the Word of God.

Visiting ministers were: L. B. Flohr, O. L. Strayer, Ray Shank, Joshua Rice, James Kegerreis, Robert Matthews, George Dorsey, and

Howard Surbey. In the evening we surrounded the Lord's tables with Bro. O. L. Strayer officiating. May God keep us all true and faithful in these trying times.

Sister Elizabeth Wisler, Cor.

MARRIAGE

Sister Ruth Anna Stump, daughter of Sister Shella Stump, and Bro. Barry Clair Burtner, son of Bro. and Sister Clair Burtner, were united in marriage Saturday, April 9, 1960, by Eld. David Ebling. They are residing at Eastern Dawn Trailer Park, Langhorne, Pa.

OBITUARY

William Matthew Wells was born in Henry County, Virginia, Sept. 17, 1869, and passed away on Mar. 22, 1960, at the home of his daughter, Mrs. Charles Starkey, at the age of 90 years, 6 months and 5 days.

As a young man he joined the Church of the Brethren and has lived a faithful, devoted christian life. On Nov. 18th, 1891 he was united in marriage to Martha Ann Brubaker at Rocky Mount, Va., where they lived for fourteen years. Three children were born into their home: Edward who died in infancy, Ida and Wilsie. In 1905 they moved to Quinter, Kans., where they lived until the passing of his wife in December 1953. They enjoyed 62 years of married life to-

gether. Since the passing of his wife he has lived in the home of his daughter.

He leaves: his daughter, Mrs. Ida Starkey, of Quinter; his son, Wilsie Wells, of Kansas City; four grandchildren, Retta Mae Starkey Jamison; Leland, Leonard and Eugene Wells and fifteen great grandchildren. During his active years as a farmer he also worked as a carpenter. Through this work he became well known throughout the community. Services were conducted in the Quinter Church of the Brethren, by Eld. Millard Halderman, assisted by Glen Fruth. Burial in the Quinter cemetery.

The following was written by Bro. Wells a few weeks before his death.

My motto is this—I am not here, I have moved out. Come, see the place where they laid my body, the little house that I lived in more than ninety years.

I now await the resurrection morning when I shall meet my Lord and Saviour. Also loved ones, to never be separated again.

SAINTS IN WRONG PLACES

Did you ever stop to think that even the best of men are only men, at the best! No matter how richly gifted or how eminent they are in God's service . . . let His sustaining power be withdrawn from them for a moment . . . and it will quickly be

seen that they are only "earthen vessels", and not vessels of steel or gold. They are easily cracked and marred and worthless in themselves.

The Bible says, "Man at his best estate is altogether vanity", Psalms 39:5. So why should it seem unbelievable when we read of the failings and the falls of the most favored of God's saints and servants? Noah's drunkenness, Lot's carnality, Abraham's fear, Moses' anger, Aaron's jealousy, Joshua's hate, David's adultery, Jonah's disobedience, Peter's denial, and Paul's contention with Barnabas, are just so many illustrations of the very solemn truth found in Ecclesiastes 7:20, "There is not a just man upon earth that doeth good and sinneth not."

However, I want it clearly understood that the failures of these men are not recorded in Scripture for us to hide behind, as though we may use them to excuse our own faults! Far from it! They are before us as so many danger signals and solemn warnings for us to heed!

Some of these men of God made mistakes by getting themselves into wrong places. As we study the Bible's record of men of God who got into wrong places, our minds should be humbled and our hearts should be impressed with the fact that our strength is found alone in the Lord! We should be caused to

cry constantly to God, "Hold Thou me up, and I shall be safe", Psalms 119:117. Certainly, we do need His sustaining grace!

I. Abraham In Egypt

Genesis 12:2 records God's call to Abraham while he lived with his pagan father in Mesopotamia,

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation".

And verse 4 of the same chapter records Abram's response:

"So Abram departed, as the Lord had spoken unto him . . . and Abram was seventy and five years old when he departed out of Haran"

But verse 10 (after he was in Canaan) says:

"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land."

This is the first time Egypt is mentioned in the Bible, and like all other later references, Egypt is a type of the world and of reliance upon the arm of the flesh. Yet Abraham, the man venerated by Jews and Christians alike, the progenitor of the nation Israel, the man called "the friend of God," under trial, forsook the place of place of blessing and went down from Canaan into Egypt.

Isaiah was inspired later to write: "Woe unto them that go down to

Egypt for help and stay on horses . . . but they look not to the Holy One of Israel, neither seek the Lord", Isa. 31:1.

This famine in the land of Canaan was sent by God as a trial of Abraham's faith. Imagine that! A famine in the land of Promise! I want you to notice, however, that when this famine came, there appears to have been no seeking counsel from the Lord. Abraham was prompted by the wisdom of the flesh, and the wisdom of the flesh is prone to seek relief from difficulties, rather than to profit by them. Paul first sought relief from his "thorn in the flesh," but what a wonderful lesson he learned when he could say: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me", 2 Cor. 12:9.

Brethren! The Christian life is not all a bed of roses! We also will be tested like Abram in Canaan! But when the going gets rough, and when others mock and ridicule, and when the money just doesn't seem to reach, and when it looks like all things are against you . . . don't go back into the world (Egypt), hoping that all will be well! Beware of going down into Egypt! The friendship of the world is enmity with God!

Isn't it strange that Abram trusted God to leave the Ur of the Chaldees and come all the way to Canaan, but he couldn't trust God to

keep him after he got there, and so, went back into the world? And just so we may trust God for eternal things, but do we dare to trust Him for the material things? It seems the moment something goes wrong, you lose your job or trouble comes your way, all your joy is gone. If one of the family gets sick, we begin to doubt. We can't trust the Lord anymore. That's what happened to Abram! And he went to the wrong place! Abram went to Egypt for help! But we need to learn the lesson, and especially during the time of testing, we need to accept the truth of I Peter 3:12, "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers."

II. Jonah In The Whale's Belly

Jonah 1:2 records God's call to Jonah: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

These words mark the beginning of the most unusual, interesting fish story in the whole world! Men usually listen to fish stories with suspicion, because the fish have an amazing habit of growing both in length and weight after being caught, but the record of Jonah's fish story is different, because IT IS TRUE! Even though the book of Jonah is filled with miracles, we believe it, because God said it!

In verse 2 of chapter one, we read that Jonah had his Divine

orders and that he was expected to obey them! But the Bible says: "Jonah rose up to flee . . . from the presence of the Lord." God had commanded Jonah to arise and go to Nineveh, and preach the coming judgment upon that city! But Jonah did exactly the opposite! He arose all right . . . but not to obey the Lord! Jonah following his own desires and inclinations!

I think that Jonah knew that Nineveh, the capital of Assyria, was to conquer Israel, according to the prophets. The Prophets of God had foretold of Israel's destruction by Assyria, and Jonah may thus even have hoped that the wickedness of Nineveh would get greater and greater, so that God would bring swift judgment against Nineveh, and not use the Ninevites to destroy Israel. So I can imagine that Jonah reasoned, "Why should I go and preach to them? Why, if they repent, and turn to God, the doom of Israel will be even more certain!"

So Jonah disobeyed God and followed his own ideas, and went down to Joppa instead! And may I say that the path of disobedience is always down! First, Jonah went DOWN to Joppa; then he went DOWN into the ship; then, DOWN into the sea; then, DOWN into the belly of the fish; and finally DOWN into Hell itself (see Jonah 2:2, 6). Jonah was disobedient, and he landed in the

wrong place. He should have been at Nineveh...instead he was in the belly of a whale.

The Bible says that Jesus Christ "became the Author of eternal salvation to all them that OBEY Him", Hebrews 5:9. And God expects not only outward, forced obedience! A mother repeatedly told her little boy to sit down, but the boy continued to stand, disobeying his mother. Finally, the mother went and shook him good, and sat him down on the chair...and then the boy said to his mother: "I may be sitting down on the outside, but I'm still standing up on the inside." Oh, how God must be displeased with those of us who are satisfied with mere outward obedience! If you want to be a friend of Jesus, here is the condition: "Ye are My friends if ye do whatsoever I command you", John 15:14.

I beg you to obey the Word of God, for you will be judged by it! The Bible says: "He that rejecteth Me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day", John 12:48.

III. David On The Housetop

"And it came to pass...at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel...but David tarried still at Jerusalem. And it came to pass in an evening-tide that David arose off his bed

and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon, and David sent and inquired after the woman", 2 Samuel 11:1-3.

This is the beginning of a tragic story!

It is the account of what sin can do both to a saint or a sinner! No matter who you are, or what your spiritual standing may be, this is the story of what could happen to you!

David had sent Joab, and his servants, and all Israel out to fight, but we are told, David "tarried still in Jerusalem." Obviously, this was not his custom. David had always been a man of war himself. David's life had always been filled with activity and work and fighting, but for some strange reason, at this particular time while all the rest were out fighting, David stayed home in Jerusalem! And I believe that one of the great contributing factors to his sin, was the fact that he was idle.

David had nothing to do! He had too much free time! David was on vacation, if you please! I don't know of any time when temptation is more likely to make an attack, than when we allow ourselves to be inactive. Sin is usually born in idle time. It's when loafing around on the street corner, and not during occupied school hours, that our boys

and girls usually get involved in trouble. It's sad that the cry of the working man for years now has been for shorter hours, less work, longer vacations, and an earlier period of retirement. All these things have their advantages, but I wonder if this struggle for improvement is not really just a demand for more time to sin! It is idle hands that practice evil and it is idle minds that conceive sin. The Bible says in Ez. 16:49 that "an abundance of idleness" was the chief sin of Sodom!

If the account of the scarlet sin committed by David and Bathsheba does nothing else, it does cry out to us with a warning note. Beware! Beware... of too much leisure time! Leisure time appears delightful, but it is destructive. It looks tempting, but it leads into temptation. It beckons toward satisfaction, but it breeds sorrow.

David was in the wrong place! Instead of leisurely spending a vacation at home, David should have been out performing his duties with his army.

IV. Lot In Sodom

"And Lot went out and spoke unto his sons in law, which married his daughters, and said, Up, get you out of this place: for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law", Genesis 19-14.

The history of Lot is a tragic account!

You remember how Abraham and Lot separated because of the strife between the herdsmen of Lot and the herdsmen of Abraham. Abraham made a generous proposal, and Lot took full advantage of it. Lot "lifted up his eyes" and chose all the plain of Jordan because it was well watered "like the land of Egypt." Later we read that Lot "dwelt in the choicest of the plain." Again, he "pitched his tent toward Sodom." And finally, he dwelt in Sodom." We soon discover that Lot was a magistrate of Sodom and that his daughters were wedded to the men of Sodom.

Lot is a type of the Christian who cares more about the advantages of this life, than he does about his spiritual welfare. What business did Lot have in Sodom anyway? He knew what sort of people the Sodomites were, because he had pitched his tent in their neighborhood for a while before he moved into the city. He knew they were a wicked, idolatrous, adulterous people. But perhaps Lot thought he could make money faster by going into the city of Sodom, rather than by staying outside and giving all attention to his cattle. Lot knew he was taking his children into bad company. Probably Mrs. Lot wasn't satisfied with the drab life on the farm. She may have wanted her daughters to be fashionable young ladies, wearing the most beautiful dresses of all the young women in Sodom.

One evening as Lot was sitting in

the gate of Sodom, he saw two strangers coming. And you know the result. Judgement was announced! And poor Lot found that the way of compromise was not the way of largest profit after all. Those fine buildings in Sodom all had to come down in ashes. All his investments had to come to nothing. But worst of all, his testimony was gone! Lot was in the wrong place! Lot ran down the street to the house of the man who married his oldest daughter and told them that God was going to destroy the city the next day! Do you know what his son-in-law said? "You go home and go to bed!! Don't make a fool out of yourself, waking people at midnight with such a silly story as that!" The Bible says that his sons-in-law mocked.

Lot lost his testimony for the Lord because he was more interested in the wealth of Sodom and the fashion of Sodom and the society of Sodom than he was in the things of God! And Mrs. Lot became a pillar of salt because she just couldn't forget her fine house and her elegant furniture and her nice dresses.

Does that strike a note with you?

The Bible says in 2 Timothy 2:4, "No man that warreth, en-tangled himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier".

V. Peter At The Fireside

"And the servants and officers stood there, who had made a fire of coals; for it was cold: and they

warmed themselves: and Peter stood with them, and warmed himself", John 18:18.

Peter was a chosen apostle of Jesus Christ!

He had enjoyed greater spiritual privileges than most men. He had just received the Lord's Supper. He had just been warned clearly of his own danger. And yet this very man forsook his master and acted like a coward. Peter denied three times that he even knew Jesus!

Peter was in the wrong place. His trouble lay in the fact that he was standing among the crowd of his Master's enemies, and he warmed himself just as if he were one of them. I'm sure that Peter in his miserable condition wished to appear as one of the party who hated his Master...and he tried to hide his real character by doing as they did.

Brethren, Peter was at the wrong place! He was at the enemies' fire-side, and let it be known that the devil knows how to build a good fire on a cold night so that some child of God may warm himself. But the Bible says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God", James 4:4.

If you find yourself loving any pleasure better than praying, any book better than the Bible, any house better than the house

of God, any table better than the Lord's table, any person better than Jesus Christ, you better beware! Those may be fires that the devil is kindling to attract your attention away from your Saviour, Jesus Christ. Anything that dims your vision of Jesus Christ, anything that takes away your taste for the Bible; anything that cramps your prayer-life, is simply a fire of coals that Satan is building to try and make you comfortable with the enemies of God.

The line of demarcation between the church and the world is so often hardly traceable. To a large extent, there is a friendly alliance. All too often you look for the Church and you find it in the world; you look for the world and you find it in the Church. This is an age of compromise, expediency, and toleration. But the Bible says to the Christian. "Come out from among them" and "Be ye separate."

VI. Elijah Under The Juniper Tree

"But Elijah himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die" I Kings 19:4.

Elijah appeared on the scene of public action during one of the darkest hours of Israel's sad history! No one knows a thing about his parents or his early life.

I always thought that Elijah was a man who had some peculiar powers. But I was wrong! Elijah was

no superman. He did pray, and God answered his fervent prayers, but he was subject to like passions as we are. I Kings 19 tells us about one of Elijah's failures. Elijah had just called fire down from Heaven that consumed the watersoaked sacrifice on Mt. Carmel. Four hundred prophets of Baal lay dead. The people had just cried out, "The Lord, He is God". "The Lord, He is God!"

Now notice what happened. King Ahab rode home from Mt. Carmel and told it all to Queen Jezebel. And immediately Jezebel sent a messenger to Elijah telling him that he would be dead within twenty-four hours!

Brother...how would you feel if you were told by the Queen that you have only twenty-four hours to live?

Well, Elijah got scared!

And now, the same man who had just faced more than four hundred prophets of Baal, was running away from just one woman. Elijah was panic stricken! He ran for almost one hundred miles! His feet were blistered by the scorching sands! And, at last, overcome by fatigue, he threw himself down under the shade of a juniper tree and requested that he might die!

Elijah was discouraged! He was tired of the unending opposition that faced him. He felt that all his labors were of no avail. He had just put forth great efforts to bring

Israel back to the True God...but it all seemed to be entirely in vain.

I can feel for brother Elijah! I often wonder what I'm spending all my life for. I often wonder who is any better as the result of my labors. I often wonder who is less selfish, less proud, less worldly-minded, as a result of my work. Listen Christian friend, Elijah, in being discouraged under the juniper tree, was in the wrong place! He should not have been lying under the juniper tree complaining. Instead, he should have been back in Jezreel saying, "Behold God is my salvation: I will trust and not be afraid"!

Do you ever get discouraged? Do you ever say with the Psalmist, "Oh that I had wings a dove! For then would I fly away and be at rest", Psalms 55:6?

The Bible says in Psalms 42:5: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the help of His countenance."

One preacher, during the depression, lost his job, his fortune, and his home. But he held tightly to his faith. One day he stopped to watch some men doing stone-work on a huge church. One of them was chiseling a triangular piece of stone. The preacher said to the stone-mason, "What are you going to do with that stone?" The workman said, "See that little opening away up there near the spire?"

...."Well, I'm shaping this stone down here, so it'll fit in up there."

Tears filled the preacher's eyes! For it seemed to him that God had spoken to him through the workman to explain the ordeal through which he was passing.. "I'm shaping you down here, so you'll fit in up there!"

Praise God for His Wonderful Word! May these incidents drawn from the Holy Scriptures be for our learning! We must beware of failure to trust, in the time of trial (Abram). We must beware of disobeying God (Jonah). We must beware of laziness and idle time (David). We must beware of carnality (Lot). We must beware of worldliness (Peter). We must beware of discouragement (Elijah). And finally, "Let him that thinketh he standeth, take heed lest he fall", I Cor. 10:12.

Sel. from Bible Helps

WATCH YOUR BEGINNINGS

Everything, be it noble or base, good or evil, great or insignificant, has a beginning. At first it is but a conception in the mind of a person. It develops until it becomes a clearly defined idea. Unconsciously one's muscles put into action what the mind has conceived. Before one is aware of what a thought has wrought, character is quickly formed.

No one becomes good or evil in

a single day. The man who seemingly has gone wrong suddenly, has had wrong in his mind for years. The defaulter never stole a million the first time. He began with small amounts and increased defalcations, as confidence in his ability to succeed increased. The only safe way is never to permit a beginning in evil. Pull it out by the roots and get something clean and wholesome in its place. The harboring of evil or dishonest thoughts is the first step to ruin.

Sel. Sister Della Klepinger.

TO A DAUGHTER

Dearest daughter don't you know
While we're on earth's troubled vale,
There's nothing else but woes
Wafted to us on each gale.

What is friendship, what is love?
Broken reeds among mankind,
True good is only from above
Which is solace for the mind.

No panacea earth has here
For broken vows of truth and love,
Peace from sorrow's scalding tear
Can only reach us from above.

Rest then fair daughter, be patient, live
You yet will find that happy goal,
where
Misplaced friendship ne'er can give
A pang to wound a living soul.

Sel. by Paul W. Koonen

CLIMB THEM

If you can't move the mountains
that get in your way,
If the rocks in your life are unyielding;
Don't fret and bemoan that fate has
you licked,
Just back your shoulders and climb
them.
If trouble and pain seem to plague
every day,
If physical strength you are lacking;
Don't sit in a corner and sulk all
alone,
There are millions more sad if you
find them.

Be glad of the hills and the
mountain alway,
The world is so small in the valleys;
But the heights and grandeur and
breadth to your soul,
Don't kick at your handicaps, climb
them.

Sel. by Montez Sigler.

A GOOD SOLDIER

In II Timothy 2:3 Paul exhorts Timothy to be "a good soldier of Jesus Christ". He proceeds in the next verse to point out that he who would be a good soldier of Christ must watch, against the entanglements of this life, lest he should fail to "please him who hath chosen him to be a soldier".

This exhortation is for us. Its

meaning may vary in every general case. What hinders one may not of necessity cause another to fall. This proves three things.

1. Each of us should exercise great care to mind God in every detail.

2. Watching others and guiding our action by their conduct is not only unwise but exceedingly dangerous.

3. It is never safe to sit in judgment upon others. We must constantly remember that it is before His own Master that one stands or falls.

Sel. by Sister Bertha Dorsey.

SUNDAY SCHOOL LESSONS FOR JULY 1960 PRIMARY LESSONS

July 3—What Mary and Martha Learned. Luke 10:38-42.

July 10—The Woman Who Gave All Her Money. Mark 12:41-44; Luke 21:1-4.

July 17—The Boy Who Shared His Lunch. John 6:1-14.

July 24—Dorcas, The Woman Who Helped Others. Acts 9:36-43.

July 31—(REVIEW) Learning To Be Unselfish. Acts 20:31-38.

ADULT LESSONS

July 3—Blind Watchman. Isa. 56:1-12.

1—What is the most important thing for anyone to do?

2—Do we unconsciously strive to make for ourselves a name on earth?

3—Who are the “others” that we read of in verse 8?

4—What would be some methods to keep a watchman alert?

July 10—A Light For The Gentiles. Isa. 60:1-22.

1—Why is light necessary?

2—How did it come to pass that Israel was forsaken and hated? Did they bring this upon themselves?

3—Is the prophecy of this chapter to be fulfilled literally or spiritually?

4—What is the meaning of this phrase in verse 22, “I the Lord will hasten it in his time?”

July 17—Blessings and Promises To God’s People. Isa. 61:1-11; 62:1-12.

1—With whom is the everlasting covenant made?

2—How does one obtain a blessing from God?

3—To this day, has the righteousness of Jerusalem ever went forth as brightness?

4—What is the new name spoken of in Isaiah 62:2? What was the former?

July 24—A Great Confession. Isa. 64:1-12.

1—If, today, God shall show His power as asked in this chapter, would it make much difference in the lives of people in general?

2—What are some of the most common sins that would cause our righteousness to be as filthy rags?

- 3—How is confession and clay a related thought?
- 4—If Israel needs make such a confession, what of the church?
- July 31—The Faithful Comforted. Isa. 65:1-25.
- 1—Does anyone ever have the right to say, "I am holier than thou"?
- 2—If the faithful is to be comforted, what is the lot of the rebellious and self righteous people? See verses 6 and 7.
- 3—What is the cluster and the new wine that is found therein, in verse 8?
- 4—What precautions should we use to obtain eternal joy and comfort?
- BIBLE STUDY BOARD
-
- DAILY DEVOTIONS FOR
JULY**
- RIGHTEOUSNESS
- Memory verse, Psa. 97:2, "clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."
- Fri. 1— Psa. 48.
- Sat. 2— I Cor. 15:19-34.
- Memory verse, Matt. 5:20, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."
- Sun. 3— Jer. 23:1-8.
- Mon. 4— I Jno. 2: 18-29.
- Tues. 5— Psa. 45.
- Wed. 6— Isa. 11.
- Thurs. 7— Rev. 19:1-15.
- Fri. 8— Dan. 4:19-27.
- Sat. 9— Eph. 6:10-24.
- Memory verse, Psa. 145:17, "The Lord is righteous in all his ways, and holy in all his works."
- Sun. 10— Phil. 1: 3-21.
- Mon. 11— I Tim. 6:1-14.
- Tues. 12— Matt. 6:24-34.
- Wed. 13— Prov. 11:14-31.
- Thurs. 14— Isa. 61.
- Fri. 15— Rom. 10:1-13.
- Sat. 16— I Cor. 1:20-31.
- Memory verse, I Cor. 15:34, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."
- Sun. 17— Psa. 145.
- Mon. 18— Isa. 42: 1-17.
- Tues. 19— Hosea 10.
- Wed. 20— Prov. 12:15-28.
- Thurs. 21—Ez. 33:12-20.
- Fri.— 22 Job 29.
- Sat. 23— Phil. 3:1-14.
- Memory verse, Eph. 6:14; "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."
- Sun. 24— Psa. 97.
- Mon. 25— Isa. 59:9-21.
- Tues. 26— Matt. 5:13-26.
- Wed. 27— II Pet. 3:1-14.
- Thurs. 28— Titus 2.
- Fri. 29— Rom. 1:1-20.
- Sat. 30— II Thess. 2.
- Memory verse, Psa. 119: 137, "Righteous art thou, O Lord, and upright are thy judgments."
- Sun. 31— I Jno. 5.

BIBLE MONITOR

VOL. XXXVIII

JULY 1, 1960

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

Our 1960 General Conference has left many favorable impressions. We were blessed with varied weather conditions but no extremes of either kind. God has protected us from the ravages of storms and only little discomfort from sickness. The utmost cooperation of those in charge of various arrangements and supplying our needs, with many volunteer helpers, made our stay very comfortable.

Lacking definite figures, we believe we had the largest attendance in the history of our brotherhood. The general attendance over the Country was commendable. Adequate sound system and acoustics enabled all to enjoy the various services, even though one needed to sit apart with children, etc.

What we heard of the messages, urged each of us to meditate and pray that the Holy Spirit will direct and guide us to follow the entire New Testament teachings. A determined effort was put forth to spread the Missionary spirit and urge its souls to accept and follow

Christ's teachings. In general the christian cooperation, to consider and dispose of the business of the Meeting, in light of New Testament teachings, was commendable.

The christian fellowship and uplifting experiences should be of great comfort to those who were permitted to attend. A decided trend was shown to smooth out the machinery and duties of various Boards and not overtax any few individuals. We have the rules and methods fairly well established, that we might live the New Testament principles. If each member will sincerely labor to remove a few infractions of our decisions, we should be able to push forward toward increased holiness in ourselves and extend the faith of the Gospel. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me", John 17:20-21. If such thoughts are prayed by the One who founded the Church,

spent His life to properly instruct it and then severely suffered and gave His life that it might be built; is any one of us assured of a place in it, until every word of Christ's great wish is fully completed?

Have we many duties before us? Do we need to carefully and prayerfully direct our time and talents for Christ's service? In these days of unbelief, deception and irreverence we must prayerfully and carefully consider our ways. In these days of much teaching of many faiths, we must carefully and prayerfully study the New Testament. Then he who knoweth to do good, let him do it "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints", Jude 3.

THE MARRIAGE RELATION

Lest the writer be mis-understood in our previous remarks on this subject we wish to clarify, some of these in this article to the Bible Monitor.

At the onstart let us consider that we should be very careful in discussing such important questions as the above topic, in arriving at our decisions. Lest, because of the many and varied statements on this subject, our minds may be somewhat confused at the time, especial-

ly this is true in discussing the topics at General Conference. We are apt sometimes to make statements that are unweighed in so short a time of deliberation. All our statements may not bring out our true thoughts and interpretation, which might cause someone to misunderstand our motives.

Before we bring our Scriptural argument and convictions upon the above question, we feel we were right when we stated on this subject, that our beloved Church, in the past, has never to our knowledge, placed a ban upon our young people entering the marriage relation with those out in the world, even sinners. If I am not right on this point I stand to be corrected, and will humbly submit to higher authority.

However this phase of this subject does not fully cover the entire subject of the marriage relation, or inter-marriage between those of different faiths. Marrying other than our own faith, the "faith once delivered unto the saints". We come now to our Scriptural Doctrine on this marriage relation, in its various phases and different conditions, as outlined in God's holy Word. But, first we want to give our judgment, as we understand the Scriptures, concerning the unity of marriage between believers and unbelievers. We as a Church, upon the foundation of the Word of God, should begin to teach our children at home, in the

Church and everywhere; that they should not choose a life's companion from the world.

Nevertheless, Paul tells us in Heb. 13:3-4, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge". Prov. 18:22 "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord". Yet, we believe that very Christian man or woman, whether old or young should ever seek to chose a believer, (true believer) in Christ for their life companion. The writer has diligently, so, taught our own children.

Further in older times, those under the Law, God's people were forbidden marriage with heathen nations and when engaged in brought trouble and condemnation. Reading from Deut. 7:1-4, "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites. And the Cananites, and the Perizzites, and the Hivites, and the Jebusites seven nations greater and mightier than thou; And when the Lord the God shall deliver them before thee; thou shalt smite them, and utterly destroy them; then shalt make no covenant with them, nor show mercy unto them: Neither shalt

thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shall thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly". But one says that was in the Old Law and that has been done away in Christ. We have brought this to our minds to show that God's people in olden time, were not to yoke up with unbelievers. The same is true under the Gospel dispensation, under the New Covenant. We have laws and regulations to cover the subject of Marriage Relation in the New Testament.

Let us note: Rom. 7:1-3 "Know ye, not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth: (And visa-versa, if the husband be bound to a wife, he shall not put her away) but if the husband be dead, (likewise the wife be dead) she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man". This divine instruction from the

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apostle Paul, certainly gives no ground for divorce and remarriage, as also saith the Lord Jesus.

Nevertheless Paul gave a law to the Corinthians and to us, concerning the state of marriage relation. We turn now to 1 Cor. 7:39, "The wife (also we believe the husband in the marriage relation) is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord". Dear brethren and sisters, this is plain, so plain that no one should be mis-led, so plain that the Church should forbid remarriage of any brother or sister in the Lord, (in our faith) to marry any other companion out of that faith. A positive distinction should be made between those who are in the Lord and

those who claim to be in the Lord (those of other faiths).

Verses 1 and 2, "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own life, and let every woman have her own husband". Paul here gives all, both men and women the right to marry. And as stated above, either one or the other have been permitted to marry sinners by the brethren in the past, yet Paul gives further instruction to be adhered too, concerning this marriage relation. Verses 8 to 15 "I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife, depart from her husband: (Christians should not separate, much less remarry in divorce). But if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife".

"But to the rest speak I, not the Lord: if any brother hath a wife (or sister or husband, viso-versa) that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which has an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

For the unbelieveth husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." And verse 16 says "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Verses 27 and 28 "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you".

Dear brethren and sisters, we have written this article to clear up your minds, in regard to the writer's position upon the holy Word, of this subject, as well as the Church's position in the past. We cannot permit what God's Word will not permit, neither should we go beyond the instruction of that Word and try to place a burden, a yolk upon the believers in Christ, which would be too grievous to be borne. In summing up our position, regardless of what our previous remarks upon this subject may have conveyed, is: that our beloved brethren and sisters should not remarry only in the Lord, lest we fall

under the condemnation of the unequal yoke.

2 Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belief? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". Let us one and all beware of the "unequal yoke".

Bro. Wm.. Root,

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Great Bend, Kansas.

DECISION

One of the first things Jesus taught His chosen people was to take a decisive stand for whom they will obey and serve. Mark 1:15, "Repent ye and believe the gospel" To believe in God is a very essential thing in this life. Acts 13:39, "By him all that believe are justified, from all things, from which ye

could not be justified by the law of Moses." Gal. 3:26, "For ye are all the children of God by faith in Christ Jesus". Mary saith unto Him Yea Lord: I believe that thou art the Christ, the Son of God, which should come into the world. When we believe then it becomes essential to repent, to feel sorrow for what we have done and resolve to do different, to do better.

Thus we become in a condition that the Lord can convert us, making a new creature out of the old one. Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature". Rom. 6:4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". We no more follow the old paths for we are delivered from the law that we should serve in newness of spirit and not in the oldness of the letter. The apostle Paul had to learn this on the road to Damascus, with letters of authority to persecute the servants of Jesus.

2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new". If we believe that Christ Jesus is the Son of God, then we must believe His word. Jesus said, Verily I say unto thee; except a man be born of water, and of the Spirit,

he cannot enter into the Kingdom of God. We make our own destiny, by making our own decisions. Someday we all come to an age or stage of life and responsibility, that we must decide whom we will serve. Jesus or Satan. Are you going to be a wise virgin? Many decisions take only a moment of time but their effects will reach over into eternity. We need to pray for the guidance of the Holy Spirit to meet the decisions of life. He will lead you the right way if you submit unto God's Word. Jesus said, I am the way, the truth and the life. Jesus and the Holy Spirit are one in motive and in instruction.

The apostle Paul preached the Gospel to the people to persuade them, to believe that Jesus was the Messiah which was to come and also that He is the Son of God. Acts 26:28, "Then Agrippa said unto Paul Almost thou persuadest me to be a christian". The king was under conviction, almost is not yet a christian for we must make the decision. Paul said to king Agrippa, Believest thou the prophets? I know that thou believest. Paul said, I would to God, that not only thou, but also all that hear me this day, were all together such as I am (converted christians). Paul persuaded them concerning Jesus, from morning till evening and some believed the things which were spoken.

Believing is the first step toward salvation. Rom. 10:10, "For with

the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". If we believe, we become under conviction, then it becomes our duty to make the decision to repent and obey the commandments of Jesus. Acts 2:37-28, "They were pricked in their heart (conviction) and said, . . . Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". We receive the power of the Holy Ghost as a gift, in the measure we use of it. Matt. 18:3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven".

God now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world, by that man whom he hath ordained. John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son". Did you ever make a decision to stand for and accept Jesus as your personal Saviour? If not, it is time now to do it today. Do not take an unconverted person's word, that you were saved when you were a babe. Some claim salvation because their parents dedicated them to the Lord. What does a baby know about it, was you under conviction when you were a baby? Could a baby confess

as Mary of old, I believe that thou art the Christ the Son of God. For with the heart man believeth and with the mouth confession is made unto salvation. If you did not do this, how and what assurance have you of salvation, when you were saved? The apostle Paul said, For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him. Jesus our Saviour is the faithful witness, the first begotten of the dead, he that loved us and washed us from our sins in His own blood.

It took Jesus' life and blood to save sinners. Have you been to Jesus for the cleansing power: Are you washed in the blood of the Lamb? Can a child be made any better or more pure than God made him? Since Christ's sacrifice, no one has sin until he transgresses God's Word and Will, for sin is a transgression of the law. The law is the knowledge of sin. Jesus said I came not to call the righteous, but sinners to repentance. Can a babe repent? Luke 18:17 Jesus talking, Verily I say unto you. Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein". Where will the great men come in at? Suffer (permit) little children to come unto me, and forbid them not: for of such is the kingdom of God.

Can man change or improve on God's plan and His revelation?

Thousands of people are trying to change His words to suit their own thinking. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter it, and will not be able, Matt. 7:13-14, "Enter ye in at the strait (narrow) gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it". Many people have come under conviction, but refuse to leave the pleasures of the world and their love for sin, that they might prepare for the greatest of all gifts. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

We read of Moses, Heb. 11:25-26, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt". Mark 8:36-37, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul"; Every thing we have is the Lord's and we have nothing to return but our service. Is your all on the altar of sacrifice laid? Did you yield Him your body and soul? You can only be blest, have peace and sweet rest until all on the altar is laid. If we do His sweet will, our body and

soul He doth fully control and our all on the altar is laid.

1 Cor. 6:20, "Ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's". Yet some want to decorate with all kinds of ornaments. Some great men are worshipped by thousands of people, decorated with extremely costly array, but upon Jesus they put a crown of thorns and He had nowhere to lay His head. He was slaughtered by nailing Him to the Cross, there to suffer and die, sacrificing His life and blood for you and me. How many in comparison are willing to make the decision to forsake self and the world, for their Saviour? One of old said, For me and my house we will serve the Lord: He made his decision. So every individual will have to make their own decision, regardless what your parents or some minister has done for you when a baby. Are you ready for the judgment? It is coming by and by. Mal. 3:2, "But who may abide the day of His coming? and who shall stand when He appeareth?"

William N. Kinsley,
Hartville, Ohio.

WHAT IS LEFT IN THIS WORLD FOR THE CHRISTIAN?

Col. 3:2, "Set your affection on things ABOVE, NOT on things on

the earth". So many people are like Demas, in II Tim. 4:10, "For Demas hath forsaken me, having loved this present world."

There are nine things in Heaven that belongs to and are very near and dear to every Christian, so let us let the Bible tell us what they are and you decide if there is much left down here for us to bother about;

1) "OUR FATHER IS IN HEAVEN" Matt. 5:16, "Let your light so shine before men that they may see your good works, and glorify your FATHER which is in heaven." In the Lord's Prayer we open that model prayer with "OUR FATHER WHICH ART IN HEAVEN". So then our Father is in Heaven.

2) OUR BLESSED SAVIOUR IS THERE. I Peter 3:22, "By the resurrection of Jesus Christ: who is gone into Heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him." That is why we Christians should not be afraid of the mighty armies of this world, they can only go as far as God lets them. Yes, our Saviour is up there and we hope to meet him someday.

3) OUR MASTER IS THERE. Col. 4:1, "Masters, give unto your servants that which is just and equal; KNOWING THAT YE ALSO HAVE A MASTER IN HEAVEN."

4) OUR GREAT HIGH

PRIEST IS IN HEAVEN. Heb. 11-12, "But Christ being come an High Priest of good things to come, . . . not made with hands, that is not to say, not if this building; Neither by the blood of goats and calves. BUT BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE, HAVING OBTAINED ETERNAL REDEMPTION FOR US". Then our Great High Priest is there interceding for us. THANK GOD, AND PRAISE HIS HOLY NAME.

5) OUR CHRISTIAN DEAD ARE THERE. EPH. 3:14-15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the WHOLE FAMILY in heaven and earth is named". Or we could use I Cor. 15: or Eph. 1:10, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." We sing sometimes, "Will the circle be Unbroken?" we hope not.

6) OUR NAMES ARE WRITTEN DOWN IN HEAVEN.

Luke 12:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN." How precious the thought, how Sweet to know that our names are written down near His Sweet Name.

7) OUR CITIZENSHIP IS IN HEAVEN, Phil. 3:20 "For our Conversation, (or as the Amplified New Testament would say. Our Commonwealth Homeland" which is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Our conversation, our Citizenship or Commonwealth is in Heaven.

8) OUR REWARDS ARE THERE. Matt. 5:12, "Rejoice, and be exceeding glad: for great is your REWARD IN HEAVEN." Our rewards are up there, where moth and rust doth not corrupt nor thieves cannot break through and steal. What a safe place our treasurers are think of the worldly rich men who are afraid their banks will be broken into and their stocks and bonds will become valueless. But our treasure in heaven is secure.

Even a cup of cold water given in His name will not go unnoticed. Every piece of relief clothing for the war torn countries will be credited to us. "For as much as ye did it unto the LEAST of these my brethren, ye have done it unto me", Says Jesus.

9) OUR TREASURERS ARE UP THERE: Lay up for yourselves Treasurers in Heaven. Not much left in this old world for the Christian is there? Let us sum them all up and see what we have to live for down here. Our Father is in Heaven; Our Blessed Savior is in Heaven; Our Master Is in Heaven; Our Great

High Priest is in heaven; Our Christian Dead or Saved Loved ones are in Heaven; Our Names are written down in Heaven; Our Treasurers are in Heaven; Our Citizenship or conversation is in Heaven and Our Rewards are there. The Bible says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is NOT IN him" John 2:15. There isn't much left for the Christian to love in this old world is there?

The Story is told of a Christian who was ill once said to his physician, "Doctor, I'm afraid to die. What happens to a Christian in that mystic hour of death?" The doctor did not know exactly how to answer and about that time he heard a scratching at the door, it was the doctor's favorite dog had followed him to the patients house. As the doctor opened the door the dog sprang into the room and leaped on him for joy with show of anxiety. for his master was in the room. The physician said, "Did you notice how that dog of mine sprang into this room; he had never been in it before, he only knew that his master was in here for he heard his voice, when the door was opened he sprang in without any fear. So it is with the Christian, when the door to Heaven opens we can walk in with assurance that our Master is there to greet us. When the door was opened he sprang in without

any fear. So it is with the Christian, when the door to Heaven opens we can walk in with assurance that our Master is there to greet us. When open I shall pass through with no fear but with gladness, for I know I shall see Him face to face. Yes, to be with Christ is FAR better than this life, says the apostle Paul. It can be nothing but glory for ever and ever.

"Oh that will be glory for me,

Glory for me, glory for me;

When by His grace I shall look on
His face,

That will be glory for me, be glory
for me".

J. Emmert Dettra
Midland, Va.

NEWS ITEMS

ITEMS LEFT AT ROXBURY CAMP

Ladies navy blue coat, solid color.
Men's gray jacket, small, from
"Sears".

Boys d. blue button sweater, with
red design on chest.

Girls 1. blue, pink flowered pajama.

Contact your Editor.

PUBLICATION BOARD

Please send correspondence to
the new Secretary, Eld. James Kegerreis, Florin, Pa.; instead of Eld.
Paul R. Myers.

RE-ORGANIZATION

Please send any changes in the
organization of the various Boards

to your Editor at once, so we can
have the Official Directory changed
in the Bible Monitor.

Editor.

CLEARVILLE, PA.

Though part of the Waynesboro congregation, we are looking forwards to a series of meetings at Ward's Church, from July 16-24th. All services begin at 7:30, in the evenings, Standard Time. Eld. Otto Harris of Antioch, W. Va., will be our evangelist. Everyone is welcome to come to these meetings each night, to worship with us and hear what the Spirit sayeth unto the churches.

At the close of services, at noon on the 24th, we will have lunch on the grounds if suitable whether permits. Each one please bring lunch. We are looking forward to this time, if the Lord permits His blessings to be bestowed upon us. We are looking for a meeting that will be long remembered, by all who attend. We are hoping that some wandering soul can be added to God's Kingdom, before it is eternally too late. "Ye shall know the truth and the truth shall make you free".

With christian faith I am looking forward to that time that we can hear Him say, Well done thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the Kingdom

which was prepared from the foundation of the world.

Your brother in the faith,

Owen Mallow.

NEWBERG, OREGON

The Newberg congregation again enjoyed a Lovefeast. Even though no visiting brethren were with us, we enjoyed and received a blessing from doing God's Holy Will. Bro. David Roedel, who is doing his 1-w service at Seattle, Wash., was able to be with us, for which we are all grateful. As we have so few young folks here, pray that the ones we do have will not become discouraged or falter in their christian walk of life. Pray also for the older ones of our congregation. Bro. Meyers is not too well, but comes to services whenever he can.

Sister Esther Roedel, Cor.

NOTICE

The Bible Study Board hereby requests that any ideas and materials, to be submitted for consideration in regards to Beginner's Sunday-school literature, should be sent promptly to the Secretary of the Board. This is in compliance with General Conference action on Query No. 8, 1960 General Conference business program.

Bro. Harley Flory, Sec.

R. 4, Defiance, Ohio.

“Let thy face, like Moses' shine to others, but make no looking glass for thyself.”

GENERAL CONFERENCE SERMONS

We will remember that the general subject for the Conference preaching program was Dedication to Christian Service. To this the sermons were nicely referred, as I trust you readers will find as I endeavor to bring portions of the sermons back to you.

Saturday afternoon.

Bro. Guy Dayhoff, Subject “Preparation”. II Cor. 9. Are we each and every day sowing greatly, or sparingly? Have we departed and gone into the ways of the world after a few weeks or a year? Are we ashamed of the profession we took? Are we prepared every day to meet those of our faith, or do we run and hide things? Are we prepared to meet our Maker if He should come on these grounds? When coming, were we concerned of what we were going to partake of, or things along the road? We should be careful what our conversation is about after we get home and in our own churches.

“Some speak of how wonderful it would be for all Christians to be in one spot and worship God. We are quite often sowing seed like God asked us to. We say this and that won't hurt us, but pretty soon the devil gets such a hold that you can't get away. If we only sow sparingly, we can only expect to reap sparingly. We should be prepared at

all times to meet our God. He comes from time to time and knocks on each hearts door. We have come to the time where we see our mistakes from time to time. We are each going to come face to face with our God. Can we go to these places where the world does and still have a clear conscience? If I took my plain coat off, shaved my beard, opened my shirt, and walked into a theater. No one would know I belonged to the Dunkard Brethren church. So much stress is placed on how the sisters should dress and do. Brethren, there is much to be said about us. How many of us thank God for the unspeakable gift? God had no place to lay his head while he was here. Are we willing to dedicate our lives and go out and work from day to day, without knowing where our next meal will come from? Do we sing our hymns only in the sanctuary or every day?

Howard Myers, subject "Judgment". I Peter 4, What kind of fruit are we sowing? Is it worth while to sow the seed for our Saviour? I am not hear to please anybody, but Almighty God. We must be doers of the word, if we want a blessings, not just hearers. Are we in Christ? I believe apostle Paul put forth a determination. Judgment begins at the house of God. We must all appear before the judgment of God. If we don't have the spirit of Christ, He is not in us. Do we want life, joy and peace?

Which do you want? If we are a friend of this world, we are an enemy of God. Let us look at ourselves. A full reward, that is what we want. If we put Christ first, we will come out victorious. We like to excuse ourselves.

Proverbs 27:1. If we are not ready now, when are we going to get ready? We have people today that ignore the word of God. You know we are going to reap what we sow. No coming back to do this thing over. Are we ready for that judgment? We have to answer that for ourselves. When we expect Him the least, that is when He is going to come. Do we put on the whole armour of God? If we have the armour of God, we know He is with us. We can preach, and preach and preach till Dooms day. Will do no good, if we don't live it.

"Romans 8:6. How much is God being glorified today? Is God satisfied with me? I am sure many things are going up today that are not glorifying God. How do you get faith? You get faith by believing the word of God. A child of God has something to rejoice in. We are striving that we might be with the Lord. There is a day coming when we will have to answer for things done. I am going to have to answer for this man. If we have anything against someone, we should make it right. We should not let the sun go down on our wrath. I wonder how much of that is being

done today. Are we good stewards in the sight of God? I wonder what we get out of the services when we go to sleep. Sometimes I wonder if the sanctuary is a motel. If we are interested in the word of God, we will have our eyes and ears open. Let us have our hearts in such a way that we will receive the service. A child of God is interested. We should put more zeal in our lives. There is no coming back, when life is over, it is done for eternity. Are we ready for that judgment.

Saturday evening.

Eld. Vern Hostetler, subject, "Motive". Romans 1:8-17 I am sure if we come with the right motive, we will receive a blessing. What is meant by Christian Service? Ministering the gospel. We think of teaching as in Christian service. The parables are the best place for examples of Christian service. Psalms 116:2, 1 Cor. 4:7 and 6:20. We have nothing at all to glory in when it comes to material things. We received Salvation, what are we doing about? Are we getting rich? 1 John 3:16, our motive should be love for our brother. Romans 13:1, Paul was indebted to all. Who are you and I indebted to? Romans 8:11-14. Romans 15:25-28. There are so many ways we can serve, and if it is with love we have the right motive. Faith is two-fold. What I believe and how I believe. Faith is something we receive. I like to think faith is a ticket to eter-

nal life. If faith puts us to work, love must be the outlet. We never build up enough faith. Some of it always gets away. The creek on the grounds is always doing its purpose, bubbling and moving. We as mortals, are we doing our duty? If we obey our Master as well as that little stream, we'll come out alright.

Sunday Forenoon;

Eld. George Dorsey. Thinking of Christian Service, think of two things, Acts 9:17. We don't see any reason to send money to the Mission Fields. We have Jonahs today. Do not turn a deaf ear. Jonah turned his back on God, but God will have His way. That was Paul's mission, go to the kings and preach. Romans 12:1, Time, talent, and money used to bring others to Christ. We think we don't have time nor talent for Christ, I'll give a little money. Acts 16:9, The time, money and talent we put forward has been wasted. Jonah felt the same way. We can't comprehend on earth what our Home will be, if we have little faith. The world puts us to shame. We are not all gifted alike. We today have a different call. I am sure we all can't go to a foreign land or to the mission. We can do our part. We have a little money, we can send that. We do break some of the commandments of God. Not intentionally, but through the weakness of the flesh. If we look back to the world,

it will soon have us back. Are we going down with the multitudes into destruction? II Timothy 2:4, Eph. 6:11. If we accept God, we won't have time to look back in the world. Who did the calling? God did the calling. Not man. We cannot hide from God. What are we doing? Will we fail because we have been so satisfied?

Eld. Ben Klepinger. Truly the blessings we have received are only for the Christians. Brother Robbins sent request to Conference that we have a spirit filled meeting, and on the front of this tabernacle is written 'Holiness unto the Lord'. There can be no service unto the Lord without holiness. When we are hungry for spiritual food, God will see that we are filled. Amos 8:11-12. Famine in the land causes much sorrow and grief. Sometimes spiritual death is caused by not having enough spiritual food. My thought is, 'A Lost Incentive'. What is our incentive, purpose? There are many things that are necessary in the Christian life. Show me a man that has lost his incentive in physical life, drifting along and I will show you one that is drifting in spiritual life. Boys and girls have lost their spiritual incentive. One who has lost his incentive, cannot dedicate his life to Christian service. I Tim. 6:11, What is our profession to the world? Hab. 6:19, We realize the need of an anchor to our soul. Blessed are they that do

hunger and thirst after righteousness, for they shall be filled. Matt. 25:25, Parable of the talent and how he lost his spiritual incentives. Five foolish virgins lost their foolish incentive. A lost incentive causes us to be calloused against the deeds of satan. Eph. 4:17, Abraham must have had the spiritual incentive motive. Dan. 1:12, The three Hebrew children certainly had the spiritual incentive. What would have been our incentive if we would have been in their place? We ought to obey God rather than man. It is God that is about to destroy body and soul. Man can only destroy the physical body of man. The devil is destroying our church today. Causing us to loose our spiritual incentive. It behooves each of us to build our incentive on the Solid Rock. Heb. 3:14, We cannot loose our spiritual incentive, and walk with Christ. The lack of spiritual dedication is because of the lack of faith and just drifting over life's seal.

Sunday Afternoon:

Eld. Ammon Keller, Subject Lengthen thy cords and strengthen thy Stakes Isaiah 54:1-2, "I have much obligation to you, and to my God for His mercies. If we would be more thankful of God, we would not have to ask so many favors. There are more souls on the outside, than within. As long as our loved ones are in the church, we are not so concerned. That is not the

way it is to be. I am convinced the church must lengthen its cords. I am in favor of foreign missions, but it is getting serious in our home land. Children victims of flames in every paper. Is that a Christian home? How often do we hear our ministers speak on unity? When or ever, have our members made an effort to hold services for crippled children? When did we hold services in the County Home last? In mental institutions? How many visited those in complete confinement? Those that end in the electric chair, with no one to lead them to eternity. Would you be embarrassed to pray for those? How concerned are we for their souls? We profess to be Christians, but how close do we imitate Christ? There is only one foundation, Jesus Christ. Might it be possible that those graduating from seminaries, don't know abc about Christs teachings. We must lengthen our cords and strengthen our stakes, or our work will be in vain.

Eld. Joshue Rice, In our extremities, I feel God can use us better. I feel if we have prayed, God will open the door of Heaven and shower blessings. The scriptures are being fulfilled each day as to the second coming of Christ. We have work to do that no one else can do. What can I do to help in this great service? Romans 12:1, Blessed are the pure in heart for they shall see God. If there is any time a child

of God should be pure in heart, it should be now. We cannot make a partial surrender. It is only through the blood of Jesus Christ that we make our hearts pure. I John 1:7, There is no other way we could have true happiness, only through Jesus Christ. There are some that have said they have prayed and were never answered. They are losing faith in God. It was the best God could afford from Heaven, to atone for our sins. Are you and I willing to pay the price. We are partners who have contributed to the Mission. If you haven't, I wonder if your heart is right. We try to shirk our responsibility. I would that everyone turn and repent of their sins. God pity the human family. I am sure there would be a change if the gospel was preached in full. We are going to feel the need for others. Scripture teaches us to love our enemies. It is only through the blood of Jesus Christ that we can have that perfect cleansing. I am sure He will reward us for our every effort. Sometimes we feel that we are too weak. Psalms 51-17, God will not forsake us, He will give us every need. We all have problems and difficulties in life. It would be interesting to know how little our problems are. There is not a problem or trial that Heaven cannot heal. The professor of Jesus Christ will suffer persecution. Stephen was martyred because he was a Christian and would not yield

to the trend of the world. I am sure many of our trials we pass through are blessings, if we look at them that way. A man visited me in the hospital after my accident and told me I had nothing to look forward to. I answered him. 'Do you think God will permit two good hands to be taken off, if He didn't have a purpose in store?' When we are persecuted for righteousness sake, God will add a blessing. Are you willing to make the sacrifice?

Sunday evening:

Eld. L. B. Flohr, What is a Christian Church? The things are just as true, that are now as they were 250 year ago. Heb. 1:1-2; What are the last days? Do we regard what he says? How much satisfaction are we getting out of the joy? God built a church, gave us a guide, what are we doing with it? Eph. 2:8-10. We are ordained to walk in good works. If your children are good, it is because they did what you ask them to. How old is the church of Jesus Christ? If you are a carpenter and go to make a building, you will want a blue print. We have a blue print of the charter church of Christ. We must need follow the pattern the Lord laid down for us, or we can't be members of His church. Only two kinds, the ones that are and the ones that are not. How is it possible to protect the church from intrusions? Many have entered down through the years. What are we going to do to

keep the Dunkard Brethren church in the straight and narrow way? How shall we hear, if we don't have a preacher? May we be faithful and true. I am sure if we believe the teachings given by the Son from the Father. It is a great task and promises great reward.

Eld. David Ebling, I believe it is better that we push the stake deeper that we may hold on to the teachings of the Saviour. John 4:1-14. There are certain musts and also needs. Jesus was loving and also stirring. He came to save sinners. 'I must be about my Father's business.' Neb. 4:7 If I could only stamp on the heart of everyone, the value of souls. Jesus is not here in person. They are not reading the Bible, they are reading you and I. If it comes from the heart, it will touch the heart, as it did that woman of Samaria at the well. Have you found that Jesus? Can you go home and say you found much life? Have we become foreign in our worship or do we worship in truth and spirit? Do we have the holy spirit? Of all things we need the spirit. Jesus was at the well ready to bless. We are in a day of much trouble and anything can happen. There is a coldness coming over the church of today. It is more formality."

Monday Forenoon:

Bible Study, Bro. Foster Shaffer teacher, Subject, Good Samaritan. Luke 10: 25-37, Matt. 22:25, Mark 12:28. He was going to take pride

out of his heart that he might see his brother. The lawyer felt he was a smart man. Sometimes we get at the place when we think we know it all. What is the object of this lesson? We have priest, Levite and Samaritan. It is based on humbleness, so that we do not feel we know all and don't need to learn any more. Christ is the illustrated law of God. What was God trying to do with this lawyer? He knew the laws but failed to put it to practice. He was trying to get this lawyer to do it from the heart. How does man serve God? Through obedience, obedience is better than sacrifice. In every day life we can help each other. This man knew he would never get anything from helping this poor man. Sometimes we like to get paid for helping someone. A foreigner is our neighbor, we are still responsible for him. What does gold mean? It means beware, woe and destruction. How far can you go in laying up treasures? Are we entitled to lay up so we can retire on our own? If our mind is not going any higher than earthly treasures. The priest was a leader and went on. It was not from the heart. We might say he was dormant. If we aren't dormant, we will associate with others".

Bro. David Skiles, Subject "Spiritual Life", "It is very necessary that we study God's word, not only on Sunday but every day. I wonder how those sermons a year ago came

through. What good would it do to sit under a sermon, if we didn't put it to good use. Romans 8:5-14, So then they that are in the flesh cannot please God. There is another spirit, other than the Holy Spirit. We must get the other one out of us. I need not tell you what kind of a spirit the Lord had. How do we receive it? How do we get it? I was talking to a minister that said he received it while laying on the floor. I am a little doubtful. We cannot get it through money. Repent, as we don't know what we are doing. When the spirit of the old devil moves out, there is room for another. The Holy Spirit. To be spiritual minded, is peace and happiness. The spirit is willing but the flesh is weak. We know all flesh is weak. Was in the apostle Paul and others. What does the Spirit do? The Spirit gives us strength. If we want to be strong in Jesus, we must first have the Spirit. If we were without the Spirit, we are weak. Can we dedicate ourselves without the Spirit? Our first desire should be to follow our Saviour, and all the other comes secondary. We fall short of doing God's work. We are a people that claim to be doing the will of God. We can go to school, seminaries and read books. Is that our gateway to Heaven? That spirit will guide us. If we don't have that Spirit, another will guide you. It will give us freedom and liberty. It does give us liber-

ty to be free from sin. If we could just look in our souls and see if that spirit is within us. Obedience. I don't believe disobedience comes from the Holy Spirit. We are going to do it out of a heart of love. How nice it would be if we were all of one mind. I believe that is the way God meant for it to be. We must certainly be more careful not to just live in the Spirit, but to walk in it".

Monday afternoon:

Bro. Harley Flory, Luke 12:13-34 Subject, "Responsibility of Christian Service". "I have been wondering why there are not more representatives of the Dunkard Brethren at Conference. What is taking place in our hearts? Where is our responsibility? There was super abundance showered down on the rich man. He was going to use it selfishly. Grain produced more than my bins will hold, what can I do? What will we do when we get home, will we do anything? Providing things are a hindrance to our Christian service. I wonder if we aren't missing a blessing that we need for spiritual growth, because we neglect attending conference. We need no doubtings that we will not receive what we need. Seek ye first the Kingdom and its righteousness, the other will be added. What is your assurance of coming in the sight of God. May we go home and feel the responsibility more than we have been. Our re-

sponsibility of Christian service is great.

Bro. Eldon Flory. Before there can be any service to anyone, they must first be filled. This service is not only to ourselves and others, but to our Almighty God. Our responsibility and service is first to the church and also to God. Resist the devil, means to push away and avoid the works of devil. Accept truth of the gospel as Christian service, is for the soul church, and to God. The Bible tells me I have to resist the ways of the devil. We don't know if there is going to be only eight saved, but our concern should be, are we going to be one of the eight. We can come to the place where our minds become dull and we don't think. There was a time when there were few churches that the sisters did not wear a prayer covering. Now it is getting smaller and I wonder if it is not beginning to look like mockery in the sight of God. We can sometimes get so we resist the truth of God. Several have approached the subject of the beard while here. Take two brethren, one bearded and the other not. Which do you think God intended man to look like. The New Testament does not talk on it because it was taken for granted that all that believed in God, had one. If we preached what was pleasing to the human race, I am afraid it would not be pleasing to God's ear. The little things do not matter, they

grasp the large things. Unless we are careful we will do the same things as the Pharisees and not know it. When we begin to slip and fall, we don't know it or we would catch ourselves. Our first dedication is to God. We as Christian people should love one another. If we get ourselves dedicated first, Love will come. When we begin to resist the truth little by little, we become calloused. We have to be looking out for these things. It does no good after it is gone. I don't know any better to dedicate our service, only to God. How would apostle Paul go to Arabia and teach if he hadn't dedicated his life to God. We want to get out and do something to make a show before we make that dedication. There is an obligation to God and God will give you strength to do for man. Our conversation should be right and proper. If the dedication of God and the Spirit was not there it would be a pretty poor meeting. The dedication of Christian service is not to go on to man. Charity makes our heart profitable. May we have love one for another.

Monday evening:

Eld. Harry Gunderman. This is a life that has many pitfalls. It is better to light a candle, than to stumble around in the dark. If we can just keep a candle burning. The devil with all his pernicious ways cannot hide that light, I John 2, The church represents the homes

in the future. The home must have order and so must the church. We can remember when we were married and other dates, but not when Christ and I became companions. We sometimes think God is a hard Master, but He isn't near as hard a master as we are to ourselves. We let Satan come in. Many are laid to rest that used to keep the door open and lights burning. Your and my life must be renewed as a fire must be. How little it takes sometimes to discourage us. Sometimes we fail because we do not associate with others enough. It is hard for us to see our own faults. But God gave us a way. If we do not have those instructions, we are not a happy people. It may be that we don't let the Lord clean the weeds out as much as we should. A simple dress to me does not mean a simple life, but it is a sign. How do we get even with one another? Love one another. So soon we forget what kind of a person we were. We aren't a child any more. Romans 2:1, I am so prone to find fault in others. Seems to be we are so prone to do that. A meek and a quiet spirit is good in the sight of God.

Elder George Replogle. Don't let Him pass by without being observed. Don't let Him pass by too far. It could improve us a whole lot, if we would put to practice what we have heard. Dedication to Christian service means something.

We can't do it ourselves, we have to have God's help. The honor of man comes to an end. Exalted raises you up. Lift you above the elements of the world. Righteousness belongs to God, God will always be first. But sin is a reproach to any people. It shows how the devil works behind people. Sin is a disgrace and dishonor to people. Wouldn't we rather have the righteousness of God rather than sin. We talk about dedication to Christian service. If we go out in life and individuals can see that we have been with God, we have something the world does not have. I Peter 2:1-9, It looks like we have something there to keep us busy every day of our lives. Have you got any of this in your heart? In your mind? Does it take much of it? No, it doesn't take much of it. It means to lay aside everything, all guile, envies. Could you say tonight that you had laid down all malice? Go back twenty-four hours longer. Just because this part goes against the grain, it isn't because God doesn't mean what He says. Do you desire the sincere milk of the word, that you might grow? If you and I have a heart and mind that has been circumcised, God will come in. Do you really understand that many are called? You hate things now that you loved when in the world. What do you believe? Do you think that God is going to find anything that isn't sound? You are a chosen

generation. God always has a chosen generation who is willing to justify to His teachings. Aren't you glad that God has it fixed that He has a chosen generation? You have become one of those chosen generation. We ought to be more willing to let go of things of the world. God is going to have a nation, it is going to be a Holy nation. It is no use to try and deceive ourselves. How can we be any different than God? There are many royal families because of inheritance and some times through other things. When you and I stop to think, you and I belong to that priest hood. He is exalted above every other one. You and I can become victorious over death and the grave. Have you overcome the world? If you are dedicated to Christian service, you have overcome the world. A peculiar people. I don't believe we have to become a laughing stock. Are you full of peace and truth? A peculiar people to me means you are a separate people from the world. You do not care for the carnal side of life. Jesus Christ was a peculiar person in the sight of some. I am glad tonight that Jesus did not come down from the cross. He didn't. Why? He came to do His Father's will. What are you doing? are you willing to be a chosen generation? We must be a holy generation and a peculiar people. The wages of sin is death. The way of life, is Jesus

Christ, I don't believe we have one speck of room in our heart for the devil if we profess and posses God. I plead with you. Don't allow the devil to come in your heart and mind. There is a place where the devil will cease to trouble.

Tuesday forenoon:

Bible Study. Bro. David Skiles teacher. Subject, "The Great Commission-Teach and Serve". Matt. 28:19-20. What does the great commission mean? It means a great duty to be performed. The apostles were told to carry on this commission. I would like for you to get the great essence of the great commission. At the time you cannot go to foreign land missions, after you are out of school, maybe some of you will. Maybe there is a brother or a sister, or friend that hasn't accepted Christ that you might help. It was absolutely necessary to give the authority to the aposles, to carry on the great commission. After Jesus went back to Heaven, His personal work on earth was finished, so someone had to carry it on. It is to be carried on. What if we aren't all capable of being a teacher? What can we do? Being obedient to Him, you can be an example. You would be surprised what one good work can mean? This is the highest and greatest commission that was ever given. Christ's power was unlimited. This gives us a little light on how powerful Jesus' power was. Is there anything being excluded from? It is taking in all nations. There is quite a thing in teaching. The teachers of the Word has a great responsibility on their shoulders. How about being prepared?

Were they going as novices? No, they were well prepared. They were to teach Christ, and Him crucified. They brought light into the world. Baptism is part of the commission. Baptism in the name of the Father, The Son, and the Holy Ghost. Not to drop them then, but teach to observe all things. We will have to realize that we have been brought up in these necessary things of God, not as those heathen nations. We don't need to feel we need not to learn. We must always teach God's promise is that He will be with us always. Jesus will be with us till the end of the world. Feed my lambs, Feed my sheep, Feed my sheep. Jesus was trying to impress on Peter to feed His lambs and leave his nets and fishing alone. Do you love the service of the Lord more than you do things of the world, fishing, etc.

Bro. Paul Weaver. Philip 3:6-21, the apostle Paul could have boasted. What is Christian service? Some would say it is doing something for someone else. I think it was first intended to do service to God. Paul could have boasted of what he was doing but he looked back on his life, what he had been doing. He had not been doing Christian service, Jonah went down in the ship, down in the water, down in the whales belly, always going down. Then he went down as far as he could go. Can we change our heart from carnality? We make such a big thing out of much little things. If we cannot have our way, have people bow down to us, we give up in despair. Has it not proved to you a wonderful thing, this subject, dedication to Christian

service. All the texts that have been read. First and foremost, service to God, not to man. Folks, we feel we have come short.

Tuesday afternoon:

Report from Torreon Navajo Mission given by Bro. and Sister Paul Byfield, Bro. and Sister Galen Litfin. Bro. Herbert Herold was also with us.

Tuesday evening:

Eld. Herbert Parker, "Who is going to spread the news?" Is it going to be you and I? I still see him going out into the world preaching His first sermon, repentance. I see Him telling them their sins are forgiven, sin no more. Again I see Him finishing His plan. We must die to sin. Matt. 28:18-20, They must be baptized in the name of the Father, the Son, and the Holy Ghost. He showed us how. I see the disciples obeying Him going up to that upper room. They were there in one accord, they were there is prayer. Acts 2:2, As you and I look into that room, let's think it is this building. Are you and I waiting for the power of God to come upon us that we may go forward. As they were filled with this power, they were able to go into the city of Jerusalem. They were filled with the great power of God that they could go out into the world. The apostles met with hardships. Peter and Paul were tried. They were not to preach again. They did not go back to fishing, but to their church which was

behind them in prayer. They preached with boldness and faced the world. I wonder how many of us are surprised at the answer of prayers. Sometimes they are answered before we even think about it. There are a lot of doubts in our mind, even when we should speak to some about their soul. How many of us have heard God's Word come down and tell us to do something and we don't want to do it? How many of us have to be proved before we are willing to go out and be missionaries? The home is where the missionary spirit starts. Friends and neighbors, have people got confidence in you? Isn't it a wonderful missionary characteristic to never disappoint your people? Have you ever disappointed God? As we look into yesterdays church, how do we feel? Statistics taken in our community showed this taking place in so-called Christian homes. 20% never pray. Never do business with God. 25% never read the Bible. Little Concern for what God might have to say to them. Are you one of them? It is going to mean your desination. 30% never attend church. No joy with Christian people. Where is your joy? I am wondering where your joy is. They are going to have some recreation to satisfy. 40% never give financial aid to churches. 90% never have family worship and supporting mission fields. 95% never invite any body to Christ. I know they will have a

car load excuses of excess. He is less than a prominent person to them. Am I one of those nevers? Never pray, never ask anyone to Christ. I am willing to let Him call me into the field of service. We like to look into foreign lands, but do we look near us? Does that person sitting side of you need help? Do you think you are on the way to Glory? Go ye into all nations and teach all things I have commanded you."

Bits from other sermons, "I wonder how it is with life from here on. You know the reason we don't progress as we should, because we don't have enough faith. The stream flows in just one way. Do we go one way or in different directions? We have heard some say after Conference, we had lots of fun. Is that our incentive of being here? We have a great burden to carry out the doctrine in our denomination. How can we carry on when we lay down the fundamentals? There is a tendency to slip back, let us get closer to the foot of the cross. Faith without good works is dead. I wonder if we are propelled, impelled, or compelled from these services. Destruction was the lot for man before he was redeemed. We realize we have something to do before we can be of this family of God. He will fill our hearts with joy if we obey Him, God showed His greatest love when He sent His only begotten Son into our midst. We need to have a hungering

feeling to seek the word of God. We are going to come out victorious if we take Him at His word. We are going to have a reward, it is not at the beginning, or middle, but at the end. Prove your own selves, and know if God is with you. A child of God does know and will know. How much greater blessing it is to pull someone from the mud rather than trample them in the dirt. I often want to know why we want to be Christians and don't want to accept the word of God. What is the matter? There is something wrong with your heart, and mine. If you and I want to do as we please, we don't have to come in the church. Can do that outside. What kind of influence are we giving the world? Hope none of us close our eyes on the opportunity of service."

So ends another Conference writing and may God bless you all. Sister, Martha I. Harman, Industry, Illinois.

As objects close to the eye shut out larger objects on the horizon, so man sometimes covers up the entire disc of eternity with a dollar, and purchase transcendent glories with a little shining dust.—E. H. Chapin.

"Too many people are giving of their talents grudgingly."

"Lots of men have their religion in their wife's name."

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SNARES OF THE DEVIL

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who

are taken captive by him at his will", 2 Tim. 2:19-26.

As we meditate upon this Scripture we receive much instruction, how we should walk in this life as followers of Christ. We are convinced that the Devil knows that he has ways of casting a powerful influence over man. He also knows that God is all powerful and that he cannot lawfully overcome God. Therefore he rebels against God through men, who are God's servants, by deceiving them. A snare is something harmful or destructive, but which is so concealed as not to reveal its true nature.

God has promised us, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it", 1 Cor. 10:13. Note, He does not say that we will not be tempted, but that we will be able to escape or bear it. Through God's help we may recover ourselves out of the snares of the Devil. It depends

upon man individually whether he recovers from Satan's temptations or not. We have many Scriptures similar to our text, which reveals unto us Satan's evil devices and the things which are not pleasing unto God.

We will usually wholly avoid the snares of the Devil, if we are busily engaged in serving God, as Christ and the apostles have taught us. Only as we use our talents in doubtful ways or look toward the pleasures of sin and the ease of the lusts of the flesh, that we encounter the snares of the Devil. His snares are well hid, behind things that attract the eye, things that please our carnal nature or things that affect our pride and standing in this life.

We might list numerous possible snares of the Devil, but no doubt the Holy Word will reveal the most serious of these to each of us such as: Youthful lusts which have no definite future as their reward: foolish and unlearned questions of which we are not sincerely interested in their answer; that which brings strife and misunderstanding rather than bringing love, joy, peace and oneness with God; the christian graces of humility, meekness and submission; departing from iniquity and living the explicit Gospel truths, rather than what we might think that the gospel aims to teach.

"Moreover he must have a good

report of them which are without; lest he fall into reproach and the snare of the devil", 1 Tim. 3:7. If this is essential for the Bishop, there certainly will be no harm if each of us carefully guard our impressions upon those outside of the church. As we grow in grace and learn of the wonderful blessings of wholly serving God, are we not impressed with the danger of the snares of the Devil hiding our Gospel light, to those who are out in sin?

1 Tim. 6 and Eph. 5 are a few of several chapters which are so full of instructions, for the follower of Christ that we do not see the need to take space to comment upon these chapters here. The New Testament has so many essential things for the christian to believe, live and teach to others, that we need not occupy our time and talents with contentions. God's Word is the detection device to avoid the snares of the Devil with. Are we willing to work with and through the Gospel, to unitedly build one another up in The Most Holy Faith, so that we each may avoid the snares of the Devil?

SHOWERS OF BLESSINGS

Thinking of the many good things and the blessings received at General Conference, we feel it rather selfish to keep them all to ourselves, so we shall try to share them with you.

Often times we wish that we might have had the privilege of learning shorthand, but we missed out on it. It seems to me it would be a wonderful blessing to be able to get all the good thoughts and pass them on to others, at such meetings as we have had. This way we can only get such a very few. So if any of you have the chance to avail yourselves of this privilege, do so. You may think now, you will never use it, but you don't know what the Lord has in store for you, in helping to spread His Word to others.

As many of you know, the general theme for General Conference was "Dedication to Christian Service" and it was interesting to note, that as each spoke and took his text from many and varied Scriptures, they all tied in with the general Theme.

The first devotions on Saturday afternoon were taken from Rom. 8, concerning the conflict of the spirit with the flesh. Many times we "know not what to pray for as we ought, but the Spirit of God maketh intercession for us with groanings which cannot be uttered". Then do we have confidence that we shall receive that for which we ask? Therefore "we should not let anything separate us from the love of God". Do we believe this? If so, we must work and strive for that which would lead us to dedicated christian service.

What are some of the things that

we might dedicate to christian service? "Our conversation. Does our speaking show us up sometimes? Is it for good or evil?" Our thinking our living and our giving. In our seed sowing, do we sow bountifully? We were reminded that our blessings do not come from hearing but from doing. Not so much what we are professing but how we are living. It may be easy enough to tell people how to live; but the preaching that goes the deepest and the farthest, is to live it in our hearts and lives as others know us. That way they know we are sincere in the thing we represent and believe. This means Dedicated Christian Service.

One speaker chose "Judgment" for his text, taken from 1 Pet. 4, "What shall the end be of those who obey not the Gospel?" And Rom. 12, "I beseech you therefore, brethern, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". Seemingly we want to seek everything else first and put Christ's service last. We should put on the whole armor of God. The child of God has something to rejoice about.

Then we might ask ourselves the question, Is He satisfied with me? In his closing remarks our attention was called to the time when Paul was smitten and afflicted, but he was dedicated to the service of God nevertheless. Even so must

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our lives and bodies be dedicated so that God's Spirit may find a dwelling place in us. Can we expect the indwelling of the Holy Spirit if we have not dedicated our bodies and lives for it?

Again as we assembled ourselves together Luke 17:1-10 was read. The question was asked, Are we doing our best? We should never reach that place in life, where we feel we have done all we could. The speaker chose Rom. 1:8-17. I am a debtor. What are our motives for christian service? Teaching may be one. We might list the parable of the Talents. The rich man asked, What lack I yet? What sponsored the act of the good Samaritan? Psa. 117:12, "What shall I render to my God?" 1 Cor. 4:7, "What hast thou that thou did'st not re-

ceive?" 1 Cor. 6:20, To glorify God. 1 John 3:16, should be the true motive for christian service. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren". Rom. 13:8, "Owe no man anything but to love one another". Faith without works is dead. Love is the outlet of faith, true love floweth out to others.

A brother referred to the stream back of the grounds, which only flows in one direction. Are we unchangeable? What is our motive? One speaker brought this thought. If we were more thankful to God, we would not ask so many favors of Him. When did we last hold services for those who do not have these privileges? County homes, convalescent homes and mental institutions? Christian service is repentance necessary for it?

1 John 2:1-17 was the basis for another message. Do we pass the tests of fellowship, obedience and love? How little it takes to discourage us sometimes. If we recognize our weakness then we would be humble. Do we have a responsibility? Do we feel our responsibility? Is anything christian service that will not radiate out to others?

Remember Jonah who was always going down? Down to Nineveh, down into the ship, down into the sea, and finally down into the fish. When Jonah finally started up,

was he ready for christian service? How far down do christians have to go, before they are ready to be Dedicated to Christian Service? Will this be our motto as we go forth, in the days and months ahead? Will our lives be any different as we look forward to meeting in another General Conference in 1961? Or will we settle back in our old rocker and lull ourselves at ease, with nothing accomplished and not rising to the needs Dedicated to Christian Service.

Might this theme become so much a part of us older ones, that as our youth look to us for examples, we will have no fear but what they will do. From the Scriptures and comments upon them, there has been so many things pointed out for us to do. May we help our youth to find their place and true joy in Christ's service and encourage them. May we be careful to be no stumbling block to anyone. God needs and can use every soul, both young and old in His service. May we use our talents to be true and faithful, is our prayer.

Sister Bertha Hicks

R. 3, Bryan, Ohio

SOME OTHER WAY

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber", John 10:1. The Holy Scriptures speak very often

about this little word called way, for instance: the way, His way, my way, this way, that way, their way, by the way, in the way, out of the way, every way and finally God tells us in Isa. 53:6 that "we have turned every one to his own way". But thanks be unto God the verse does not end there, the Word says, "And the Lord laid on Him (Who is the Way and the only Way) the iniquity of us all". Christ Jesus bore all our sins on the Cross, shedding His precious blood, that a way could be made for you and me to get back to God.

Vast multitudes in the world today are seeking some other way, other than the way of the Cross. The reason they are seeking and trying so many ways is because they do not want to submit themselves to the One who said, "I am the way". Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it", Matt. 7:14. The Holy scripture tells us that there is a way that seemeth right unto a man, but the end thereof are the ways of death. Jesus calls it the broad way, that leadeth to destruction. But thanks be unto God there is a right way and His Word tells us just how to follow it. Isa. 35:8, There shall be a highway there, and a way, "and it shall be called The way of holiness". The Holy Spirit will guide us on that way and even a fool need not err therein.

Many today, who profess to know the Lord, do not blush one bit to tell us that it is impossible to live a Holy life or God's way of living. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord". Gal. 6:8, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting". Whom will we believe? The sad and tragic fact that is existing in the churches today is, that the Holy Spirit of God and Christ's teachings are not given their rightful place in their practices, even by those who profess to be followers of the living God. Many have stifled the voice and Holy teachings of Christ and are trying some other way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord", Isa. 55:8. Unless we repent of this sham of hypocrisy and turn from our own ways, Jesus Christ is going to spew us out of His mouth, Rev. 13:14-17.

We surely are living in the Laodicean age or last days, 2 Tim. 3:1-17. 1 Pet. 1:13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ". 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I

will receive you". Dear brethren and sisters to the Bar of God, let us be careful in this day and age, how we build on the foundation of our Lord and Savior. 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ". How careful are we that our lives compare with Christ's teachings? 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are".

Which way have you preferred to walk? There are only two ways to choose from. First is God's way and second is man's way. They do not correspond because man's ways follow the carnal nature. The door, Christ, and His examples are the only way to get into God's kingdom. "He that entereth in by the door is the shepherd of the sheep, (Christ's way), to him the porter openeth; and the sheep hear His voice: He calleth His own sheep by name, and leadeth them out" into green pastures. Yes, He calleth His own sheep by name, He leadeth them and they follow, for they know and love His voice. A stranger will they not follow for they know not the voice of strangers. Brethren and sisters, are we hearing His voice, from the pages of the New Testament, calling to us? "I am the way, the truth, and the

life: no man cometh unto the Father, but by me". Let us as followers of the meek and lowly Lamb of God seek for and stand in the way of the Cross, that leads to that eternal home.

Jer. 6:17, "I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken". Kind brethren, sisters and friends, is this the condition of the church age today, is this keeping the covenant which we have made with our God? 1 Cor. 4:14-16, "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me." "I have no greater joy than to hear that my children walk in truth", 3 John 4. John 8:31-32, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free".

The truth is the way and plan of salvation, which Christ the Son of God has delivered unto us. John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him". 2 John 6,

"And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it". If all the commandments of Jesus are not to be kept by His followers, Why did He deliver them to us? Often the question is asked, Does God know me and am I certain that He will save me? 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son". I John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life". If we are not now whole heartedly living according to His instructions, what are we waiting for?

Will ye not come to the door of the sheepfold, which is God's way into the kingdom? Will you risk to climb up some other way, as a thief and a robber? Can two walk together except they be agreed? Do we know by the following of Christ's examples, that we are walking the Jesus way or are we easily drifting the broad way, which leadeth to destruction? The wages of sin is eternal death, but the gift of God is eternal life through Jesus Christ. Where will you spent eternity? Is your life complete with Christ your Lord? If not, seek the Lord while He may be found, call upon Him while He is near. Psa.

127:1, "Except the Lord build the house, they labour in vain that build it". ,

Bro. Owen Mallow
R. 1, Clearville, Pa.

THE GOSPEL OF JESUS CHRIST ACCORDING TO SAINT MATTHEW

Part 8

We are told by our friends in Christendom, that "Baptism does not save, does not help save". This is to admit that one can be saved in disobedience. If the disobedient can be saved, then why does God's Word teach judgment for sinners? These folks teach us, that when a sinner accepts Christ by confession and profess to know Him as their Saviour, by that act and that act alone they are then in a saved condition forever. That they will never any more be called in judgment for their sins. That they will ever after, regardless of their daily life, only be judged for their works, whether good or bad. That evil works and sins henceforth committed will only bring about a loss of their rewards, but that their eternal life will not be forfeited.

If obedience to all the Words of Christ are not essential to salvation, then why did the Holy Spirit inspire the apostle Paul to write in the Gospel the following words, Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that

obey him." True, Christ is the propitiation for the sins of the saints, but supposing they never repent of those sins after their profession of faith, will He still give them eternal life? Will He save them in their sins? With all candor, is it reasonable that we will not be judged for our ungodly lives, that we can go on in sin, to the end of life unrepented of, and then still gain heaven and eternal life, although we forfeit all our reward? Verily no, all sin must be repented of or we are still sinners in the sight of God. There is a very severe penalty resting upon all who commit wilful sin. Heb. 10:26, "there remaineth no more sacrifice for sin".

They tell us that it is a favorite device of the devil to have men look to the obedience of baptism, as having part in their salvation. That baptism is men's work and that no man can look to their works for their salvation. But is baptism man's work? No, it is God's work in us through obedience. True we can not be saved by our works, such as trusting in our morality, lodge-membership, confessional's to the priest and like things. Neither can we put all trust in the water. Baptism is only one of the conditions, by which we are saved, the last act, we would say in our receiving Christ, after which comes our "regeneration". Therefore most assuredly "baptism" is not an act of man's righteousness, but is an

act in the fulfilling of God's righteousness. "Thus it becometh us (as Christ gave the example) to fulfill all righteousness. Matt. 3:15.

Paul tells us in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost". To the writer this does not mean that acts of God's righteousness, through our obedience to Him, have no part in our salvation. But it means our own works or self righteous acts, by our own conditions which suits our own notions of what it takes to save us. We believe Paul meant here that this "washing of regeneration, and renewing of the Holy Ghost" is a two-fold washing, a washing of water in baptism and a washing of the Spirit, by the blood of Jesus, cleansing the heart. Those who refuse baptism, for the "remission of sins" stress Eph. 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." However, they seem to overlook two facts, when we conclude verse ten. First God does not save by His grace alone, as they contend, but by their own faith, which is the faith of Christ.

The faith of Christ and our faith in Him, according to Scripture, demands full and explicit obedience to all He has commanded us to do

to be saved. This includes His own commands, as well as what the writers of the Gospels have commanded for our salvation, for they were inspired to write those things by the Holy Spirit, they got their authority from Christ. Verse ten here in Ephesians tells us something is required of us in God's grace. "For we are his workmanship, created in Christ Jesus (in our new creation, new birth) unto good works which God hath before ordained that we should walk in them". Baptism is one of God's works fore-ordained, in His fore-ordained plan of Man's redemption. True, Salvation is a gift of God which is not deserved, cannot be bought, can not be paid for, but a gift must be received, else it is of no value. Salvation then must be received according to its value and will not be given without our obedience in receiving it, for it was not so promised.

Can we put our trust in Christ, before we have heard of Him or have been made to know anything about Him? Would you put your trust in anything you know nothing about, or have even heard of? True, Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." But, does one have that eternal life before they know Him or ever have heard of Him? Most assuredly not, He

"hath everlasting life" after he has heard and believed. So, then, after one has heard of Him and refused to believe in Him "the wrath of God abideth on him", of course. Other Scriptures plainly teach that this is true. Look at Jno. 5:24, "Verily, verily, I say unto you, He that heareth my word, (Note: hear Him first) and believeth on Him that sent Me, (on the Father) hath everlasting life, and shall not come into condemnation; but is passed from death unto life".

One, must first believe in the Father who sent Him, and He said, "This is my beloved Son, Hear ye Him". "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, (we honour Him by hearing His Word and by doing what He says.) even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him", Jno. 5:22-23. The apostle Paul tells us also how that we must hear Christ before we can believe in Him. Rom. 10:13-17. For who soever shall call upon the name of the Lord shall be saved". This does not mean that calling upon Him with the mouth, the tongue, is all that is needed for our salvation. Not just praying through to God, O NO, we call upon Him, in faith, in penitence, in baptism and in confession.

Verse 14, "How then shall they

call on him in whom they have not believed" and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Can we not now begin to understand the plan of Salvation? First we must hear His Word, enough of it to know who He is and what He requires of us, that we may know what He has promised us. Then we are to call upon Him, because we have now heard and are able to believe in Him. we now have knowledge of Him, have been taught of God's grace. For, "it placed God by the foolishness of preaching to save them which believe", I Cor. 1:21. "So then faith cometh by hearing and hearing by the word of God."

It is said that the word "HATH", in Jno. 5:24 means has, present tense. That still does not do away with the fact that one must first have-heard-and-known Christ's Word, concerning his Salvation before he could believe in Him and have "eternal life". The same is true in Jno. 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life". It is true that one must first have faith in, confess Christ and repent of their sins before they are eligible for baptism, but it takes all these conditions or steps, according to God's grace to complete His plan of "Redemption" for man's sins and give him eternal life.

What does "Baptized for the re-

mission of sins" Mean? "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost", Acts 2:38. Well, they tell us that the word "FOR", as used here by the apostle, does not mean in order to or to secure remission of sins. Why not? Those people there at Pentecost were "pricked in heart", convicted, we most certainly believe of sin. They asked for something and Peter said they would receive. If they already had Salvation, were already saved, why were they so "pricked at heart and made to cry out, as it were in distress. The context plainly shows that they were in need, and that the word "for" means in order to or to secure "remission of sins". But men quibble, they say the Greek word is here translated "For" is sometimes translated (elsewhere in the Bible as meaning against, among, at, unto, upon etc". This proves nothing, because the context here settles their quibbling, that "for" in Acts means in order to. Besides we are told by at least 17 Lexicons that it is so rendered in this passage.

So, we think it does not mean "Baptized upon the remission of your sins" or baptized referring to, or pointing toward the remission of your sins "or" baptized in the remission of your sins". When one repents and is baptized he receives

the "remission of his sins", the obedient heart then receives the promise of the Gift of the Holy Ghost" and as shown by other Scripture he receives the Holy Ghost. Quoting Mr. John D. Rise, D. D., in his little book, "Bible Baptism" page 31, he says, we quote: "What Peter said was that the people ought to repent (we say, he commanded them to repent) and then, after their sins are forgiven, they should be baptized as evidence of that. That is exactly what people ought to be baptized for, that is, to show the remission of their sins. That Scripture, then, does not mean that people ought to be baptized in order to be saved". Unquote. Which will you take the interpretation of the above author or the inspired Word?

Jesus said "He that believeth and is baptized shall be saved: but he that believeth not shall be damned". Well, we are told that "Christians are supposed to be baptized as soon as possible after they are saved that in Bible times they were usually baptized the same day, oftentimes the same hour of their conversion, even if it were midnight, as in the case of the Philippian jailer, Acts 16:33, Why? If not attended too the work would not be complete, for the "remission of their sins". We remind you that the jailer and those of his house were not baptized until the apostles had expounded unto them the Word of God more fully. Why? They must hear and know

of Christ and His promises, before they could believe on Him and be saved. We are not willing to take supposition as to what we are to do, for we know "He that believeth and is baptized shall be saved"; positive "but he that believeth not shall be damned". Why? Because, believing in or having faith demands being baptized, or in other words baptism is a condition of our faith. At this point they quote Jno. 3:18, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". They say that settles it, that the man who believes in Christ is not condemned, whether or not he has been baptized. Reader do not let their quibbling disturb your faith. Sure, those who believe on Him are not condemned, why? Because they have heard Him in baptism, have accepted it in their faith. On the other hand "he that believeth not is condemned already", Why? Because he has rejected Christ's Word and Name, has rejected the Son of God. Jno. 12:48.

(To be Continued)

Bro. Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

BRETHREN HYMNAL

Our new edition of the Brethren Hymnal is ready to ship. This is the same book as the former edition,

except for a better grade of paper and a slight change of the cover. They can be secured from any member of the Publication Board. The price is \$2 per copy postpaid or \$21 per dozen copies postpaid. Thus it will mean a savings if each Congregation or locality will have some one to order by the dozen.

James Kegerreis, Sec.,
Florin, Pa.

YORK, PA.

The Shrewsbury Dunkard Brethren held their Spring Lovefeast May 22. Sunday-school opened at 9:30 with 89 in attendance and preaching at 10:30. Brethren with us during the day were: David Ebling, James Kegerreis, and Paul Weaver of Frystown; A. G. Fahnestock and Laverne Keeney of Lititz; Howard J. Surbey of Walnut Grove; L. B. Flohr and Earl W. Strayer of Vienna; Joshua Rice of Mt. Dale; Henry Demuth and Frank Shaffer of Waynesboro, who gave us some very good messages. May we take them to heart and apply them in our lives.

In the evening eighty-nine surrounded the Lord's table to carry out the ordinances of God's House and partake of the emblems of Christ's body, hoping and praying that everyone may be strengthened through these services and made more willing to serve their Lord and Master.

The Lord willing we will hold a two-weeks revival beginning Aug. 8 through 21st. Bro. Paul Reed of Riner, Va. will be our evangelist. Pray for these meetings and come to worship with us.

Sister Shella Stump, Cor.

IN APPRECIATION

I want to thank all the elders of the Standing Committee of 1960, for your united prayers in my behalf and for the letter signed by all, showing your christian and brotherly interest in me.

I assure you it was a comfort and encouragement to me and I appreciated it very much. Any future letters from anyone will also be appreciated. May the Lord richly bless all of you in your labors for Him and for the church, and for remembering me as you did.

Written by one of our brethren at my request,

Joseph P. Robbins

PLEVNA, IND.

The Plevna Dunkard Brethren met in their quarterly council June 18. Opening hymn No. 379. Bro. Clarence Surbey read from 1 John 3:1-16 and lead us in prayer. After which our elder, Vern Hostetler, took charge of the business in a Christian manner.

We set Sept. 11 as the date for our Harvest meeting. We extend a hearty invitation for anyone to enjoy these services with us. Bro. Hostet-

ler gave us a report on General Conference which was very interesting.

To hear of the great work that others are doing in the fields of labor for Christ, gives us more encouragement to go forth letting our christian lights shine brighter into the world. The meeting was closed with hymn no. 108 and prayer by Bro. Levi Miller.

Sister Lois Chupp, Cor.

ENGLEWOOD, OHIO

The Englewood congregation met in regular council June 24, with our elder, Ben. Klepinger, presiding. Our evangelist for 1961 was chosen at this meeting.

Sunday, May 15, a committee of elders were present and ordained Bro. Paul Blocher to the eldership. In the evening Bro. Paul Myers, of the Orion congregation, preached for us.

If the Lord wills, Bro. Eldon Flory will hold our revival meeting beginning July 24. Our joint Harvest meeting will be held in the Eldorado congregation this year. May the Lord bless all efforts to promote His cause and Kingdom in our Brotherhood.

Sister Sylvia Surbey, Cor.

BETHEL, PA.

The Bethel congregation met for their summer quarterly council meeting on Saturday evening, June 25. No. 401 "Blessed Assurance"

was the opening hymn. Bro. Paul C. Weaver was in charge of the opening services, he read Rom. 10 and led in prayer.

Our Elder David Ebling, then took charge of the meeting in a christian orderly manner. It was decided to have our Revival meetings from July 24 to and including Aug. 7, with Eld. D. Paul Reed of Riner, Va., as our evangelist. All are welcome to attend these meetings and our regular services. Bro. James Kegerreis led in closing prayer and no. 725 "Whiter Than Snow" was the closing hymn.

Sister June Beck, Cor.

REVIVALS

July 16-24—Ward's Church, Pa.
 July 24-Aug. 7—Englewood, Ohio.
 July 24-Aug. 7—Bethel, Pa.
 Aug. 14-28—Dallas Center, Ia.
 Aug. 8-21—Shrewsbury, Pa.
 Aug. 21-28—Eldorado, Ohio.

LOVEFEAST SERVICES

Broadwater Chapel, Md.—Aug. 6
 Swallow Falls, Md.—Aug. 27
 Vienna, Va.—Sept. 4
 Midway, Ind.—Sept. 17
 Mt. Dale, Md.—Sept. 25

DALLAS CENTER, IOWA

The congregation at this place has been favored with a number of visiting ministers at various times. On March 13 Brother Paul Myers of Greentown, Ohio gave us a good sermon from I Peter 5:8 on "Ex-

posing the Devil." He said that we should despise the Devil; he is our most bitter foe. Good comes from God. Evil is from the Devil. The Devil appeals to every class of people, and strikes at the weakest point. People who do not want to conform to the Bible go to the synagogue of Satan.

The Gospel has power against the Devil. If the Christians worked as hard for Christ as the Devil does for himself, we would make an impression. The use of Scripture is the best defense. Resist the Devil. Stay out of his territory.

At the evening service Brother Emory Wertz of McClave, Col. preached on the subject "Hope", I Peter 1:3. Having hope makes the Christians' cross light. The way to get on the road of hope is by being born again.

In April a man and wife accepted the Saviour, and were baptized the day before Easter. The weather was extremely windy, rainy and cold. We rejoice that two souls were baptized, knowing that the angels were also rejoicing in heaven.

On May 14-15 we held our Lovefeast. It was a very spiritual meeting as we drew nigh to the Lord in a very sacred service. Brother Isaac Jarboe of Grand View, Kansas, being present with us, officiated. He also preached several times.

On June 12 Brother Paul Byfield and family from our Navajo Mis-

sion were with us, also Brother Millard Haldemans from Quinter, Kansas. There were 127 present. Brother Byfield preached about "Making Heaven our Home." He said that we are in a proving ground and are being tested. We are running a race, at the end of which the reward is a Crown of Righteousness. Let us be determined to put Christ first and remain faithful, so the Lord may say "Come ye blessed of my father, enter into the joys of thy Lord."

Brother Millard Haldeman preached on Acts 27:31, "Except these abide in the ship they cannot be saved." Noah's ark was for the saving of the family. Christ's Church is for the salvation of souls. There is a great invitation to accept this salvation. We cannot be saved in our own strength. On the way to Rome much of the apostle Paul's ship was lost, but a part was grounded. We must abide in the ship. On June 19, Father's Day, Brother Haldeman gave a good sermon on the Christian Home. The Haldemans are soon going to move into Dallas Center.

On June 25 we held our regular Council. As Brother W. S. Reed was ill, Brother Orville Royer took charge. There was not much business; a query will be sent to District Meeting. Four offerings were taken up.

We expect to hold our evangelistic services from Aug. 14 to 28

with the communion service the 27th. The evangelist is to be Brother Floyd T. Swihart of Goshen, Ind.

Dear brethren and sisters, let us all work and pray that yet other souls may accept salvation, and that the name of the Lord may receive the honor due unto Him.

Beulah M. Fitz, Cor.

MARRIAGE

Sister Rhoda Longenecker, daughter of Bro. and Sister George Longenecker of Bernville R. 2, Pa. and Bro. David Kegerreis, son of Bro. and Sister James Kegerreis of Florin, Pa., were married April 16, 1960 by Eld. James Kegerreis, at the Longenecker home. They are now living at Eastern Dawn Trailer Park, Langhorne, Pa.

Sister June Beck, Cor.

OBITUARIES

PANSEY BEAM

Wife of Bro. Williard Beam, died in her home in Flora, Ind., Wednesday, May 25, 1960 at the age of 58 years. She has been in failing health since October. She was a member of the Old German Baptist Church at Flora and was married on July 20, 1924 to Bro. Williard Beam, a member of the Plevna Dunkard Brethren church.

Surviving with her husband: her mother, Mrs. Elenore Miller Skiles of Elkhart; five children, Mrs. Elizabeth Emig of Knobnoster, Mo.;

Leroy of Fairmount; Maurice of San Diego, Cal.; Eldo of Flora and Mrs. Leo Garcia of Holyoke, Mass.; ten grandchildren and a half-brother, Loren Skiles of Elkhart. One son preceded her in death.

Our ministers conducted the services at the funeral home. Funeral services at 2 p. m. Saturday, in the Old German Baptist Church at Flora, with Harvey Wagoner and Clern Skiles officiating. Burial in the Flora, Maple Lawn Cemetery.

She will be greatly missed as a loving wife and mother and a friend to the community. Also we, the Plevna church, who have learnt to know and love her smiling face, from her frequent visits to the church with Bro. Beam, will greatly miss her. May her smiling face always be a memorable inspiration to those left behind.

Sister Lois Chupp, Cor.

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BERTHA C. BECK

Daughter of Daniel and Alice Jones Lehman, was born June 18, 1889 in Williams County, Ohio. She departed this life Wednesday night, May 25, 1960 at Weber's Rest Home, Stryker, Ohio, after a long illness; at the age of 70 years, 11 months and 7 days.

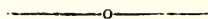
In February 1916, she was united in marriage to Pearl Berkebile. To this union was born a daughter, Alma Susan, who died in infancy. Her husband Pearl, her parents, one

brother and one sister preceded her in death.

In early womanhood she accepted Christ as her Savior and united with the Dunkard church, of which she was a member at the time of her death. In December 1921, she was united in marriage to Aaron Beck.

She is survived by: her husband, Aaron; six step-children, Harold of Archbold, Ohio; Ethel Whitmer of Waterford, Cal.; Mrs. Elma Jamison of Quinter, Kans.; Gladys, Orpha and Leola of Wauseon, Ohio. Also eight step-grandchildren; four step-great grandchildren; three sisters, Mrs. Inez Cox of Fayette, Ohio, Mrs. Mary Eberly of Alvordton, Ohio and Mrs. Hattie Luke of Angola, Ind.; three brothers, Bert Lehman of Pioneer, Ohio; Elmer Lehman of Hillsdale, Mich. and Sherman Lehman of Pittsford, Mich. and a host of relatives and friends.

Funeral services were conducted from the West Fulton Dunkard Brethren church, Sunday morning May 29, at 10:30 a. m., by Eld. Edward Johnson, assisted by Bro. Charles Leatherman. Interment was made in the Wauseon Cemetery.



Should the lay member feel free to live without sacrifice, lavish material things upon himself and his family with little or no thought of his stewardship, of that which God has entrusted to him?

THE QUIET HOUR

The burdens of life may be many
The frowns of the world may be
cold,

To me it will matter but little
When I stand on the streets of gold.

With joy I shall enter the city
The face of my Savior behold,
I shall be changed and be like Him
When I stand on the streets of gold.

What wonderful visions of beauty
What glorious scenes shall unfold,
What dazzling splendors surround
me

When I stand on the streets of gold.
I'll see the white throne of His
glory

The names of the Saints there en-
rolled,

The mansions that Christ is pre-
paring

When I stand on the streets of gold.

Earth's sorrows will all be for-
gotten

And I shall be safe in His fold,
Shut in with my Lord and His an-
gels

When I stand on the streets of gold.

For ages on ages I'll praise Him
And never grow weary or old,
Love crowned I'll abide in His
presence

When I stand on the streets of gold.

Sel. by Vilet Welch.

This poem was in a paper that
Grandmother gave me in March
1899.

ASPIRATIONS

Oh, for a thousand tongues to
tell

To all people here on earth that
dwell.

Of a loving Savior who died on the
Cross

To save us all from being lost.

He brought me up out of a horri-
ble pit

Some day at His pierced feet to sit.
When all shall be known as we are
known

All eyes that see and tongues that
tell,

Could never get us on earth again
to dwell

Since the righteous with Jesus dwell

Just stop a moment in our rush,
A spell to think what it would be
To spend eternity in that lake of fire
Let us dwell as brethren here on
earth

None of us have far, from cradle
to grave.

When life has passed us swiftly
by

It is appointed unto man once to
die,

Then before God's judgment bar we
stand

With hope to be placed on His right
hand.

Bro. Howard R. Dickey,
Bx. 23, Deer Creek, Ill.

PUZZLE

Why do we zipper up our lips
And keep our hearts tight-dressed,
Implying that a kindly word
Is better unexpressed?

Why do we curtain off our eyes
Lest any see their light,
Acting as though a loving thought
Was somehow not polite?

Why do we bundle up our ears
Against Word from above,
A new commandment is given
"Give one another Love".

Sel. by Sister Ruby Smootz.

PILGRIMS OF THE MASTER'S WAY

As pilgrims of the Master's way
The early brethren trod,
And found this Country's fertile
fields

Their place to work with God.
Devotion was their way of life,
The Words of Christ their creed,
Compassion lived within their hearts
For every brother's need.

The centuries of witnessing
Have seen their frontiers grow,
Their faith has touched earth's
shores

That all mankind might know.
Now peace is torn with enmity
That bombs cannot abate,
But cups of water shared with love
Can quench the fires of hate.

Lord, we would match that loyalty

That stood the stress of years,
For many robes of glory bear
The stain of blood and tears,
From this blest path of sacrifice
We would not turn away,
We hold in trust tomorrow's hope
And build her church today.

Sel. by Sister Shella Stump.

LET ME HOLD LIGHTLY

Let me hold lightly things of this
earth,
Transient treasure what are they
worth?

Moths can corrupt them, rust can
decay
All their bright beauty gone in a
day,

Let me hold lightly temporal things,
I who am enlightened and know
God's way.

Let me hold fast Lord, things of
the skies,
Quicken my vision, open my eyes,
Show me Thy riches, glory and
grace,

Boundless as time is, endless as
space,

Let me hold lightly things that are
mine,

Lord, Thou hast given me all that
is Thine.

Sel. by Ruth M. Snyder.

THE UNWRITTEN GOSPEL

There's a gospel according to you.
Men are reading every day.
As they read it according to you.

Do they find the heavenward
way?

If men followed the Gospel by you,
Would it lead them to the Lord?

If they lived it according to you,
Would they have a grand reward?

Are you easing some other one's
load,

By living day by day?

Are you smoothing the other man's
road,

Helping him along the way?

There's a gospel according to you,
Are you always to Jesus true?

Do men see that better way,

In the gospel, according to you?

Sel. by Sister Bertha R. Dorsey

SO LITTLE

It was only a smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living,

It was only a kindly word,
And a word that was lightly spoken,
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was
failing.

Sel. Sister Della Klepinger.

WHEN TO BE ALARMED

If you find yourself coveting any
pleasure

More than your prayer times,
Enjoying any book more than your
Bible.

Reading the newspapers for relax-
ation more than the Bible
or a spiritual book,

Reverencing any house more than
the House of God,

Satisfied with any table more than
the Lord's table,

Loving any person more than our
Lord Jesus Christ,

Seeking the fellowship of men more
than that of the Holy Spirit,

Or delighted with any prospect more
than that of the return of
JESUS,

...THEN TAKE ALARM.

Sel. Sister Bertha Dorsey.

I KNOW CHRIST

I do not know tomorrow's way
If dark or gladsome it may be;
But I know Christ and come what
may,
I know that He abides with me.

I do not know what my befall,
Of grief or gladness, peace or pain;
But I know Christ and through it
all,
I know His presence will sustain.

I do not know what may be mine,
Of gleam or glory, dark or light;

But I know Christ, in shade or
shine,
I know that He will guide aright.

I do not know when evening falls
What lies before as day grows dim,
But I know Christ and when He
calls,
I know He'll call the faithful to
Him.

Sel. by Montez Sigler.

PILGRIMS OF THE MASTER'S WAY

As pilgrims of the Master's Way,
The early brethren trod and
Found this Country's fertile fields
Their place to work with God.

Devotions was their way of life
The Word of Christ their creed,
Compassion lived within their heart
For every brother's need.

The centuries of witnessing
Have seen their frontiers grow,
Their faith touching earth's farth-
erest shores
That all mankind might know.

Now peace is torn with enmity
That bombs cannot abate,
But cups of water shared with love
Can quench the fires of hate.

Lord, we would match that loyalty
That stood the stream of years,
For many robes of glory bear
The stain of blood and tears.

From this blest path of sacrifice
We would not turn away,

We hold in trust tomorrow's hope
And build her Church today.

Sel. by Sister Shella Stump.

HAVE YOU FINISHED?

Have you gathered the sheaves,
from morning till night,

Have you worked through the heat
of the day?

Fearing the night time might come,
your work still undone,

Then what would the Master say?

Have you labored though tired,
weary and sad,

Gathered sheaves all along the way?

Have you bound them lightly with
cords of love,

That Satan never could get them
away?

God needs our hands ,to gather His
grain.

To bind them, to bring them to His
precious feet,

Then we'll hear Him say, some
glorious day,

It is finished, your work is com-
plete.

Mary Langan,

Sel. Sister Shella Stump.

THE MODEL CHURCH

Well, wife, I've found the model
church! I worshiped there to-
day!

It made me think of some old times
before my hairs wre gray;

The meeting house was fixed up
more than they were years ago.

But then I felt, when I went in, it wasn't but for show.	He hadn't time to read it, for the lightnin' of his eye
The sexton didn't seat me away back by the door;	Went flashin' long from pew to pew nor passed a sinner by.
He knew that I was old and deaf as well as old and poor;	The sermon wasn't flowery; 'twas simple gospel truth;
He must have been a Christian, for for he led me boldly through	It fitted poor old men like me, it fitted hopeful youth;
The long aisle of the crowded church to find a pleasant pew.	'Twas full of consolation for weary hearts that bleed,
I wish you'd heard the singin'; it had the old time ring;	And bade us copy Him in thought and word and deed.
The preacher said, with trumpet voice, "Let all the people sing"!	The preacher made sin hideous in Gentiles and in Jews;
The tune was "coronation", and the music upward rolled.	He shot the golden sentence down in the finest pews;
Till I thought I heard the angels playing on their harps of gold.	And—though I can't see very well —I saw the falling tear
My deafness seemed to melt away; my spirit caught the fire;	That told me hell was some ways off and heaven very near.
I joined my feeble, trembling voice with that melodious choir,	How swift the golden moments fled within that holy place;
And sang as in my youthful days, "Let angels prostrate fall;	How brightly beamed the light of heaven from every happy face!
Bring forth the royal diadem and crown Him Lord of all".	Again I longed for that sweet time when friend shall meet with friend,
I tell you, wife, it did me good to sing that hymn once more;	"When congregations ne'er break up and Sabbaths have no end".
I felt like some wretched mariner who gets a glimpse of shore;	I hope to meet the minister—that congregation too—
I almost wanted to lay down this weather-beaten form,	In the dear home beyond the stars that shine from heaven's blue;
And anchor in the blessed port, for- ever from the storm.	I doubt not I'll remember beyond life's evening gray,
"The preachin'? Well, I can't just tell all that the preacher said;	The happy hours of worship in that model church today.
I know it wasn't written, I know it wasn't read;	

Dear wife, the fight will soon be
fought, the victory be won;
The shinin' goal is just ahead, the
race is nearly run;
O'er the river we are nearin' they
are throngin' to the shore,
To shout our safe arrival where the
weary weep no more.

—John H. Yates,
Sel. Sister Brumbaugh.

HOW READEST THOU (LUKE 10:26)

'Tis one thing to read the Bible
through,
And another thing to read, to learn
and do.
'Tis one thing now to read it with
delight,
And quit another to read it right,
Some read it with design to learn
to read,
But to subject pay but little heed.
Some read it as their duty, once a
week,
But no instruction from the Bible
seek.
Whilst others read it with little
care,
With no regard to how they read,
or where,
Some read it as a history to know,
How people lived three thousand
years ago.
Some read to bring themselves into
repute,
By showing others how they dis-
pute.
Whilst others read because their
neighbors do.

To see how long 'twill take to read
it through.
Some read it for the wonders that
are there,
How David killed a lion and a bear;
Whilst others read, or rather in it
look
Because, perhaps, they have no oth-
er book.
Some read the blessed book, they
don't know why,
It sometimes happens in the way to
lie,
Whilst others read it with uncom-
mon care,
But all to find some contradiction
there.
Some read as tho' it did not speak
to them,
But to the people at Jerusalem.
One reads as a book of mysteries,
And won't believe the very thing he
sees.
One reads with father's specks up-
on his head,
And sees the thing just as his fath-
er said.
Another reads through Campbell or
through Scott,
And thinks it means exactly what
they thought.
Whilst others read the book through
H. Ballow,
And if it cross his track it can't be
true.
Some read to prove a preadopted
creed,
Thus understand but little what
they read;

For every passage in the book they
bend,

To make it suit their all important
end.

Some people read, as I often
thought,

To make it suit their all important
end.

Some people read, as I often thought
To teach the book, instead of being

taught;

And some there are who read it out
of spite,

I fear there are but few who read
it right.

So many people in these latter days,
Have read the Bible in so many
ways,

That few can tell which system is
the best,

For every party contradicts the rest.

— Arthur John Brindle.

Sel. by Tobias Z. Martin.

SUNDAY SCHOOL LESSONS FOR AUGUST 1960

PRIMARY LESSONS

Aug. 7—Ruth, Who Gave Up
Something She Loved. Ruth 1:
2-10; 14:17.

Aug. 14—Esther, Who Risked Her
Life. Esther 2:15-18; 3:14;
4:7-17.

Aug. 21—(TEMPERANCE) Dan-
iel, Refusing the King's Food.
Daniel 1:3-15.

Aug. 28—Daniel, Praying Only to
God. Daniel 6:4-23.

ADULT LESSONS

Aug. 7—(TEMPERANCE) Touch

Not, Taste Not, Handle Not.
Col. 2:1-23.

1—Who gave us our greatest ex-
ample of Temperance? Was
Jesus intemperate in any way?

2—How can we be dead with
Christ while living in the flesh?

3—How can we accurately sep-
arate the doctrines of men from
those of God?

4—Is neglecting the body, or
denying it those things which
are good, real temperance?

Aug. 14—Call of Jeremiah. Jer.
1:1-19.

1—Why was Jeremiah reluctant
to answer the Lord's call?

2—Did Jeremiah mean that he
was young in years when he said
“I am a child?”

3—Is youthfulness ever a reason
for not taking up the work of
the Lord?

4—How can we be sure to hear
God's call and give the correct
answer?

5—How do you think we would
measure up if we were called
upon to stand against the whole
nation?

Aug. 21—God Laments the Deso-
lation of His Heritage. Jer.
12:1-17.

1—How did God answer Jere-
miah's complaint? Why do
the wicked prosper and the
righteous become poor?

2—How far from desolation are
the God professing people of
today?

- 3—What should a person do to prevent loss or desolation to a Godly Heritage?
- 4—In what condition is the church and the world today as compared to Israel at this time?
- Aug. 28—The Lord Our Righteousness. Jer. 23:1-40.
- 1—What is the result when we fail to recognize God as, "The Lord our Righteousness"?
- 2—How may we know the difference between a dream and the word of the Lord?
- 3—How is God's word like a fire or like a hammer that breaketh the rock to pieces?
- 4—Is it implied in verse 36, that words can burden our lives?
- 5—What is meant by "the burden of the Lord"?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR AUGUST 1960

DECEPTION

Memory verse, Psa. 101:7, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."

Mon. 1—Psa. 36.

Tues. 2—Prov. 12:1-17.

Wed. 3—Jer. 5:20-31.

Thurs. 4—Mark 7:14-23.

Fri. 5—Psa. 116.

Sat. 6—Micah 6.

Memory verse, Prov. 19:5, "A

false witness shall not be unpunished, and he that speaketh lies shall not escape".

Sun. 7—Rom. 3:1-17.

Mon. 8—II Cor. 11:1-15.

Tues. 9—Eph. 4:1-16.

Fed. 10—II Tim. 3.

Thurs. 11—Titus 1.

Fri. 12—Gen. 12:10-20.

Sat. 13—Luke 19:1-11.

Memory verse, Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

Sun. 14—I Kings 13:11-22.

Mon. 15—26:69-75.

Tues. 16—Josh. 9:1-21.

Wed. 17—Prov. 27:1-11.

Thurs. 18—Jer. 9:1-11.

Fri. 19—II Kings 5:20-27.

Sat. 20—Rom. 16:17-27.

Memory verse, Col. 3:9, "Lie not one to another, seeing that ye have put off the old man with his deeds". Col. 3:9.

Sun. 21—II Jno.

Mon. 22—Matt. 2:1-12.

Tues. 23—Rev. 3:14-22.

Wed. 24—James 1:16-27.

Thurs. 25—I Jno. 1.

Fri. 26—Gal. 6.

Sat. 27—Psa. 5.

Memory verse, I Jno. 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us".

Sun. 28—Jer. 17:5-18.

Mon. 29—Rev. 21:1-8.

Tues. 30—Isa. 28:5-22.

Wed. 31—Prov. 21:1-16.

BIBLE MONITOR

VOL. XXXVIII

AUGUST 1, 1960

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OPPORTUNITY

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money", Matt. 25:14-18.

The Lord gave talents to each of His servants. Whoever we are, at whatever place we are and whatever our state if life is: if we are one of our Lord's servants, we have been trusted with some talents. This parable definitely tells us that we are given according to our several ability. The Lord definitely knows what our ability is, we may know in part what it is, but others know very little about it. With these

facts in mind, how well do we use the talents which our Lord loaned to us? Is it not true that so often we spend more time, comparing our talents with others, regretting that we are not as well blessed as others and perhaps belittling what others do with their talents; rather than trading with and developing our own talents?

Let us meditate a little: Do we not each have very great opportunities? If we have the right use of our mind, a reasonably healthy body, food, clothing and shelter, do we not have a great opportunity to labor for our Lord? We are blessed with a knowledge of God's Word, a vast opportunity to learn more of it, religious liberty, the freedom to go and do practically as we please in His service? How would it be if we could not gather together to worship and build up one another in that most Holy faith, if we could not publically or even privately talk and reason with others about our Saviour, if we could not worship how, when, and where we wish?

"And that servant, which knew his Lord's will, and prepared not

himself, neither did according to his will, shall be beaten with many stripes", Luke 12:47. Notice, first is to know his Lord's will, do you know it or do you not have any opportunities to know it? Second is to prepare oneself. We must accept Christ's plan of salvation for our individual self, we must use the proper methods that we might be cleansed of our sins, we must live differently than we did while in the clutches of sin, and we must grow in grace and in the knowledge of the truth. Third we must do our Lord's will, every last line of it. If we willingly fail in one point we will be punished for it.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil", John 3:18-19. Faith is the first essential that we may serve our Lord and Saviour. How sad when human being have so many opportunities and are too lazy, too stubborn, too much a lover of sin and too unappreciative to make use of the provisions of God for salvation and happiness. How ignorant a person is often considered, who will not use the various means of natural light that he or she may see, do and progress in this natural life. Is not

the person far more ignorant and just plain foolish, who will not accept the light of the glorious Gospel of Christ. Yes, who will love darkness and serve the darkness of sin, rather than the eternal light of the Light of the World.

"For by thy words that shalt be justified, and by thy words thou shalt be condemned", Matt. 12:37. We also notice that our opportunities may be a curse to us as well as a blessing, if we do not make good use of them. Even in this life is a man or woman not judged, to a great extent, by their words. How will it be in that eternal kingdom, when the Judge knows, not just a few of our words, but He knows them all? "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour", 1 Cor. 3:8. This is not true in this life, because none actually knows the intent or even the total results of our labour. Our Lord knows and He is also able to amply reward. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons", Col. 3:25. Do these Scriptures urge us, warn us, convince us and literally compel us, to make the best use of our opportunities that we possibly can?

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape, if

we turn away from him that speaketh from heaven", Heb. 12:25. We could give pages of examples of those who did not escape the authority of those upon this earth. God in heaven has a complete record, how can anyone hope to escape from any of the Words, which he delivered unto us by His Son and His apostles? Keep that which is committed to thy trust, 1 Tim. 6:20. The Christian has a multitude of opportunities, each one has some talents, why not occupy until Christ comes? True, all our thorns may not be removed, even if we often sincerely ask that they may be removed. Do you for one minute question "that God's grace is sufficient for you"?

THE GOSPEL OF JESUS CHRIST, ACCORDING TO ST. MATTHEW

Part 9

The writer takes the affirmative that "Baptism is essential to man's Salvation, and that the Christian faith includes water baptism. That is, if one has the knowledge to believe in Christ, he must have sufficient knowledge of Christ, to hear His word and accept His baptism, as a condition of His faith.

Those who quibble over baptism "for the remission of sins" argue that if baptism were needed for Salvation, Christ would have repeated baptism in His great "Commission" Mark 16, where it says

"but he that believeth not shall be damned". They say that because Christ did not use and restate the word baptism, making it read "but he that believeth not and is not baptized shall be damned", that baptism was not necessary to being saved. Why so? Why would He have used the words "and is baptized" at all, if they were not necessary to being saved? and in the second clause, If one believed not, naturally they would not be baptized and therefore would be "damned" or would stand condemned, for rejecting His Word.

Believing includes baptism. Not only that, but it includes faith, repentance and baptism. Faith precedes repentance and repentance precedes baptism. To believe in or on Christ requires faith in Christ, to trust Christ, to have confidence in Christ, to depend on Christ and to obey Christ. Water baptism is an act in, or of the "New Birth" Jno. 3:3-5. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God". To those who differ with us, Can any one show where a new birth of water is perscribed or a washing of our bodies "with pure water" anywhere else, except in the act of water baptism? We have failed, yea, man has failed to find any other, we challenge them.

The new birth is not the old birth or first birth of the hu-

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man race. Christ made that plain in verses 4-19. The new birth is a two-fold birth, that of both "water and of the Spirit". It is the same as "the washing of regeneration and the renewing of the Holy Christ, recorded in Titus 3:5. which we have explained in part 8 of these writings. When we are born of water the old man becomes new, and being born of the Spirit his heart is cleansed and he becomes alive to the things of the Spirit. Ephesians 5:26 tells us how Christ gave Himself for the Church "that he might sanctify and cleanse it with the washing of water by the word". Christ's Word, prescribes no washing of water for His body, anywhere; except in His command, through baptism, an outward washing.

While the "Renewing of the Spirit, birth of the Spirit" is an inward washing. We are led to this cleansing by faith and repentance, all are prescribed by the Word of God, hence we are born by the Word of God, 1 Pet. 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." There is only one new birth, "born of water" burying the old man in water, born of the Spirit" the resurrection of the old man to a new life in the Spirit. In baptism one comes forth out of water, which signifies "birth of water." We are told that baptism is a symbol or picture of Salvation. That doctrine comes about by a mis-interpretation of the context of 1-Pet. 3:20-21. Peter was speaking of Noah's ark "wherein few, that is, eight souls were saved by water". Which is a symbol of salvation by water, through baptism. He says verse 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth, but the answer of a good conscience toward God), by the resurrection of Jesus Christ".

There should be nothing to confuse the mind of any one here. Surely every one would know at a glance that the subject matter here in the context, is Salvation by water. Those eight souls were saved by the ark in water. Water is the symbol or picture of our salvation by

baptism in water. Nothing said here at all, about baptism being a symbol of salvation, but the apostle plainly says "whereunto even baptism doth also now save us". This makes baptism essential to salvation, along with faith and repentance. Not that the act itself, but obedience to the act brings about our Salvation. The burial in water does not of itself put away our sin, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ". He died for us. In baptism we are resurrected with Him, we crucify the flesh when we become a new "creature".

While the ark certainly is a symbol of man's salvation, the being saved by water is the symbol of our baptism in water and Peter says it saves us. Why do men quibble and offer substitute for God's Word? Many are building their faith and hope of eternal life upon supposition, substitution and guess. Baptism is the act which puts us into Christ. Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ". There is much stress put on the expression, "accepting Christ as their personal Saviour", here is how it is done, this is the witness that you have accepted Him. Verse 26 of Gal. 3: is conditioned upon the statement of verse 27, the two go together. "For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ".

Our friends tell us that "Baptized into Christ" should read "baptized unto Christ". You see they must offer substitution to do away with "Baptism for the remission of sins." Well they tell us that the word, eis, translated "into" here in Gal. 3:27 is also translated in verses 23 and 24, as "unto". Let us look at those verses. Verse 23 "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed". "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. We think the context designates the meaning in all three instances. The, eis, in these two verses 23 and 24, translated "unto" is future tense, a bringing forward to. While in verse 27, translated "into" the context is present tense a placing into.

Compare "baptized into Christ" here in Gal. 3:27 and Rom. 6:3 "Therefore we are buried with him by baptism into death", "eis" "into" here is also present tense, immediately dying to sin, death to sin. This could not mean we had already been dead to sin, or that we were baptized because we were saved, or picturing a death, previously to sin. But, our friends tell us that, what the Lord says here is that as many as have been baptized for Christ, or pointing toward Christ,

or picturing Christ, have publicly claimed Him before the world as their Saviour. What a queer interpretation, seemingly to get around baptism for the remission of sins”.

Now compare these above verses with 1-Cor. 1:10:2. “And were all baptized unto Moses in the cloud and in the sea;” Israel were baptized unto Moses, and were covered, baptized in the cloud and they were also plunged into the sea and saved by God’s grace. The context here shows nothing which could possibly disprove that we are baptized into Christ. “ARISE AND BE BAPTIZED and WASH AWAY THY SINS”. To, our friends who claim that baptism is not essential to salvation they should take note of Paul’s account of his salvation. Acts 22:16, “And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord”. When Paul quoted, “Wash away thy sins”, he certainly referred to baptism, a being buried in water “buried with Christ in baptism”. This was not, as our friends tell us figurative language, but his was a real experience. This was not to picture the washing away of his sins, but the taking away of his sins, washing them all away. Baptism is not a symbol or picture, but it is real, experience in regeneration. Again, our friends tell us, “The man who depends on baptism to save him will go down in the wa-

ter a dry sinner and will come up a wet sinner, but he need expect no change of heart in that water.

We think he can not expect, neither will manifest a change of heart, if he rejects “baptism for the remission of sins”. Baptism together with faith, confession and repentance will bring about a change of heart. The Lord willing our next article will be the temptation of Christ in the wilderness Matthew four.

(To be continued)

Bro. Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

OAKLAND, MD.

The Swallow Falls congregation plans to hold their revival meeting, the Lord willing, from Aug. 19-27. Bro. Elden Flory of Hart, Mich., will be our evangelist. Services will begin at 7:45 D.S.T. each evening.

The meetings will close with a Lovefeast on Aug. 27. Services at 2 p. m. and communion in the evening. There will be an all-day meeting on Sunday, Aug. 28, starting with Sunday-school at 10 a. m. Dinner will be served at the church and services in the afternoon. Everyone is welcome to come and worship with us during these services.

Patsy Sines, Cor.

HARVEST MEETING

The joint harvest meeting of the Englewood and Eldorado congrega-

tions will be held on Sunday, Aug. 21, at the Eldorado church. This will be an all-day meeting with the harvest sermon delivered in the afternoon.

Sister Mary Gibbel, Cor.

PERU, IND.

The Midway congregation met in Council, Saturday, Dec. 12th, 1959 with Eld. Vern Hostetler in charge. He preached here the following forenoon. Since there was no business of general interest, a report was not made earlier. Due to much snow our March council was cancelled.

On the afternoon of June 18, Elder Hostetler met with us again in Council. In conformity with the recent General Conference decisions, we decided to take an offering each quarterly Council for the Trustee Board and another the last Sunday of each quarter for the Publication Board. After the business Bro. Hostetler gave us a report of the General Conference and preached for us on the following Sunday.

Paul B. Myers, Cor.

LaVALE, MD.

The Broadwater congregation of Savage River, Md., plans to have their Revival meeting from July 29 to Aug. 7, with Bro. Paul Myers of Greentown, Ohio as evangelist. Lovefeast services will be held Saturday, Aug. 6, with all-day services on Aug. 7. We are praying that some wandering souls will be add-

ed to God's Kingdom, before it is eternally too late. All are invited to attend these meetings with us and enjoy christian fellowship that will be long remembered.

Sister Viola Broadwater, Cor.

A SUGGESTION

Why could not each of us, the members of the Dunkard Brethren church, send the Bible Monitor to a neighbor or friend for six months or a year?

Bro. W. C. Hoblit,

408 Plum St., Greenville, Ohio.

APPRECIATION

Since it is impossible for me to answer the many cards, letters and expressions of sympathy, I take this means to sincerely thank each of you for your words of comfort and the gifts received during our recent bereavement.

Sister Almeda Strayer and family.

THANK YOU

It has been really heart-warming to experience the interest, the cards of concern and sympathy and the prayers which have been offered in our behalf, during my hospital stay and our bereavement. I am now at home recuperating from my operation and the doctors describe my progress as remarkable, under the circumstances. I know the prayers of the brethren and sisters had much to do with the progress I have made and helping us to bear our sorrow.

We wish to thank all who sent cards expressing their interest and concern. It would be almost impossible for us to respond to all the cards and letters we have received, so we must make our thanks general. We know the Heavenly Father will reward where we must fail because of our inability.

Ord and Hilda Strayer.

—o— AVOIDING BAD COMPANY

Have you ever seen a christian young man or woman who was taking a great interest in the work of the church, who perhaps taught a Sunday-school class, who was greatly enthused about the things of the Lord and then gradually you noticed a slackening of interest in the church and all of its labors? Then the day came when you saw him or her only infrequently and after a little inquiry you found the reason for this increasing indifference to the spiritual duties, it was bad company.

Paul warned against the evil influence of bad company when he wrote to the Corinthians, "Be not deceived: evil communications corrupt good manners", 1 Cor. 15:33. Have you ever heard of bad company which did not use evil communications? David also had this in mind when he wrote, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful",

Psa. 1:1. You will notice that one statement warns against the harms that results from evil companionship and the other speaks of the blessings that are the portion of the man who yields not to this temptation of wrong associations. This warning and these promises should be sufficient to induce every young christian to determine to avoid bad company.

Bad company has ruined many lives that otherwise might have accomplished much for God. Going along with the gang, instead of having the courage to say no, has been a snare to a many a promising young man. When one considers the cost of such companionship, surely it should not be hard to come out from among them and be separate, 2 Cor. 6:17-18.

There is a chorus we often hear sung "The best friend to have is Jesus" and if we cultivate His friendship, through meditating in the Word of God and prayer, in obeying Him through and with those who so do, we shall find the enjoyment of that fellowship so satisfying that we shall have no desire whatsoever for evil companionship.

There is no thrill so wonderful as the thrill of, walking in the light as He is in the light, for thus we have fellowship with others who are trying to follow their Lord and who has promised to forgive all our sins. To such an one the idea of cultivating wrong association never

even occurs. The young man or woman who walks and talks with the King, has not the inclination to get into bad company. So in order to avoid evil associations one must walk hand in hand with his Saviour and Lord. It is only as we slight Him and His just teachings that we find ourselves drifting along with the ungodly and scornful.

George H. Clement.

AUTOMATIC

Men have invented many kinds of automatic machines, which lessen labor, reduce manpower and give an easier way to produce a finished product. Does this method apply in a spiritual way and will it be approved by the Lord? Dare we try to improve or change God's way, arrangement and order of salvation? Some think they become christians by probation, proving their faithfulness by their qualifications and obedience, some are tested for a set time and then are received into fellowship, some become christians by loyalty to church rules, some are dedicated to the Lord by their parents, some are sprinkled with water in their infancy and should they lose the records they do not know whether they are saved or not and some are born again and show signs of being different creatures. We read that it is impossible to please God without faith and we feel this faith is the kind that does as one believes.

Acts 11:26, "The disciples were called christians first at Antioch". The church at Jerusalem sent forth Barnabas, a man full of the Holy Ghost, to Antioch. He brought Paul along to Antioch and much people were added unto the Lord. The hand of the Lord was with them and a great number believed and turned unto the ways of the Lord. Those that believed made their decision to follow the Lord. At this time the word christian applied only to those who followed Christ. The word christian was again used in Acts 26:28. Then Agrippa said unto Paul, Almost thou persuadest me to be a christian. We have no record whether king Agrippa ever accepted Christ and became a christian. There is only one way to salvation, for the way of the Cross leads home. Eph. 4:5,24 One Lord, one faith, one baptism. Be ye renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore be ye not unwise, but understanding what the will of the Lord is. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Grow in grace and in the knowledge of our Lord and Saviour. Come for a cleansing to Calvary's brow, there is wonderful power in the blood, wonderful working power in the blood of the Lamb.

It would be well for every indi-

vidual to take invoice and ask ourselves, What kind of a christian we are? Under what class do we come under? Some have christian parents and were in Sunday-school and church almost every Sunday from a child. Many were good boys and girls and always obeyed their parents by doing what they thought was right. What lack I yet? Did you ever have a feeling that the Lord wants you in a closer relationship with Him? We must all be born again, to receive salvation. You cannot become a converted christian automatically, without some alterations, neither by studies of catechism books only. It takes self-sacrifice and self-denial and taking up ones cross and following Jesus. To follow our parents footsteps is not salvation.

Jesus made reservation for every soul from the creation to the end of time, if we accept Him? Under what terms do you accept your Lord? What kind of a christian am I, considering the teachings of Christ and the apostles in the New Testament? Do we hope for an automatic entry into heaven? An automatic machine only produces what it is built or set-up for. Are we filling the purpose for what God created man for? Are we living for a good time, the pleasures of sin for a season? You make your own decision? 2 Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know

ye not your own selves, how that Jesus Christ is in you, except ye be reprobates". Jesus is the foundation of salvation and it is not safe to build upon anything less than Jesus' blood and righteousness. We dare not trust the sweetest fame, but wholly trust on Jesus' name. Any and all ways, unless conforming to the details as delivered unto us by Christ and the apostles, are as uncertain as sinking sand. Heaven and earth shall pass away, but His words will not pass away.

Wm. N. Kinsley,
Hartsville, Ohio.

ANOINTING WITH OIL

The Use of Oil in the Old Testament

The Hebrew people were familiar with the use of olive oil, and used it lavishly, it being one of the abundant products of their land. They delighted also in the fat of flesh of animals used as food. The fatty portions were considered delicacies. Only the pure fat—that found on the kidneys, the midriff, and the fatty tail of the sheep—was not to be eaten. It was the portion to be consumed on the altar when sacrifices were made. The breast portion of every peace offering was assigned to the high priest, as his portion of the sacrifice. These evidences of the delight of the people in the use of oil and of fatness, are found in the Scriptures.

On his journey to Padan-aram, when fleeing from the wrath of his

brother, Jacob slept on the plain and saw the vision in which God spoke to him. In the morning he made a vow to God, and set up a memorial pillar, which he consecrated to God by anointing it with oil. He had taken oil with him on his journey, and this was one of the first evidences of the holy use of oil. Gen. 28:18.

Pure olive oil was used for the lamps on the candlestick in the holy place in the sanctuary of the tabernacle. It was also used in connection with many of the sacrifices used on the altar. The meat offering, constituting offerings of meal, fine flour, and unleavened bread and cakes, when burned on the altar, were to be accompanied with oil; either the flour was mingled with oil or the bread and cakes were anointed with oil. See Lev. 2. Note that not all of the meal offerings were burned, only a portion of each offering, and the remainder became the portion for the priest to be used as his food.

Along with each sacrificial animal that was brought to the altar, the Lord required a certain amount of oil and wine which was called the drink offering. The amount of oil and wine was specified for each class of animal presented. Num. 15:4, 6, 9. The oil thus used was that which was commonly used by the people in domestic affairs. It was of that material of which they had an abundance. It was required that it should

be devoted to God in abundance. It was a bounty given from God and should be a bounty devoted to God. The specified amount of oil for each sacrifice shows that it was in large measure. An hin is equivalent to about six quarts. For a bullock offering a half of an hin of oil, or three quarts, was to be brought. It is understood that none of the drink offering, wine, was ever poured on the altar, because it was the product of fermentation. Nor was the wine used by the priests when serving in the tabernacle. Lev. 10:8-11.

While olive oil was specified for the offerings on the altar and offerings for the priests, it was also specified as a part of the ingredients for the holy anointing oil. Ex. 30:22-33; Lev. 8:10-12, 30. While it was in ingredients of the anointing oil it was not in itself the holy anointing oil. This was a special oil, which it is said, "...either shall ye make any other like it...whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (Ex. 30:32, 33). This compounded holy oil is the only symbol of the Holy Spirit. The Pouring of the anointing oil upon the head of Aaron, was symbolical of the abundant anointing of Jesus by the Holy Ghost. Heb. 1:9. The general interpretation of any oil, or olive oil, as found in the Scriptures as representing the Holy Spirit may be questioned.

It is assumed that kings were anointed with the holy anointing oil. Samuel had a box, or vial, of oil with him when he anointed Saul. I Sam. 10:1. When he anointed David he was commanded to "fill" his horn with oil, to anoint David. I Sam. 16:1. 13. But it is not clear that the oil was the holy oil which was to be used only for the priests. Yet a later passage may have alluded to the use of this holy oil in anointing Solomon I Kings 1:39: "And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon." Both Zadok and Abiathar were priests (II Sam. 20:25), and it was Abiathar who went with Adonijah, but nothing is said concerning the anointing of Adonijah. Solomon was the first anointed after David, who had a second anointing at Hebron (II Sam. 2:4), and a third anointing as king of Israel, also at Hebron. II Sam. 5:4. But the statutory use of the holy anointing oil was that of anointing the priests who served in the tabernacle and Temple.

When Elisha sent his servant to anoint Jehu to be king of Israel, he sent with him a box of oil. II Kings 9:1, 3. Unless Elisha, a prophet only, had access to the Temple he could not have obtained the holy anointing oil. The Jews produced a variety of oils and ointments, some very precious ones. But while there were many occasions of using oils and ointments, there are but few

which suggest the use of the sacred ointment deposited in the sanctuary for its one specific purpose, to show who was the anointed of God. A passage in Psalm 99:20 suggests the use of the holy oil. The context would suggest that this passage has a prophetic character, pointing to the Holy One of Israel, who would be God's anointed one.

God had promised blessing to His people when they entered into their new land, and oil was one of these blessings. Deut. 6:11; 11:14. A scarcity of the blessing would follow as a judgment of God upon His people. Deut. 28-40. There was no restriction placed upon the use of olive oil for domestic purposes. It was a blessing to God's people. Large storehouses were constructed by the kings to care for this abundant product. I Chron. 27:28; II Chron. 11:11. It is significant that oil and wine were expressions of the bounty of God toward His people.

Medicinal Uses of Oil

One must wonder why so little is said concerning the art of healing in both the Old and New Testaments. There were physicians in both Old and New Testament times. Luke is distinguished as being the only one named as such in Bible history. But what means were used to heal the sick is but slightly suggested in all of the records. While ancient literature suggest many uses of oil and combinations with oil

for the healing of sickness in early ages, the Bible is comparatively silent on this subject. One king is re-proved for his forsaking the Lord and seeking the help of physicians. Another king, when afflicted, was healed by placing a lump of figs on the boil which troubled him even to death. II Kings 20:7.

Olive oil may have been used extensively among the Jews for medicinal purposes, but it is not recorded in the Scripture. The only passages concerning such use of oil are found in Mark 6:13 and James 5:14. The Good Samaritan poured oil and wine into the wounds of the man whom he found half dead. Luke 10:34. Mark is the only one who says that the disciples "anointed with oil many that were sick, and healed them". The commission given to the disciples was, "Preach, saying. The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils". (Matt. 10:7,8). Nowhere did the Lord tell the disciples how to do these things. The anointing of the sick with oil and healing them is recorded by Mark as one of the means of doing the Lord's work.

Symbolisms of Oil

In the rich figurative language of the Old Testament, frequent use is made of symbols of gladness and prosperity. "Thou hast put gladness in my heart, more than in the time that their corn and wine increased" (Ps. 4:7). So with oil as

a figure, the favor and blessing of God was represented. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel" (II Sam. 23:1). Cf. Heb. 1:9. It symbolized prosperity. Job 29:6, "The rock poured me out rivers of oil". Oil represents that goodness and bounty of God to His people. Ps. 104:15. Famine was expressed by the lack of oil (Joel 1:10), and prosperity by the abundance of it. Joel 2:24. One of the most significant passages is found in Ps. 23:5. The providence, care, and protection of His people are shown by God as the Good Shepherd. After bringing His flock safely through the valley, He provides them with a prepared table, instead of green pastures; He anoints the head of the weak and needy ones with oil; He refreshes the weary one with a running-over cup of water. These benefits the psalmist calls the "goodness and mercy" of the Lord. Both elements are symbols of good things. The oil represents the "goodness" or the bounty of the Lord, while the water represents the overflowing of the "mercy" of God, the mercy which endureth forever. The shepherd did not use the holy anointing oil for the sheep, but he used the common, abundant oil which he lavishly poured upon the head, not into the throat, of the needy member of his

flock. This was the bounty of his love, the expression of the goodness of the shepherd. Because of these expressions of the goodness and mercy of the kind shepherd, David said, "I will dwell in the house of the Lord for ever". From such a God we may expect continued goodness and mercy.

New Testament Uses of Oil

Oil was an article of commerce in New Testament times. Jesus spoke of the unjust steward who reduced the indebtedness of oil due his master. We have referred to the use of oil in connection with sickness. Oil was used to express the courtesy of the host toward his guests. This oil was of an aromatic character. Jesus referred to the lack of this courtesy on the part of His host, and contrasted it with the devotion of the woman who came into the house and anointed His feet with very precious ointment. Luke 7:36-50. It may be that the price of the ointment exceeded the price or cost of the meal which Simon had provided. The bounty of the woman's devotion was expressed in this anointing.

Jesus related the parable of the ten virgins, five of whom were wise in taking an extra amount of oil for their lamps which would burn only a limited time without refilling. The foolish virgins took along no extra oil, thus limiting the time in which they expected the bridegroom to come. This oil which the virgins

used in their lamps was the olive oil of commerce. It was bought and sold, as the parable indicates. Therefore it could not characterize the state of salvation which depended on the possessions of the Holy Spirit, which is not bought and sold. It rather expresses the attitude of the virgins toward the uncertainty of the time to meet the bridegroom. The wise ones prepared to wait until he came. The foolish ones were presumptuous and limited his coming to the burning of their lamps. When he came their lamps were going out.

According to the statement in Rev. 18:13, oil will continue to be one of the commodities of commerce, even among the kings of the earth. But as such it cannot represent the Holy Spirit, who is not given to the kings who commit fornication with the great harlot. In practically all of the New Testament passages the oil mentioned is the olive oil of daily use among the people. The instances in which costly ointment is mentioned, the ointment (not oil) was of a special kind, but it could not have been the same as that which was used for the anointing of the priests. Jesus told His disciples that the anointing which Mary performed with her box of precious ointment was unto His burying, and a memorial which would follow the act of this woman through all time. It differed from His baptism with the Holy Spirit

at the beginning of His ministry, and became a symbol of His death. It was not a symbol of the Holy Spirit.

The oil and wine used by the Samaritan for the healing of the wounded Jew shows that these articles were in common use, and that such were used in case of sickness and wounds. There may have been other remedies for sickness, since one woman had spent all of her living on physicians who could not heal her affliction. But we have no record that Jesus used either oil or wine in any of His healing ministries. He anointed the eyes of a blind man with clay and spittle, and when the man washed, he came back to Jesus seeing. John 9:6.

There are no testimonies in the New Testament records concerning the use of oil in healing sicknesses, except those mentioned by Mark and James. Mark was not one of the disciples of Jesus, nor was James, who was a brother of Jesus. But it is evident that both of these servants of the Lord would have been familiar with the usages of the apostles in their ministry and with the practices of the early church in its life and testimony. It cannot be refuted that the believers in the days of Mark and of James did practice the anointing of the sick with oil for their healing as an expression of their faith in the Lord Jesus, and in His providences to heal the sick.

Christian Privileges

James wrote to the dispersed among the Jewish believers in order to give them encouragement concerning their faith for many of them were severely persecuted and, being scattered from their friends and deprived of many benefits which those who were more settled could enjoy, he desired to give them Christian help in bearing their trials. He explained the nature of the Christian faith and the manner of expressing it. It included trials and testings, but there was always a way in which the trials could be borne, if not escaped. He warned them of the inconsistencies of life which might develop among them, and pointed out the means by which to attain a justifying faith. Only in the closing paragraph (vv. 13-20) of his letter did he refer to the matter of the physical experiences and expressions of the Christian life. (1) The Christian's attitude toward those who are afflicted, having reference to trials or troubles of a physical nature, such as persecutions; (2) how one who is happy may best express his joy and gladness of spirit; (3) what relief may one attain who is physically ill, or sick.

It is generally conceded that the afflicted one (v. 13) is not afflicted with sickness. The word is used frequently in the Scriptures and means troubles or trials either of a spiritual character or physical suffering, even the distress of losses

or limitations of any kind. These afflictions may be more common than the illnesses of the body. Such a condition does not necessarily call for the aid of others, although it would induce the sympathy of fellow-believers. James gives to such the advice, "Let him pray". It implies that the troubled one should cast all his cares upon Him. "I will trust, and not be afraid" (Isa. 12:2). Jesus had said, "Fear not them which kill the body" (Matt. 12:28). But one should keep in mind that while prayer helps in time of trouble, the trouble is not always removed. The trouble may be alleviated and the Lord may give grace to bear it. Yet it may continue, even in order to prove the grace of God which enables one to go on even enduring afflictions. Nor does James suggest that troubles are the result of sin.

It is the Christian's privilege to pray to God in time of trouble. "Let him pray", is what James advises. It is not a matter of compulsion, nor is it the only thing that he may do when in trouble. But it is a very natural thing to do when in affliction or trial, and it follows the advise of the Word. It is the Christian's privilege. James uses the same term for affliction when he cites the prophets as an example of suffering. Verse 10. These prophets had spoken in the name of the Lord and had suffered trials because of it. "We count them happy which endure"

(v. 11), and therefore we counsel the same method of enduring and suffering trial, by calling on the name of the Lord in prayer. Stephen called upon the name of the Lord, and triumphed even in death. The Lord provides the courage to endure, to pray, and to achieve the victory.: "Let him pray."

(To be concluded)

THE SINS OF OLD AGE

Young people have their besetting sins peculiar to their age and disposition, such as: foolishness, flirting, amusement and extravagance. But as old age creeps on we find other kinds of sins, perhaps not so open, yet more subtle and damning perhaps. Let us consider a few which are common to man.

Covetousness. Although some sins bring much disgrace upon a person, this may not be true of covetousness. One can yield to this and give less than his full share and yet be an acceptable member, yes even an official in high standing. But Paul calls him an idolater and declares he has no inheritance in the Kingdom of Christ and of God, Eph. 5: 5. Think of the extent of this evil. It is our carnal nature, having labored a period of years and accumulated some wealth, to desire more, even that which we never will really need.

Deep-seated prejudice. We read, "Brethren, be not children in understanding: howbeit in malice be

ye children", 1 Cor. 14:20. Children may have their little spats, but as a rule they cannot hold malice. It takes old people to do this. How sad to see an aged person reaching back into the dark recesses of memory and pulling out old skeletons, that should have been buried out of sight years ago. But he rather takes satisfaction in digging up and rehashing unpleasant things, because he has never learned the great art of forgiving and forgetting. He or she must have a puny, sour soul, who has the ability and disposition to recall little slights and insults of long standing. Paul surely could have remembered much, but he admonishes us to forget "those things which are behind". Again he says, "Whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things", Phil. 4:8.

Being hard to please. Elderly people have through the years formed certain habits and ways of doing things, which have become second nature and are as dear as life to them. Now, if for some reason they are crossed it is no easy thing to give in graciously. You are not to blame for having an opinion of your own, but you are to blame when your opinion is disregarded and you do not keep sweet about it. If you could only realize it, you will grow in grace more when you cannot have your own way than when everything is according

to your liking.

Brother, sister, would it not be too bad it after you had sacrificed and supported much, after you had suffered and endured much, after you had wept and rejoiced much; that in your declining days you should allow yourself to get peevish, sore, and cranky and in the end be unprepared when the angel comes to summon you home? God forbid.

Personally I have prayed this prayer frequently: "Good Lord, let me live as long as possible: as long as I can be a blessing and bring glory to Thy name; as long as I can build up more than in my awkwardness I knock down. But when, through infirmities or weaknesses in one way or another, I am no longer an asset to Thee; when I grieve rather than gladden; when I scold rather than soften; in short when I am in the way rather than in demand, please Lord, kiss my life away quickly and take me to Thyself. I ask in Jesus' name, Amen."

Brother would it not be a good thing for you to go home and after thinking over these things, write your own epitaph for your tombstone and tack it up on the wall, where you and your family could read it occasionally? It might have a salutary effect on your life, especially if it were something like this:

"Here lies an old man who in his declining age had learned to grow

old pleasantly. Children loved him; young people sought his counsel and company; old people eagerly desired his friendship and no one ever called him a bore after he went out. He knew how to be silent at the right time and when he spoke everyone stopped to listen and do him reverence. He was never disturbed because he was not noticed and maintained his serenity when his opinion was set at naught. He loved God and thought of Him more than of himself. He lived to bless others and died happy, at a ripe old age, loving God and all men".

Say, if you do not quite measure up to this, begin now to amend and if need be, do some apologizing so that those around you will have respect for your sincerity. You cannot afford to start out well, build up a good name and then in your latter days be looked upon as a contrary, covetous, unsympathetic, self-centered old person.

E. E. Shelhamer

Break one thread in the border of virtue and you don't know how much may unravel.

The Cross is my key, which if I lose I will be open to dangers. The universe is before me but with this in my heart. I know I can guide my steps.

BE NOT THE FIRST

O be not the first to discover
A blot on the name of a friend,
A flaw in the faith of a lover
Whose heart may prove true to the
end.

For none of us know one another
And oft into error we fall,
Then let us speak well of our
brother
Or speak not about him at all.

A sigh or a smile may awaken
Suspicion most false and undue,
And thus our belief may be shaken
In hearts that are honest and true.

How often the smile of gladness
Is worn by the friend we meet,
To cover a soul full of sadness
Too proud to acknowledge defeat.

How often the light smile of detec-
tion
Is heaved from the hypocrite's
breast,
To make light of truth and perfec-
tion

Or lull a suspicion to rest.

How often the friends we hold
dearest
Their noblest emotions conceal,
And bosoms the purest, sincerest,
Have secrets they cannot reveal.

Leave base minds to harbor sus-
picion
And small ones to trace our defects,
Let ours be a noble ambition
For base is the mind that suspects.

We none of us know one another
And oft into error we fall,
Then let us speak well of our brother

Or speak not about him at all.

Sel. by Treva Brumbaugh.

SMOKING AND CHEWING TOBACCO, IS IT PLEASURE OR SIN

I want all who read this message, to read it carefully, so that you will know the truth concerning this terrible habit. This smoking and chewing is one of the worst bondage and plagues which men and women can get into. It is easy to get into the habit, but difficult to leave or quit it. I am talking from experience. I smoked and chewed tobacco for twenty-two years and I enjoyed it. I would have walked for miles for a pack of cigarettes, rather than sit down for a good meal, when I was out of cigarettes. Sometimes my supply ran out and I was so hungry for a smoke that I would go after the ash trays and roll my own. I was so deep in the habit that I would smoke at night in bed, when I awoke.

The time the Lord and Saviour Jesus Christ saved me and set my feet upon the solid Rock, Christ Jesus, the house-cleaning took place when my Saviour moved into His temple, which is my body, 1 Cor. 3:16-17; 6:19-20. Yes the Lord condemns the use of tobacco, for it is a lust of the flesh. It is a habit

which gets such a hold on your body that you cannot quit it. If you walk after the lust of the flesh and partake of the same, which is contrary to the will of God, you commit sin. The flesh lusteth against the Spirit and a follower of Christ should walk after the Spirit. Another illustration, if your flesh lusteth after another woman, to commit adultery, do not give in and walk after that lust to partake of it. If you do you commit sin, even intentions of doing so is sin in your heart. He or she that commits sin is of the devil. So you belong to the devil's kingdom, 1 John 3:8-9. If you are born again of the Spirit, which is God's way, you do not commit sin, for it is written in the Word of God, 1 John 3:6, "Whosoever abideth in Him sinneth not: whosoever sinneth, has not seen Him, neither known Him". In verse 9 we read, "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God". 1 John 5:18, "We know that whosoever is born of God keepeth himself, and that wicked one toucheth him not".

All children that are born twice, born again anew of God, are Holy people and not sinners, because God does not command you to commit sin. It is the devil that tells you and directs you to sin and to whom you yield yourself, his servants you are. So if you are a sinner, you are serving the devil and if you are no sin-

ner, you can be God's servant and He will be your Father. Now concerning this habit of smoking or chewing, when God moves into your house or body, the devil moves outside and the Lord will build a hedge around you, like He did around Job. Now the Lord hath cleansed this temple within, which is your body and it should not be defiled by an unclean thing or anything filthy. When you found the Lord, you will be a new creation in Christ, for we read in 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". When all this takes place you will understand, because he that is born of flesh and blood cannot understand, since he is blinded by the god of this world. 2 Cor. 4:4, That is to say natural or worldly men, such are blinded to the Truth, which is in Christ and His Word. He was with God and was made flesh, took on the form of man and dwelt among us, that might teach and lead us unto the way of God, John 1:1,14. Now He dwelleth within all blood-washed Saints, So if you have Christ within you and His word within your heart, this witness will direct you in all truth and keep you informed at all times as long as you listen to His Word. The Lord establishes your goings through His Word.

Tobacco is destructive to the soul and body, and may encourage lung

and mouth cancer, weak heart, nervousness, stomach ulcers, tuberculosis and many other diseases. It has been said that three drops of nicotine will kill a person. I suppose if someone would sell you food with poison in, you would have that person arrested and jailed. Do you realize that 1,200,000,000 lbs of tobacco was raised in 1950. The total number of cigars for the same year was over five billion and over eighty-nine million pounds of chewing tobacco in the same year. These figures are only for the amount of tobacco consumed in the U. S. 2 Tim. 3:13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived". Is the tobacco industry run by evil men and seducers? An industry in there is so much profit that they are able to control the majority of advertising in TV, radio and the leading magazines and newspapers. Every conceivable statement and picture is used to uphold its use, especially before the young generation, so that practically all the human race becomes addicted to this habit, which is a task to get rid of or quit using tobacco. If you practice and encourage that which does harm to yourself and others, you are teaching your neighbors and friends to do likewise. Ye should first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Now I am going to ask you an important question, Would you want to move into a house that is filled with smoke or would you try to get rid of the smoke first, before you move into the house? How do you think Jesus feels about His house or temple, which is your body? Please read 2 Cor. 6:16; 1 Cor. 6:19-20. 1 Cor. 3:16-17, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". This means all born-again children are temples of God. Sinners are temples of the devil. The devil reigns and rules in their life and the Lord rules in the bodies of christian people. Take notice what the Lord said by the mouth of Paul, "That of any man defile the temple of God, him shall God destroy."

Now you know that the filthy mouth and spitting of tobacco chewers and the foul smoke-filled air around smokers is very unclean and unsanitary, especially to those who are not users. What is clean and good we naturally swallow, rather than spit it away. Will God occupy a temple which engages in the lusts of the flesh? Those who hold up and practice the lusts of the flesh, in the presence of others, are satan's teachers and may be a stumbling block to many. There are plenty of hypocrites in these last days, praising God with

their lips perhaps in sheep's clothing, but their hearts are far from God. If the christian farmer would stop raising this deadly poison and the christian merchant would refuse to sell it, the almost universal smoking and chewing would soon become very weak. The excuse of many farmers is that they do not raise it to smoke or chew, but for chemical purposes; perhaps the brewer does not intend to direct the use of his product either but it is also causing much degradation. We have a great physician, Jesus Christ, who is able to heal all manner of disease, of you give the call for help upon bended knee, rather than going to a worldly medicine doctor.

How can you say you love your neighbor, whom God commands you to love, if you raise or sell a poison to weaken or kill him? If you have love you have God, because God is love. 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God". Remember you should glorify God with your body also, not only with your mouth and clothes. Why is the tobacco industry, all phases included, so large? Because of the profit that is connected with it, can any of you deny this statement?

God's ears are open to those who do His commandments. John 9:31, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will,

him He heareth". Could this be the reason so many prayers are unanswered? A christian should be clean, pure and holy at all times. Would any of you risk not being ready when the Lord comes to reap His harvest. "Now, come let us reason together", saith the Lord, Are you ready to reason with Him? May we take our burden to the foot of the Cross, repent now and seek the Lord while He may be found. "Follow peace with all men, and holiness, without which no man shall see the Lord", Heb. 12:14. I hope that all who are continued or are contaminating others with the filth of the flesh, will repent and be converted into a new man and woman. There is only one way to heaven and that is The Bible Way. He who tries to climb up some other is a thief and a robber. I am closing this message with love and the hope of meeting all who read this at the marriage supper of our Lord.

Sel. by Tobias Z. Martin
Myerstown, Pa.

IF GOD FORGOT

J. G. W. Kirschner

If God forgot the world for just one day,
Then little children would not laugh and play;
Birds would not in the woodlands sing,
And roses would not beautify the spring.

No gentle showers throughout the summer long,
No autumn fields to cheer the heart with song,
No rising sun, no moon to give its light,
No placid lake reflect the stars of night.
No friend to help us on the toilsome road,
No one to help us bear the heavy load.
No light to shine upon the pilgrim way,
No one to care, or wipe the tear away.
No listening ear to hear the lost one call,
No eye to see the righteous battler fall.
No balm of Gilead to dull the throbbing pain,
No one to comfort and the heart sustain.
Million would die in unforgiven sin,
With none to bring the lost and straying in;
Yea, this great universe would melt away,
If God forgot the world for just one day.

Sel. by Naomi Ruth Snyder

THINGS I WISH I HAD KNOWN BEFORE I WAS TWENTY-ONE

That my health after thirty depended in a large degree on what I put into my stomach before I was twenty-one.

How to take care of money.

That a man's habits are mighty
hard to change after he is twenty-
one.

That a harvest depends upon the
seeds sown.

That things worth while require
time, patience, and work.

That you cannot get something
for nothing.

The value of absolute truthfulness
in everything.

The folly of not taking older peo-
ple's advice.

That what my mother wanted me
to do was right.

That "Dad" wasn't an old fogey
after all.

More of the helpful and inspiring
messages of the Bible.

The greatness of the opportunity
and joy of serving a fellowman.

That Jesus Christ wants to be
my Saviour and Friend.

Moody Monthly.

WHERE A SHUT-IN LAY

One night the moon shone so
bright

Then sailed down the milky way,
And peeped through a hospital win-
dow

Where a lonely shut-in lay.

While the stars shone and twink-
led above

And the moon shone in so fair,
That night became more serene
Where that lonely shut-in lay.

I am needing your love dear Jesus

If I am not asking too much,
Give me health and heavenly wealth
And He heard what the shut-in said.

We hope you will answer our
prayer

Lay Thy healing hand on me now,
Trusting we are not asking too much
I have been a shut-in so long.

Though the world has forgotten
me

Still in my heart is a song,
So time will not seem so long
As the moon sails on her journey.

What is greater than God's di-
vine love?

Time is like a rolling stream,
It flies as a forgotten dream
As the shut-in drifted to dreamland.

William N. Kinsley

Not mine, but HIS must be the
choice

For every passing day,
And in HIS hands I gladly leave
The keeping of my way.

Not mine—for I should make mis-
takes

And things would all go wrong,
But HIS and through the darkest
night

My Saviour gives a song.

There's a fight to be fought, there's
a work to be done,

And a foe to be met ere the set of
the sun;

And the call has gone out o'er the
land far and wide,

Who'll follow the Banner? Who's
on the Lord's side?

* * * * *

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience

PERILOUS TIMES

"This know also, that in the last days perious times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away", 2 Tim. 3:1-5.

The last days does not necessarily mean one or two days before Christ's second coming, but rather the latter part of the days of this earth compared with the entire period of time since creation. It could even be 1000 years before the end, as God from high heavens can consider things over the vast period of all times, whereas man can only consider the period of his life or perhaps a period of which he can gather from history. Will you take a few moments to consider the text as it is copied above, meditate a

moment upon each word which pictures conditions of man "in the last days". Do these words fit our day and age? Is it not almost a perfect picture of the conditions in which we are living? We will not take the space to enlarge upon each word of the text, because I feel it is all so clear. Let us just note the last symptom "having a form of godliness, but denying the power thereof", this is a serious matter but it is all too true of our day. When has there ever been more effort and zeal that men might have a form of godliness? Godliness is professed by the multitudes in various places, but at the same time they deny the divinity of Christ and even God's power over and complete control of the universe.

Why should these conditions come unaware to each one of us? The detailed prophecy has been written in God's Word. We have free opportunity to learn His Word and the education that we can read and understand it. We have many preachers over the land who preach and teach the facts which Christ taught. Why do we not realize

that we are living in perilous times, in times when we should be ready and waiting for our Lord's coming, in times when our carnal desires and the sinful pleasures of the world should not be our greatest interest?

What should we be aware of to avoid being drawn into apostasy and the evils of the perilous times? We must carefully learn and practice Christ's teachings, so that we may avoid unsound teachers, those who are disobedient and those who are traitors. We need to be very careful that we may avoid a departure from all the faith, that Christ and the apostles taught. The second and third chapters of second Timothy give us the details of the perilous times. Men's consciences shall be seared, they shall be selfish, proud, cruel, greedy and pleasure mad; am I man enough to avoid such pitfalls through the help of Christ and His teachings? "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us", 2 Tim. 2:11-12. Can anyone afford to risk the sad occasion, that Christ would deny us?

The best way to avoid falling into Satan's deceptions is to build a strong christian character. This can be accomplished only by wholly consecrating our mind, soul and body unto Christ and His commandments. We must be unashamed of His Gospel, obedient to His com-

mandments, diligent in study that we may be a living example of His servants. We must be content to strive for Godliness, steadfast with singleness of heart and holding our faith unto the end, even through whatever opposition we may meet. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus", 2 Tim. 3:14-15.

We cannot idly sit and lull ourselves to sleep, feeling that we are right and others must answer for themselves. We must "strive to enter in at the strait gate", carefully guide ourselves to live the christian virtues, confess our faults, plead for God's mercy and even pray for those who are lost and have not had the opportunities of serving Christ as we have. "Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes and the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient", 2 Tim. 2:22-24. Such a life daily lived may bring us: reproach, suffering, afflictions and even persecution; but all this can only be for a season and it will bring a "just

recompense of reward”.

Perilous times cannot become too severe to overshadow the great blessings which Christ has promised us in His Kingdom. All we need to do is remain faithful to His commandments, unto the end of this short life. “Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and yet ye shall have tribulation ten days, be thou faithful unto death, and I will give thee a crown of life”, Rev. 2:10.

—o— **SCRIPTURAL DOCTRINE, CONCERNING THE DEVIL AND SATAN**

It is certainly not the mind or the motive of the writer, to create controversy on the above subject. Neither do we consider ourself to be infallible in the understanding of the same, neither are we dogmatic, as to our views. Perhaps it is true that throughout the past generations there has been different interpretations of the Bible concerning Satan. This has been true during the life time of the writer.

First in the discussion of this subject we will ask a number of questions to be answered about our adversary the devil or Satan; then we want to bring nothing but Scriptural answers to the same. We will refrain from, neither could we accept; substitutions, suppositions, or guess work, men's ideas about this

great and awful monster.—Question one (a) “Was the devil an angel of light in heaven?” Some of the most able men of the past, of our Dunker faith, have gone down in history, as declaring he was not, namely the late I. J. Rosenberger, Andrew Hutchinson and perhaps others. The writer personally has the statement from Bro. Rosenberger, taken from his writings, also we heard Bro. Hutchinson make the same statement from the pulpit in our young manhood. (b) Question two—“Where and when was Satan created, what is his origin, as far as God's record in the Bible teaches us?” (c) Question Three—“Does the Bible teach that Satan has ever been in heaven previous to the time of our written Bible, previous to the time of the present day?” (d) Question four—“Where is Satan's abode?” (e) Question five—“Will he ever be in heaven and be cast out of heaven?” Question six—“What was his likeness while in Eden, before his fall?” (g) Question seven—“What will be his final doom?” These, with other questions and revelations concerning his person and character, we will endeavor to answer from the written Word of God.

First, question one—His first revelation to man, his origin. We believe Satan is declared in God's Word to be a spirit. Just as God is a Spirit, we think the devil is also a spirit. Satan, as we understand

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is first revealed as being in the Garden of Eden, at the beginning or in the beginning, at which time and place he fell from his created likeness. Now the proof, from God's Word. Ezek. 28, here we find words of God from the mouth of his prophet Ezekiel, in which we believe he uses "Tyrrus" and "Zidon" as symbols of the devil and Satan in his created state.

Before we give you the words of this passage, we wish to call your attention to His Words from the book of Isaiah 45:6-7, "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Our understand-

ing is that, the devil was the first sinner, who fell in the very beginning from his created state, from the covering Cherub to a devil, right there in the Garden of Eden. You may ask why would God create evil in the serpent, that beautiful cherub? Leaving out substitution, supposition and guess, we give you the words of Paul which should clear up the mind's of all. Rom. 11:33-34, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

Why then is the devil a devil, why did God make him fall from his created state? Let us now return to the passage in Ezekiel and remember, we think this is prophecy concerning Satan or Satan's character, using symbols of wicked kings, picturing the created state of Satan. Exek. 29:6-17, "Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; (see 2 Thess. 2:4; Isa. 14:14.) Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, (devils wisdom) and they shall defile thy brightness. They shall bring thee down to the pit, (in the last days of this age, this is prophecy, future time sequences, as we understand.)

and thou shalt die the deaths of them that are slain in the midst of the seas". (See Rev. 19:14 to 21; Rev. 1:12-16; using Tirus and Zidon, with the spirit of Satan as symbols, for the last days.) Verse 9, "Wilt thou yet say before him that slayeth thee, I am God? (meaning the devil, the beast). but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcized by the hand of strangers: for I have spoken it, saith the Lord God". Surely, dear reader these verses are speaking of wicked men, as symbols of that wicked cherub, Satan and the devil.

Verse 11 "Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty." (this is again referring to or is symbolical of Satan, as we understand). Verse 13 "Thou hast been in Eden the garden of God; (the garden, not in heaven as declared by men.) every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tablets and of the pipes and prepared in thee in the day that thou was created."

Now, where and when was he

created? (meaning the devil.) We believe in the six days of His Creation. Gen. 2:1-3 "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." And verse 4 "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens", Now beloved, let us not speculate, substitute, suppose or guess, if God created the devil in the form of an angel or not. True he is symbolized as an angel, a fallen angel, also as an evil spirit etc. But let us not take the authority to theorize about Satan, going beyond what God has revealed to us of him, in His Word.

Returning to Ezekiel 28:14, "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; (at this point remember this is prophecy, see him in Christ's temptation on the exceeding high mountain.) thou hast walked up and down in the midst of the stones of fire". Think of him in the days of Job, "Walking to and fro in the earth". Think of him in the days ahead, when he shall be given the

key of the bottomless pit, Rev. 9: 1-2., Verse 15 "Thou wast perfect in the ways from the day that thou wast created, (we think, in the garden, not in heaven, in the beginning at the creation) till iniquity was found in thee", (that is in the beginning, in the garden at the fall). Verses 1 and 17 "By the multitude of thy merchandise they have filled the midst of thee with violence, (symbolical of spiritual Babylon, dominated by Satan) and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: (out of God's presence) and I will destroy thee, O covering cherub, (Satan from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, (but it does not say one word about him being in heaven, but he was in Eden.) thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, (in the day when he ascends into the heavens above us, as we think). I will lay thee before kings, that they may behold thee".

Again we have his symbol in the likeness to Assyria and its great fall. Ezek. 31:18, "To whom art thou thus like in glory and in greatness among the trees of Eden? (trees are the symbols of men) yet shalt thou be brought down with the tree of Eden into the nether parts of the earth; thou shalt be in the midst of the uncircumcized with them that be slain by the sword.

This is Pharaoh and all his multitude, saith the Lord God. Dear readers we should certainly understand these symbols, the uncircumcised and Pharaoh, as being symbols of Satan. Also note: the two preceeding verses of this chapter, "I made the nations to shake at the sound of his fall, (we think, prophecy in the end time.) when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went into hell with him unto them that be slain with the sword: and they that were his arm, that dwelt under his shadow in the midst of the heathen.

Before we conclude the answer to our first question "When and where is the origin of Satan, we wish to give you Mr. Crudens definition of "Cherub". "Cherub One of an order of angels, usually below the seraphin". If this definition be correct, according to Scripture, and we believe it is, then the cherub and the seraphim are living creatures (spirits) symbolized by the prophets as angels. If this be true Satan the covering cherubs, would have been a perfect angel, at the time of his creation, surely to correspond with or harmonize with other passages of Scriptures, then surely God would have to make him a devil in the form of a serpent

in the garden. Dare we speculate about this? or shall we leave it with God, where faith rests, realizing that God creates good and He creates evil?

Next let us notice Satans aspirations and the prophecy concerning his fall from heaven, as described or prophesized by Isaiah. Isa. 14: 11-15. This passage uses Israel's triumph in the fall of Babylon as the symbol of Lucifer's fall. "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How are thou fallen from heaven, (as we believe, prophecy of the day in which he will be cast out by Michael's army, Rev. 12:) O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shall be brought down to hell, to the sides of the pit".

We are now ready to sum up the answer to our first question. We believe the Lord created the devil a perfect angel and placed him in the Garden of Eden at His creation, the beginning. Yet at that time God must have created evil in him also, and perhaps through some tempta-

tion of which we are not informed and he Satan became the devil in the form of the serpent. Gen. 3:1-6. "Now the serpent was more subtil than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat". The devil; was a sinner from the beginning. 1 Jno. 3:8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil".

Also Jno. 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speak-

eth a lie, he speaketh of his own: for he is a liar, and the father of it". These Scriptures are plain and they tell us that the devil has been a devil from the beginning of what we know as time and beyond that we dare not speculate. We should not substitute, suppose or guess at his previous origin. Our next article will continue with our third question regarding this subject.

(To be continued)

Bro. Wm. Root,
Great Bend, Kans.

JEREMIAH

Some Historical observations may be of value, as we set out to study some of the most important chapters of this book. Jeremiah was called to prophesy for Jehovah when very young in years and we do not read of much of his work for about twenty years after his call. He was called to prophesy at a time when the Jews were very weak as the people of God. They had failed to observe the true worship, as God had commanded through various prophets and leaders. As a nation they were threatened to destruction both by Egypt and Chaldea.

We find Jeremiah as a man was: timid, sensitive to danger, despondent and of a complaining disposition. However as a prophet he was true to God and he did not fail to deliver his messages, whether discouraging or even destructive but he fulfilled his duty to God. As

such his mission must have been very discouraging, as he saw people turning a deaf ear to his warnings and rather rushing into sin, disobedience unto God and doomed to certain destruction. Is it any wonder that he could paint the sad pictures of lamentation, as found in the book of Lamentations. Since he was sharp and firm in his sentence, upon so unfaithful and unthankful a people, he was often punished and humbled in various ways by them.

The prophetic books of the Old Testament seem to be arranged in order of their length, rather than in the order of the date of writing. Thus the book of Jeremiah follows the book of Isaiah although it was written about 150 years later. Jeremiah delivered the instructions from God for at least 40 years. Some of his work was under Godly kings, who tried to restore the true worship of Jehovah, but much of his prophesy was under cruel, selfish and idolatrous rulers and thus his writings are sharp and threatening to the Jewish people. Jeremiah was likely referred to as "the weeping prophet" because his words were of a mournful nature, concerning the sins of God's people and the terrible destruction which should befall them. This may be the reason some referred to Christ as being Jeremiah Matt. 16:4, a man of sorrows and acquainted with grief.

The nation of the Israelites was

in a similar condition, as a nation and as a religious people, in the time of Jeremiah as they were in the time of Christ. "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost", I Thess. 2: 15-16. History reveals that Jeremiah was forced to go along with the Jews, who went down into Egypt when the Chaldeans destroyed Jerusalem and there he was martyred by his own people. It is astonishing what little heed was given to the sermons of Jeremiah by God's people. They still can serve as warning and learning to us and to our land. Could it be that even today, the professed christians will neither take the warnings of the history of God's dealings with His people in the past, nor whole-heartedly believe and practice the instructions to them at the present, through the teachings of Christ and the apostles?

NEWS ITEMS

BRYAN, OHIO.

The Pleasant Ridge congregation plans to hold their Harvest meeting, the Lord willing, on Sept. 4. Brethren Lester Senften and William Carpenter are to bring the harvest messages to us. We welcome

all who can to come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

ASTORIA, ILL.

We, the South Fulton congregation plan to have our Communion Sept. 3-4, the Lord willing. Saturday services at 2 p. m., D. S. T. and evening at 8 p. m. All-day services on Sunday. Please notice it is D.S.T. We will be looking for you and remember our small group in your prayers.

Martha I. Harman, Cor.

PLEVNA, IND.

The Plevna-Midway Dunkard Brethren congregations will hold their joint Harvest meeting at Plevna, Sept. 11. Bro. Paul Myers of Greentown, Ohio, will bring us our Harvest meeting sermon.

Our Revival Meetings will be from Oct. 16-30, with Bro. Hayes Reed from Modesto, Cal., as our evangelist. At the close of our meetings our Lovefeast will be on Oct. 29. We cordially invited all those who can, to come and fellowship with us during these special services.

May each member remember these services and other meetings in their prayers, that the brotherhood might be brought closer unto God, and that salvation might be brought unto those who have never known Him as a personal Savior.

Sister Lois Chupp, Cor.

REVIVAL MEETINGS

Aug. 14-28—Dallas Center, Ia.
 Aug. 19-28—Swallow Falls, Md.
 Aug. 21-28—Eldorado, Ohio
 Oct. 16-30—Plevna, Ind.
 Nov. 7-20—Waynesboro, Pa.
 Nov. 14-28—Lititz, Pa.

LOVEFEAST SERVICES

Dallas Center, Ia.—Aug. 27
 South Fulton, Ill.—Sept. 4
 Vienna, Va.—Sept. 4
 Midway, Ind.—Sept. 17
 Mountain Dale, Md.—Sept. 25
 Walnut Grove, Md.—Oct. 2
 Mechanicsburg, Pa.—Oct. 9
 Berean, Va.—Oct. 15
 N. Lancaster, Pa.—Oct. 16
 Englewood, Ohio.—Oct. 22
 Waynesboro, Pa.—Oct. 23
 Plevna, Ind.—Oct. 29
 Bethel, Pa.—Oct. 30
 Sherwsbury, Pa.—Nov. 6

BEARING FRUIT

John 15:2,4-6, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men

gather them, and cast them into the fire, and they are burned".

Can a church or a man save you? If ye keep my commandments ye shall abide in my love. We must have divine or pure love. The church is the means and provides the ways, by which we can keep the commandments of Christ and the apostles. John 9:4-5, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world". If ye continue in my word, then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make ye free, ye shall be free indeed.

Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage". Matt. 7:17-20, "Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire". We each make our own future destiny. Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost". Sad to say that many people live just to eat and

drink. Many people desire to know nothing of the holy Word of God.

Paul was wondering why there was not more signs of fruit, Acts 19:2,4-6, "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them". If I depart, I will send the Comforter unto you, when he the Spirit of truth is come, he will guide you into all truth. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. That he may abide with you forever: even the Spirit of truth, for he dwelleth with you, and shall be in you. I will not leave you comfortless.

He that hath my commandments and keepeth them, he it is that loveth me. Jesus said, if a man love me, he will keep my words. If we keep Jesus' words and do them, then are we bearing fruit for the Master. To bear fruit acceptable to the Lord's use, we must be in harmony

with His Word. Phil. 1:10-11, "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God". Eph. 5:9-10, "(For the fruit of the Spirit is in all goodness and righteousness and truth.) Proving what is acceptable unto the Lord". Gal. 5:22-23, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law".

2 Tim. 2:6, "The husbandman that laboreth must be first partaker of the fruit". Mark 12, Jesus began to speak unto them by parables, A certain man planted a vineyard, etc, and built a tower and let it out to husbandman, and went to a far country, and at the season time he sent to the husbandmen a servant, that he might receive of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. Again he sent unto them another servant..and having one Son His will-beloved, He sent Him also last unto them, saying, They will reverence my Son. But those husbandmen said amongst themselves, this is the heir, come let us kill him and the inheritance shall be ours. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen and will give the vineyard to others.

The stone which the builders rejected is become the head of the corner, a marvelous revelation unto humanity.

Matt. 3:8, 10, "Bring forth therefore fruits meet for repentance. Now also the ax is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire". This could be you or I, what spiritual fruit are we bearing? Paul stated, "I keep my body and bring it into subjection". Do you think the apostle Paul was much concerned about fixing his body for display, in styles, fashioned of the world, gold or crowns? Beware lest that by any means, when I have preached to others, I myself should be a cast-away. 1 Thess. 5:22, "Abstain from all appearance of evil". Rom. 12:9, "Abhor that which is evil". No doubt there will be some castaways who were called christians. Do not be deceived by the popular cry. Once saved always saved, regardless of whether profitable or unprofitable servants. Which is the most important, a regular invoice of our possessions or a regular invoice of our life?

Matt. 13:47-48, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and set down, and gathered the good into vessels, but cast the bad away". We might think like the Pharisee,

We are better than other men, we pay tithe to the church, attend services regularly and fast during seasons, etc. But if our righteousness does not exceed the righteous of the Pharisees, you can in no case enter the kingdom of heaven. Matt. 7:21-22, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" Did their works save this class? Some boast of their denomination, thinking their church name will save them.

Men have sought many ways of salvation but no way is safe but the way Jesus taught. Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel. Are any greater percentage believing the gospel than did in His day? Ye have your fruit unto holiness and the end everlasting life. The gift of God is eternal life through Jesus Christ. Thanks be unto God for His unspeakable gift.

William N. Kinsley,
Hartville, Ohio.

When things we hope for come to pass, it makes them real to us. Jesus has told us what to hope for.

ANOINTING WITH OIL

con'd. from Aug. 1 Issue, page 16

Christian Privileges

"Is any afflicted? let him pray. Is any merry? let him sing psalms", Jas. 5:13. There is no obligation placed on the believer by these exhortations of James. He did not limit the Christian sufferer to prayer as the one resource of help; nor did he oblige anyone who was merry to do nothing else but sing psalms. Paul suggested three kinds of spiritual expression by the use of music—singing psalms, and hymns, and spiritual songs. There are two alternatives for the afflicted, persecuted Christian—yielding to despair, or prayer to God and all that is implied in prayer. There is a reasonable manner in which Christian joy and happiness may be expressed. It may be that singing is the most natural way to express joy. It was also the privilege of the godly people to express joy in offering thank offerings to God and calling others to thus rejoice with them.

Likewise, there is a proper way in which one who is sick may find relief and help. "Let him call for the elders" (v. 14). This is another of the privileges of the Christian.

What is the nature, or the degree, of sickness indicated in this passage? The apostle used a term which was often used to indicate sickness, weakness, or infirmity—even sickness which was unto death. It would not

be a true interpretation to suggest that only severe or dangerous sickness should be the subject of the help of the elders. Nor would it be true to the significance of this Scripture to say that only minor sickness should be prayed for. Kind and degree are not implied in the passage. It was the purpose of James to offer to the Christian a means of help from physical suffering, even as he had suggested relief for other experiences. It was then, and is now, the privilege of all believers to seek by prayer, and a united fellowship and mutual confidence, the help of God in time of sickness.

Anointing the Sick

The effect of sickness is depressing; it creates a consciousness of dependence on a power outside of one's own self, or resources. The Christian at once realizes that God is one of his resources. When sickness comes he at once addresses himself to God and His Word. The admonition of James is a natural means by which he may invoke the blessing of God to give relief from sickness. The resources of God are within His own domain of heaven and earth. Through prayer and intercession the unseen blessing of a gracious heavenly Father may be invoked. To this fact James appeals in his counsel to the sick.

The sick may call for the elders of the church, that is, invoke the aid of the whole body for one of the sick members. "Whether one member

suffer, all the members suffer with it", (I Cor. 12:26). This call is but the natural expression of Christian faith, and a natural outlet for the distressed spirit. It is consistent with the Christian's faith in God, that he should seek the help of the body of Christ.

The Administration of the Elders

When the elders are called by the sick to comfort him with their fellowship and service, they are not called as doctors, or men of grave counsel and instruction, nor have they been called to expound the great doctrines of salvation and faith toward God, neither are they psychologists to search into the life and conduct of the sick to find reasons for the sickness. They are not to be comforters such as Job had, to determine what sins have caused the suffering. If sins of thought or word or deed were thus judged by sickness none would be in health.

The administration of the elders should be limited to that phase of service designated by James. "Let them pray over him, anointing him with oil in the name of the Lord" (v. 14). It may be that too often the anointing service is turned into a catechismal service, searching for faith, and for causes of sickness, and endeavoring to uncover sins, and thus it may result in undermining faith, rather than establishing it.

The elders are called to anoint the sick with oil and pray over him. The Greek renders the passage, "Having

anointed him with oil," suggesting that the anointing precedes the praying. To perform the anointing first, without the questioning, would be followed by a prayer of faith which would have no uncertain basis for its expression. The anointing and the praying are each a part of the one ministration. Should the anointing be performed first, as some suggest, it could have no special benefit without the praying. The elders are not commissioned to go about with a vial of oil to anoint any that are sick, as if the anointing were the all-important part of the ministry. The "call" for the elders should precede the "going" of the elders to anoint the sick. The offer to anoint the sick does not precede the call for the elders and the anointing. Should there be any virtue in following specifically all the details of the service, then the instruction by James should be followed closely.

James does not require that certain men of great faith should be called to administer the anointing, and that such should be given precedence over those who may be weaker in faith. Remember the mustard seed. This ministry to the sick brother is one which any elder of the church may perform when he is called. Because James says, "The prayer of faith shall save the sick," men are inclined to seek and to follow men who pose as healers and as men of great faith. Why should men trust in the faith of men, when

the power of healing lies in the Lord in whose name the sick are anointed with oil?

How has the order of James been reversed! The evangelist healer says, "Bring your sick to be healed." James says, "Let the sick call for the elders." There is such a thing as healing by prayer, healing through anointing with oil and prayer. Countless witnesses testify to this truth. Many have been healed by prayer without the anointing with oil. See verse 16. The healing of the body of those who are sick and call for the elders is not accomplished by anointing alone, nor by men with special gifts of healing, nor by men with special faith. It is accomplished by a threefold co-operation—the call of the sick who follows the instruction of the Word; the anointing with oil in the name of the Lord by those elders who are called; and the prayer of those elders over the sick for his healing. The performance of this service in the name of the Lord is in itself an evidence of faith in the Lord. It is as much an evidence of faith as is baptism or the observance of the communion service. "The Lord shall raise him up."

Conditions for Anointing

This formula for anointing with oil is not a work of magic, a mystery, a fetish, which in itself can accomplish the healing. The Lord never limited Himself to any one method or service for healing. One need not ask, "How is it to be performed?"

"What kind of oil, and how much should be used?" "Which of the elders should do the anointing?" "Should any person be present who does not have faith?" Such circumstances place too much confidence in man.

The anointing is done "in the name of the Lord." The Lord is to be honored in this act, and His will and power are invoked. He is greater than the oil. The prayers are offered to the Lord, for His will and power are sought and trusted, rather than the faith or power of men, or the faith of those who are present at the time of the anointing. "The Lord shall raise him up." What part then, have the sick, the oil, and the elders in the service? They all point to and express faith in the Lord, who has the power to heal. This is the purpose of the service. It sets forth the privilege of the saints to seek the benefits of God's abundance of grace and blessing through Jesus Christ the Lord.

As previously stated, the oil is not of a special kind, such as the holy oil of the sanctuary. It need not be very costly oil, such as was used by Jesus' adoring friends to anoint His head and His feet. It need not be oil in an alabaster box. The oil used by James and others for anointing the sick was undoubtedly the plain olive oil of which there was an abundance. David had said, "Thou anointest my head with oil." And David thought of the shepherd and the

sheep. To be anointed in the name of the Lord, honors even the humblest form of oil. To David, the oil was a symbol of the goodness of the Lord. And the mercy of the Lord was the overflowing cup.

In this anointing with oil is seen the abundant goodness of the Lord bestowed as a gift to one who asked for health of body. How else could such a benefit be obtained? Like the rain and the sunshine and fruitfulness of the earth, the gifts of God are bestowed unmerited upon the good and the evil. The goodness of God is granted in special favors upon His children when they call upon Him. The mercy of the Lord is shown in the forgiveness of sins.

It is the Holy Spirit in the heart of the believer which inspires the call for the elders and their services of anointing. He prompts the faith of the sick and the faith of the elders. The oil, then, is but the token of the blessing bestowed upon the sick by the goodness of God. When "the Lord shall raise him up," the Bounty of Faith is fully set forth.

Anointing and Forgiveness

The fact that sins and offenses are mentioned in this Scripture section, in connection with anointing and healing (vv. 15, 16), does not signify that the sins were the cause of the sickness. The blind man nor his parents had sinned that the son was born blind. "If he have committed sins," may be assumed as true. It would have been a cause of encour-

agement to the sick man, to know that his sins would not prevent his calling for the elders and would not prevent the anointing for his healing. James suggested that for the man being healed by anointing and prayer any and all sins committed would be forgiven by the Lord, and would not, and could not, stand in the way of his being healed. Sins were forgiven before the body became sick. Sins are being continually forgiven, before sickness and after sickness. Sins are forgiven by grace through faith in the Lord's atonement. Christian graces are the fruit of the Spirit, and the keeping of ordinances is the testimony of the faith which one lives in fellowship with God.

The sick one who asks to be anointed, is often asked to acknowledge or confess any known sin, and those present are asked to confess their faults. These demands by the elders are more inclusive than James seems to require or imply. The injunction to confess faults and pray for one another, to be healed, does not seem to apply to the one who called for the elders. The prayers for one another was that "ye" may be healed. In the case of the sick only one was healed. "The Lord shall raise him up." There is also a distinction in the terms, "sins," in verse 15, and "faults," in verse 16. When men seek the blessing of health, they should not overlook the fact that the blessing of forgiveness is of infinitely greater value than health. It is better

to seek peace with God and one's fellow believers than to seek only the physical benefits which flow graciously from the hand of our bountiful Lord.

Healing and Prayer

There is healing for the body without the anointing with oil. Verse 16. In the case of the anointing, "the prayer of faith shall save the sick." In the case of those who confess their faults and pray for healing, "The effectual fervent prayer of a righteous man availeth much." In the first instance it was the prayer of faith offered by a number of elders. In the latter case it is the prayers of brethren, for each other. In both cases the prayers are offered to God in faith. The righteous man may be a common individual among believers. Elias was a man of common nature. But he had faith in the providences and power of God to whom, and for whom, he offered up his prayers.

In these injunctions and counsels of James are to be found three expressions of faith. The first is seen in the act of the sick man who calls for the elders to anoint him and pray. The second is seen in the act of the elders who anoint the sick with oil and pray over him. This is an act of faith, in following the injunction of coming to the Lord for the healing. The third expression of faith is seen in the act of those who, for the sake of reconciliation and healing, confess their faults to one

another and pray for healing. These pray to God like Elias, the prayer of the righteous man, but also the prayer of the ordinary man.

In each case there is a fervent looking to the Lord for a blessing which comes from God through prayer. But the faith is careful to follow the Word of the Lord—not the mystical act of a ceremony of healing, but the simple obedience of the soul to show a yieldedness to His will in all things. All men may have faith, but not all men exercise faith. Faith manifests itself by works, but faith cannot effect anything in its own power. God alone is the power by which prayer brings blessing. Elias, or Elijah prayed according to the will of God, both on the occasion of the easing rain and that of the return of the rain. God asks no more of the believer than to trust in Him and His will.

Healing in the Scriptures

David prayed for the life of his young son, but God's will was David's consolation. A king resorted to the use of a poultice of figs for the healing of his affliction, and that, upon the advice of a prophet. II Kings 20:7. Paul prayed for relief from the thorn in the flesh, a messenger of Satan to buffet him, but the Lord's grace was sufficient for him, II Cor. 12:7-9. Trophimus was left sick at Miletus by Paul, II Tim. 4:20. Epaphroditus remained sick for some time, but recovered, to the joy of Paul and other believers, Phil.

2:25-27. Timothy was advised to use wine for his "often infirmities", I Tim. 5:23. Paul sent handkerchiefs from his body to be laid upon the sick for their recovery, and such were healed, Acts 9:11-12.

Sickness is a common affliction for all humanity, for the saints as well as those who are not believers. And saints become afflicted, even though they may have great faith in the Lord. The last enemy cannot always be defeated by an abounding expression of faith. Yet the faith in Christ will triumph over death. Faith commits the body, soul, and spirit into the keeping of God.

No Christian should be discouraged in the exercise of his faith in following the counsel of James for the healing of the body. The anointing with oil and the prayers of the elders expresses a true and simple faith in the Lord. The prayer of faith demands nothing that God is not willing to give or that His power is not able to provide. The anointing expresses the desire to partake of the bounties of His goodness.

God has honored with healing many who have been anointed in the name of the Lord. Many have been blessed with repeated anointings. Also many have sought healing through anointing who have not been recovered. And there is no ground to afford a conclusion that such have lacked faith. Faith in the Lord remains unshaken when material blessings are withheld. The

blessing of the soul abides, with the peace and comfort of the Spirit upon those who follow the will of the Lord and seek to honor Him by expression of faith. The bounties of His grace are added to His followers as He wills and no child of God has any other basis than the will of God for his life and salvation. The grace of God in salvation is more abounding than the temporal benefits for the body. "Is any sick among you?" Let him seek from the Lord, the bounty of Faith.

Sel. from *The Christian Monitor*

THE BAPTISM OF THE HOLY GHOST

The subject with which we are concerned is one of the great doctrines of the Bible, yet is one about which there is much confusion and misunderstanding. We find that while all Bible students agree that the gift of the Holy Ghost is promised to all believers, many maintain that the baptism of the Holy Ghost is something different, and reserved only for a few notable Christians. We wish to discuss this subject under three heads: (1) What the Baptism of the Holy Ghost is, (2) How it affects us, or what it does to us, (3) How we can help the Spirit in His work.

What the Baptism of the Holy Ghost Is. First of all, we want to see what the Bible says about the subject: In all four Gospels, the words of John the Baptist are recorded:

Matt. 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Mark 1:8, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." Luke 3:16, "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." John 1:33, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." Notice that in all these scriptures. John promises the Baptism of the Holy Ghost to all whom he had baptized with water.

In many places today there is much interest in the teaching known as "Holiness." This teaching is essentially that the "gift" of the Holy Ghost is given at baptism, but that the baptism of the Holy Ghost is a separate and distinct experience that may come to the believer later. This experience is also called "instantaneous sanctification," and a "second work of grace." I have found in talking with many ministers that this idea influences their thought, even though they do not

accept the doctrine of instantaneous sanctification, they tend to think of the baptism of the Holy Ghost as additional and superior to the gift of the Holy Ghost. I would like to try to show that the New Testament Scriptures use the two terms to mean the same thing, and I believe that if we can show this, it will eliminate some of the confusion as to what the baptism of the Holy Ghost really is.

We have already shown that John the Baptist promised the baptism of the Holy Ghost to his disciples generally and inclusively, not limiting it to any particular persons or classes. We shall now go to Acts 2:38, here Peter is speaking, "Then Peter said unto them. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was the same promise that John had made, to be given under the same conditions, only John calls it "baptism", while Peter calls it "gift". Let us turn now to Acts 10:44,45, Peter has been preaching to Cornelius. "When Peter yet spake these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost."

But the advocates of instantaneous sanctification claim that the Apostles

had a distinct experience at Pentecost which changed them from frightened deserters to fearless and powerful teachers, and that this experience came to them long after their baptism in water. In the case of the apostles this was true, for the Holy Ghost was not given until Pentecost. But we now want to turn to Acts 11:15-17, where Peter is telling about the conversion of Cornelius, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Notice that here Peter connects the gift directly with the baptism of the Holy Ghost, and relates that it was given to Cornelius, even before he was baptized in water, the same as to the apostles in the beginning, that is, on Pentecost. We feel that this scripture should prove conclusively that the Gift and Baptism of the Holy Ghost are one and the same, and that they are promised to all true believers.

But, the question is asked, why is there then such a difference in the spiritual condition of different Christians? We all know that some who accept Christ seem at once to be bubbling over with joy and pow-

er, while others who have been professing Christians for many years seem cold, formal and lifeless, and show carnality in their everyday life. We believe the key is found in Acts 5:32, where Peter tells the Sanhedrin, "We are his witness of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." Obedience, then, is the answer. The Holy Ghost will not work any further with any man until he obeys what has already been revealed to him of God's will. If you want more power and joy in the Holy Spirit, consider carefully if you have already obeyed him in everything he has promised you to do.

What the Baptism of the Holy Ghost Does to Us. First of all, He makes us aware of our sins. Here the advocates of "holiness" have a true point of doctrine, but they tend to carry it to an extreme. Jesus demands holy living. His advice to the woman taken in adultery, "Go and sin no more," permeated his whole teaching, as well as that of the apostles. Too many professing Christians use the weakness of human flesh to excuse a laxity in striving for victory over sin. We say, "We are all human., we all come short, we all have sin," and we console ourselves and excuse ourselves for allowing sinful habits to remain in our lives. But Jesus said "Strive," and we cannot afford to relax or be careless for a single

moment. For although in this life we cannot hope to reach the sinless perfection of Jesus, I am convinced that we must in this life reach the condition referred to in the Scriptures as "blameless," that is, a condition in which we do not knowingly continue to practice any habits or course of action which we know to be contrary to God's will. The Holy Spirit's first work is to make us aware of how our lives appear in God's sight, in order that we may strive to make them better.

Bible students will recall the story of David's sin of adultery and murder as recorded in 2 Samuel, chapters 11 and 12. David's own passion and desire had blinded him. But each one finds it easy to see the sins of others, even when he cannot see his own. The prophet Nathan told the king of a rich man who refused to take of his own flocks to provide food for a stranger, but took the poor man's only little lamb. David was very angry and pronounced the man worthy of death. Then Nathan said, "Thou art the man," and immediately David saw the blackness of his own sin. Thus the Holy Spirit turns our eyes from others to our own sins, and make us dissatisfied with ourselves. It is good for a Christian to be uncomfortable, provided he does something about it. When we see ourselves through the Holy Spirit's eyes, we are sure to fall down on our knees and cry, "God, be merciful to me, a sinner."

When He has shown us our true condition, the Holy Spirit's next work begins, which is that of cleansing us. The writer of this article might be taken as an average Christian. Never committed any gross sin, never was arrested, never drank or smoked, never indulged in the theater, gambling or other sinful amusements. I read my Bible fairly regularly, and prayed every day. But I had not yet learned the truth of the scripture, that every thought must be brought into captivity to Christ, viewed through God's eyes, my inner life had many filthy and rotten spots. I wanted to clean them up, but I couldn't. The trouble of course, was that I *didn't want to clean house badly enough*. The Lord left me struggle for many years. But finally He simply took me in hand and cleaned me up. I had heard others testify to a similar experience, and I was inclined to think that they were "making up," or exaggerating. But now I know that He does it, for He did it to me.

The advocates of the "Holiness" teaching claim that in order to obtain this experience one must struggle and agonize in prayer. We do not want to discourage any one who wants to try that method. But this we will say, all our prayers and tears will not move God one bit from His will and plan. He wants to give us Him Spirit, as soon as we are willing to obey Him. It is useless to pray and plead while conceal-

ing some secret sin that you are not willing to place upon the altar. Make a full surrender, and you will not have to agonize, for God is anxious to give His Spirit to His children.

How We Can Help the Spirit in His work. This part consists of practical suggestions. (1) Get your heart right. We have already spoken of the need of surrendering fully to God. If there is a single door in your life through which God cannot come, you will never receive His fullest blessings. Just as with men, you can have complete fellowship only when you are fully reconciled. (2) Let the Spirit renew your mind. "Be ye transformed, by the renewing of your mind", Romans 12:2. Read the Word of God and meditate upon it. Attend the services of public worship, and do not neglect the prayer meeting. Make friends of those who are spiritually-minded. (3). Pray regularly. I sometimes wonder if we understand the true nature of prayer. Prayer is not simply the enumerating of our wants, like a mail-order catalogue list. The prodigal son first said, "Give me the portion of goods that falleth to me." But after he had come to himself, he said, "Make me as one of thy hired servants." The purpose of true prayer is not to have our way, but to have God have His way in our lives. All great saints have been great men of prayer. (4) Wait upon the Lord. Submit to His

will, let Him take His time. He will not be hurried, for He is the Guide. He knows where He is leading, often we think we do, but we may go wrong. Patience is one of the most necessary virtues in the Christian life. (5) Finally, keep working. We grow strong by exercise, we grow spiritually by exercising in His work. There is always work to be done, and Jesus has promised that he that reapeth shall receive wages. And if we keep working with God, we will not have time to listen to Satan's temptations.

(to be continued)

WHEN DO WE NEED A REVIVAL?

It is very evident that we need a revival;

When it is easier to stay at home from church than to go.

When it is easier to go to our place of work than to the house of God.

When it is easier to be critical than kind.

When it is easier to be late to church than on time.

When it is easier to read fiction than the Bible.

When it is easier to shirk God-given responsibility than to do it.

When it is easier to support the club than the church.

When it is easier to sleep in church than to stay awake.

When it is easier to grumble than to praise.

When it is easier to gossip than to witness.

When it is easier to condemn souls than to pray for their salvation.

When it is easier to be worldly than holy.

When it is easier to hold grudges than to forgive.

When it is easier to withhold our tithe and offerings than to pay them.

Sel. Sister Shella Stump.

CHRISTIAN GIVING

To your enemy—Forgiveness.

To your opponent—Tolerance.

To your friend—Helpfulness.

To your child—A Godly example.

To your mother—A christian conduct.

To your father—Honor.

To yourself—Respect.

To all men—Charity.

To God—your soul.

REMEMBER

The riches ground only produces a crop of weeds and a harvest of worthless seed, if it is uncultivated. People in the world may rank high and have a good standing in character and deed, but uncultivated in the word of Divine truth. Ah, the golden harvest of the soul will be a failure, for the draught of sin will overtake them.

SUNDAY SCHOOL LESSONS SEPTEMBER 1960

PRIMARY LESSONS

Sept. 4—(REVIEW) Doing Right Things. Psalms 1; Romans 12:20-21.

Sept. 11—People Building a Wall Together. Nehemiah 4:6-23.

Sept. 18—Ezra. Teaching the Law. Nehemiah 8:1-9.

Sept. 25—(REVIEW) Learning to Please God. Psalms 8:1-9; 24:3-5.

ADULT LESSONS

Sept. 4—Promise of the New Covenant. Jer. 31:1-40.

1—Why did the Lord call Ephraim his first born?

2—What effect will the new covenant have on the inner man of God's people?

3—How was God to write the law in their hearts?

4—How long shall Israel be a nation?

Sept. 11—Redemption of God's People. Jer. 50:1-46.

1—Were God's people completely humiliated at the end of their captivity?

2—Who was responsible for Israel getting scattered?

3—In verse 10 Israel is mentioned as separate from Judah. Has Israel ever returned to his habitation?

4—What will follow the pleading cause of the Redeemer?

Sept. 18—Ezekiel Sent to Israel.

Ezek. 2:1-10; 3:1-27.

1—Is it easier to teach our own family and friends or to teach strangers? Why?

2—Is warning the sinner of his condition a major factor in the salvation of our soul?

3—What was Ezekiel's calling?

4—How would the message of Ezekiel compare with a message to be given to churches today?

Sept. 25—A Remnant Saved.
Ezek. 11:1-25.

1—Is there any place where there is not a sanctuary if our hearts are right before the Lord?

2—Where and with what condition of heart shall the remnant receive a new spirit?

3—How was this "one heart" different from their former "stony heart"? What was to be the result of their change of heart?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPT. 1960

TRUTH

Memory verse, Jno. 8:32, "And ye shall know the truth, and the truth shall make you free."

Thurs. 1—Psa. 15.

Fri. 2—Jno. 18:28-40.

Sat. 3—Deut. 32:1-15.

Memory verse, Prov. 23:23, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

Sun. 4—Psa. 57.

Mon. 5—Hosea 4:1-11.

Tues. 6—II Cor. 4.

Wed. 7—Jer. 9:18

Thurs. 8—Acts 26:19-32.

Fri. 9—II Pet. 1:1-15.

Sat. 10—Psa. 146.

Memory verse, Jno. 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Sun. 11—I Tim. 3.

Mon. 12—Dan. 4:28-37.

Tues. 13—Micah 7:8-20.

Wed. 14—II Thess. 2.

Thurs. 15—Psa. 91.

Fri. 1—James 1:13-27.

Sat. 17—II Tim. 4:1-8.

Memory verse, Eph. 6:14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness".

Sun. 18—Ex. 34:4-9.

Mon. 19—Psa. 51.

Tues. 20—Matt. 15:21-31.

Wed. 21—Isa. 65:8-16.

Thurs. 22—Col. 1:1-18.

Fri. 23—Psa. 119:25-40.

Sat. 24—Rom. 2:1-11.

Memory verse, Prov. 12:19, "The lip of truth shall be established forever: but a lying tongue is but for a moment".

Sun. 25—Eph. 4:1-16.

Mon. 26—Jno. 16:1-16.

Tues. 27—II Jno.

Wed. 28—II Cor. 13.

Thurs. 29—Jno. 1:1-14.

Fri. 30—Mal. 2:1-13.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE HARVEST TRULY IS PLENTEOUS

When the harvest is spoken of we usually think of the fruits of the earth, consisting of food for man or food for animals. Without this harvest, neither man nor animals would live very long. In this age of diversified industry with almost an innumerable multitude of occupations, the harvest to an individual may be many things. However it all sums up to the necessities of life, or that which one can trade for these.

Even with these facts in mind it is all concluded in the fact that "God hath given the increase". Without this bountiful blessing our labors would be in vain. In many sections of the country the harvest is very plentiful at the present time. Why so? because God has supplied us with the blessing which develops an increase. It is astonishing to consider the vast difference a few of God's blessings will make in the increase, such as rain, sunshine, etc. As we go about reaping the harvest and preparing to store it for use at a later date, when it is not readily

available, how thankful are we to our God who had so abundantly blessed us?

God gave to Noah a most valuable and definite decree, "While the earth remaineth, seed-time and harvest, and cold and heat and summer and winter, and day and night, shall not cease", Gen. 8:22. First, this is a very definite and satisfying fact, something to build our plans upon. Second, it is a very useful fact for actually our whole existence depends upon it. We hear so many statements in this day and age, but sorry to say, there are few of them upon which we can unconditionally depend upon. Because of life's uncertainty man often becomes discouraged and even causes him to lose faith in his associates. However such promise as this from God can be depended upon to be fulfilled.

How thankful are we that God always fulfils His promises? How thankful are we that God gives us a harvest? How careful are we in the use of His blessings? Whatever our harvest in life is, that which we use to obtain the necessities of life, how

appreciative are we of it and how careful are we of its use? Did you ever realize that you are responsible for the proper use of God's blessings? Whatever our harvest may be, some day a reckoning will be required, what kind of a Steward have I been?

No doubt we have all often been discouraged with the harvest which we received. As we labor, sweat and toil in one way or another and then this or that goes wrong, and in the end we receive little harvest for our labors. We are living in a day and age when man spends much time and words, considering whether he is receiving a full reward for his labors. Much dissatisfaction that trouble is stirred up when man feels that he is not obtaining proper reward for his labors. Does God receive full reward for the inconceivable blessings he bestows upon man? Dare we limit the question, in too many instances at least. Does God received a reward for the blessings He sends? Could it be that God is just as much discouraged as we are, when He labors so much and then man returns no harvest unto Him? Does he labor sufficiently that He deserves a reward?

Since it is no question in our mind, but that God deserves a plentiful reward, we shall meditate upon just what is a reward or a harvest in God's sight. God has supplied man with all the elements, all the animals, all the vegetation, an invalua-

ble mind; in fact all he possibly might desire to bring forth a bountiful harvest. Is His harvest plenteous and if not why not? Are His laborers unfairful? Just why does God so bountifully bless man? Should not the harvest, the satisfactions, the joys and the benefits of this earth be divided to one purpose to honor and glorify God and prepare men for His Kingdom? Is God pleased with any other use of His harvest?

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" Eph.5:20. How far does man come short of "always" giving thanks unto God? How far does man come short of giving thanks for "all things"? Does man fail to give thanks "in the name of our Lord Jesus Christ"? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment", Matt. 22:37-38. Can we carry this out without returning unto God a bountiful harvest? If we do not fully obey this "first and great commandment", how far can we get with the others?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service", Rom. 12:1. This is not a great accomplishment, no great harvest unto God, but rather only our reasonable

duty to our Maker. How well do we fulfil even this little service? Now we come to some of the fruits, the harvest, the good things by which man can please God, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance", Gal. 5:22-23. We are His spiritual children. "God is a Spirit; and they that worship him must worship him in the spirit and in truth", Matt. 4:24. Are we yet carnal, Gal. 5:19-21 or are we bringing a spiritual harvest unto our Lord?

THE END MUST BE NEAR

Is not the spirit of the church leaving us in this age? "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobeying to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away", 2 Tim. 3:1-5.

As I pick up the New Testament and read this Scripture concerning the professed church of God in the last days, I wonder if the churches are filled with these things in their members? If so, then the seeking heart in the world is left without

human hope or guidance. When the christian follows the teaching of God's Word, these things do not affect him.

The nineteen evidences of back-sliding from this text, are among many people who hold high their form of godliness. So much unbelief is in the professed christians of our time, which is proof that the coming of Christ is near and this makes the times perilous. Let us look back the past thirty-five years as worldliness increased in the churches, from then to this day the church has been on its downward drift. Has the world ever witnessed a greater disappearance of spirituality? I do not believe this world ever witnessed a greater spiritual declining and back-sliding of God's professed children. This is proof that we are near the end.

Church-members are no longer known and read as living Epistles. The distinction between these inside and on the outside of the church, is so obscure that men and women just smile, when asked to unite with the church. Some even tell us that they find better men and women on the outside. What is wrong with us as christian people, are we too far out in the world? If the New Testament teachings were put in force and all churches were to live up to these teachings and these ordinances, we would have far more true christians and greater power. One of two things must be done, either discipline

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should purge the church or God's Holy Spirit will find some other place to dwell.

The Kingdom of Christ and the kingdom of the world are two distinct kingdoms. The laws for the One will not do for the other. Nowhere in God's Word do we find, that God in His wisdom gives His subjects duties in the worldly kingdom. Heaven and Hell are two distinct places. We have no Scripture saying that the subjects can dwell together. Then why do church members want in the worldly kingdom, to enjoy its pleasures, to help rule it and many other ways, when they are to be separated? Christ said that His Kingdom is not of this world, John 14:36. The Kingdom of Christ is a spiritual kingdom and has for its subjects spirit-

ual worshippers. All outside of this compose the kingdom of the world.

Every church member should realize that every soul belongs to one or the other kingdom. Now which one do you hold to? You cannot belong to both at the same time. Matt. 6:24, Amos 3:3 Christ said to your church members or children of His. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world". John 17:15-16. In spite of this church-members attend card parties, picture shows and many other worldly amusements, yes even in some church-houses. In the past thirty-five years of my life there has been a wonderful disappearance of spirituality, a sure sign of the coming end. In light of existing conditions it certainly must be near.

Owen Mallow,
R. 1, Clearville, Pa.

ASHAMED OF GOD AND CHRIST?

People that profess to be christians ought not be ashamed to say "no". No can be the means of eternal life. We should not be ashamed to say I do not: smoke, steal, swear, dance, attend movies, watch T.V. or drink strong drink. "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation: of him also

shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels", Mark 8:38. This means He will be ashamed of us also.

Many a boy or girl has gotten into trouble because he did not say "no" to evil temptation. Sometimes the devil will come to you personally saying, Just a dime, God won't care. This was the way the serpent came to Eve. "And the serpent said unto the woman, Ye shall not surely die", Gen. 3:4.

Judas would not have done what he did, if he would have said no. It does not matter what evil we avoid, it will not part us from God but will bring us closer to Him in love. No matter what boy-friends or girl-friends do to you, it will not separate you from God. Paul said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8:35. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord", Rom. 8:38-39.

When a neighbor comes to you saying, Why not mow your lawn on Sunday? Do not be ashamed of Christ, for God set that day aside for Himself, Paul says, "For I am

not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth", Rom. 1:16. The song says "almost persuaded". Maybe you are persuaded but are you ashamed to say "no", when you are tempted to do wrong? To you I say be not ashamed of God and Christ.

Bro. Paul Mellott, age 12
440 Maple Ave., W.,
Vienna, Va.

SCRIPTURAL DOCTRINE, CONCERNING THE DEVIL AND SATAN

Part 2

We come now to our third question about Satan. "Does the Bible teach that Satan has ever been in heaven, previous to the time of our written Bible, or previous to the time of this present day? The writer does not know the answer to this question, that is to answer it in the affirmative and we would not dare to substitute, suppose or guess about this. We think it does not concern the people of this world. Nevertheless we believe that the Scriptures we have presented in part one, on this subject, clearly indicate that God created the devil a perfect cherub, or angel and placed him in Eden, where it would seem that he became a devil almost at the beginning, as we compare other Scripture, and deceived the human race.

As to whether he was created in

heaven, we think we have no positive declaration in the Word of God, therefore we leave the question with God where faith rests. Some have thought that because of Jesus word in Luke 10:18, that Satan was in heaven at the time, or before the time of Christ's Ministry on earth. Let us go to that Word and consider. Jesus had sent out the seventy to prepare the way before Him, and upon their return, we have these words. Luke 10:17-18, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name". As we shall see later, Satan the devil is revealed in the holy Scriptures, in the plural "devil's, evil spirit's, etc., we shall discuss these later. When they had uttered these words Jesus said, And he said unto them, I beheld Satan as lightning fall from heaven". Note: He did not say when, nor how, nor at what time He saw this. He did not enlighten them whether He saw the devil in days, time to come, whether He was speaking prophetically, or whether Satan had previous to the time of His Word, fallen from heaven. Note: we find no definite answer, to show Satan had previously been in heaven, but we do find where he will be in heaven, or in the heavens and will engage himself and his angels in a war with Michael and his angels, and then he the devil will be cast out of heaven. That time, as recorded in

Rev. 12, to the writer is definitely in the future, that which was revealed to John by Christ, as that which will be hereafter. Therefore the writer understands Luke 10:19 as meaning that Christ was speaking prophetically, that He looked forward to the time, when He saw him as "lightening fall from heaven".

To help clear our minds on this thought, let us notice parallel tests. With regard to the voice from heaven which the people heard. Jno. 12:29-31, "The people therefore, that stood by, and heard it, said that it thundered: others said, an angel spake to him. Jesus answered and said. This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out". The prince of this world surely means Satan, as he is often referred to as such in the Scriptures. We do not consider, in the light of Jesus words here, that Satan had, previous to the time he spake, been cast out. Neither do we think He meant that Satan was in that moment being cast out, but we believe He was speaking prophetically, of the event of the war in heaven to follow. After His, Christ's glory was revealed, the present age would be the time of the casting out of the "prince of this world".

Note: another text, Jno. 14:28-30, "Ye have heard how I said un-

to you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and he hath nothing in me". As we understand, Satan at this present time has his abode in the air, with power to come and go, walk to and fro in or on the earth, but his abode is at the present time in the air, the time will come that the "prince of this world" will come for a short time to make his abode in the earth. As we understand in the end of time he will be permitted, as prophesied of his Satanic ambition, (see Isa. 14:13-14) to ascend into heaven, but will be cast out of heaven to the earth. Whether this will be the lower heaven, what men call space, we know not, or whether it will be in high heaven, where God's throne is it matters not, he will be according to Christ's Word cast out of heaven and his angels with him.

Our question four. "Where is Satan's abode"? We believe this has been answered, so we pass on to question five. "Will he ever be in heaven and be cast out of heaven"? We can only give you the Word of God on this question, Rev. 12:3-4; 7-8-9; 12. We will only give you

those references, with very little comment, as we want to avoid controversy. The writer feels that he could, under the power of the holy Spirit give a detailed explanation of these verses, but to avoid controversy on the book of Revelation, we shall give little comment. Vers. 3 and 4 "And there appeared another wonder in heaven: and behold a great red dragon, (We believe the devil in the person of the beast) having seven heads and ten horns, and seven crown upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born". Verses 7-8-9, "And there was war in heaven Michael and his angels fought against the dragon: and the dragon fought and his angels. And prevailed not; neither was there peace found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, (we believe this to be still in the future.) and his angels were cast out with him". Verse 12: "Therefore rejoice, ye heaven, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time". Don't

forget that will be an awful day for the wicked, who inhabit the earth.

We come now to our question six. "What was his likeness while in Eden, before his fall? The writer can only refer the reader to our previous article and call attention to Satans created likeness. How long that likeness continued before his manifestation in the form of the serpent, is not stated in the Bible, and we say again, "Who hath known the mind of the Lord and who has has been his counsellor?" We dare not speculate, or interest, where we have no knowledge.

Question seven. "What will be his final abode?" Before we discuss this last question, we wish to give a detailed account of Satan and his work, as revealed in Holy Writ. There is no question in the mind of the writer, that God created the devil, the when and the where is not clearly stated. We know he created the serpent. The first account we have of the devil (Satan) is in the form of the serpent. We personally believe that Satan is a spirit, yet he has many adversaries, he is pictured in the plural as evil spirits, etc. In support of Satan as a spirit, Satan is a Hebrew word signifying; an adversary, an enemy, an accuser. Most commonly Satan is taken for the devil, or chief of the evil spirits. The term of Satan is also used for those adversaries of Christianity, who seem filled with some

malignant spirit in their persecution of the Church of Jesus Christ.

There are at least eighteen titles, possibly more, as to the one who is represented as Satan in the Bible. We list them here: Abadden, Accuser, Adversary, Angel of the bottomless pit, Apollyon, Belial, Beelzebub, Devil, God of this world, Murderer, Prince of Devil's, Prince of the power of the air, Prince of this world, Ruler of Darkness, Serpent, Tempter, Unclean Spirit, and Wicked One. We shall mention a number of these, perhaps not in the order here given. As to the title, "Prince of Devil's Matt. 12:24, "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be'el-ze-bub the prince of the devils", meaning Satan.

We have said in these discussions that Satans present abode, since the time he revealed himself in the temptation of man, is in the earth and in the air. The Lord spake to him, (Satan in the days of Job.) Job 1:7, and 2:2; "And the Lord said unto Satan, From whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Here we have Satan pictured as one of his adversaries, walking as a man, yet he is a Spirit He is walking about just as a man. The apostle Peter says- "Be sober, be vigilant; because your adversary the devil, as a roaring

lion, walketh about, seeking whom he may devour". 1 Pet. 5:8. So we find the devil pictured as one of God's created beings, who operates in the form of men who walk about exercising his demoniac power.

As a spirit he met God, or appeared in the company of the sons of God, appearing before God. Job 1:6; and 2:1, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them". Friend, remember this word does not say this took place in heaven. It was in a certain day, in Job's time. It would seem that even at this early day, the days of Job, that God gave Satan power over the sons of God, the children of men. For when Satan presented himself before the Lord "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" "Then Satan answered the Lord, and said, Doth Job fear God for nought"? "So Satan went forth from the presence of the Lord". Job 1:8-12.

We see by this account that among the children of God's creation, there is a devil at work, with Satanic ambition, to overthrow the work of God's righteousness, to tempt the human race to sin, of which he Satan is the author, yet created of the most High God. God hath given him power to operate

in this world, in the hearts of the children of men, but there is a way of escape from this tempter. Christ overcame him, so can we. Matt. 4:8-11 "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, (he has power over the world at this time) and the glory of them; And saith unto him, all these things will give them, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him".

(To be continued)

Bro. Wm. Root,
Great Bend, Kansas.

GOD'S PURPOSE AND MAN'S FAILURES

In all God's dealings with the children of men, His purposes seem to have been just, and wise, and good, but in executing those purposes through man, many of them seem to have been failures. God said, "My word shall not return unto me void, but it shall accomplish that which I praise, and prosper in the thing whereto I send it". Isa. 55:11. This is true in His purposes, in which man is a factor, to the extent that man is willing to be used by his Maker in the execution

of His purpose, and is willing and actually plays the part that God designed that he should.

In the first account of God's dealing with man, his purpose was good, but man was a failure. And so Adam lost his primal state of purity and innocency, his home and his life, and plunged his posterity into ruin. When God brought His people out of Egypt. His purpose to fulfill His promise to give them the land of Canaan was good, but man failed and only two of those above 20 years age, who came out of Egypt, ever set foot in Canaan.

God's purpose in giving the law was wise and good, but man didn't keep it. While Moses was receiving the law on the Mount, Aaron and Israel were making a calf to worship and before the law was ratified by Israel, a man was found violating it picking up sticks on the Sabbath, a rest day, now for the first time given to mankind. The law was good but man failed in not keeping it. God's purpose in giving Israel a king at their request was a good one, at the same time telling them what the result would be, and most of us are familiar with the story of their first King, Saul. God's purpose in settling Israel in Canaan was well meant and good, but man failed, and in our fancy we hear their sighs in the land of captivity. "By the rivers of Babylon there we set down, yea, we wept, when we remembered Zion. Upon

the willows in the midst thereof we hanged upon our hearts. For there they that led us captive required of us songs, and they that wasted us required of us no mirth, saying sing us one of the songs of Zion. How shall we sing Jehovah's song in a foreign land", is there pitiful wail of failure. Just so, God's purpose with man all down through the Mosaic dispensation was wise and good, but from the first account of him in the garden, to the very last of the old dispensation as given by Malachi, man was a failure.

Again, God's purpose in sending a Redeemer and Savior into the world in the person of His Son, "that whosoever believeth in him should not perish but have everlasting life", was one of the very best, but man has failed. Even in bible lands only a small percent have "believed in Him". God in this way manifested His love for man, but man crucified the Redeemer, "killed Him and cast Him out". God's purpose in establishing His church as a home for His people, was wise and good, but how soon they began to drift! Israel's backslidings were not worse.

Dissensions arose because of innovations and departures, the loyal and faithful were persecuted by the dominant worldly party, fled to the dens and caves of the mountains, to escape persecution at the hands of those who caused the dissensions and divisions and so it has contin-

ued ever since. Who ever knew the loyal and faithful to cause dissension and divisions? Peter tells us of some who are "presumptuous, selfwilled, despise government" and so powerful has their influence grown that there is very little government in the way of discipline any more, and one innovation and departure after another is being added year after year.

God's purpose likewise in bringing about a reformation and re-establishing the true faith of Jesus Christ in the world was well meant and good, and through Brother Alexander Mack the true faith was re-established in the year 1708. But Brother Mack would hardly recognize us now, and I'm not so sure if we would own him if he were to return. Why? Innovations and departures is the answer. Who is responsible? Are the loyal and faithful whose hearts are bleeding because of worldliness in the church? Most assuredly not. Would there ever have been, or could there ever be, dissension and division if all were loyal and faithful? Most certainly not. Then it is easy to see whence dissension and divisions come. In such case God's purpose in planning a thousand years of peace on earth at the end of this age was well meant, but at the end the devil will be able to raise an army to "compass the camp of the saints", an army composed of men who will have made a failure. Truly,

"God made man upright, but they have sought out many inventions" to thwart God's purposes and yet have themselves proven failures.

Sel. by Sylvia Parker from the first issue of the Bible Monitor

NEWS ITEMS

ANTIOCH, W. VA.

The Ridge congregation, the Lord willing, will start a Series of meetings beginning Sept. 9 through Sept. 18. Our Lovefeast will be Saturday evening, Sept. 17. Bro. W. A. Taylor will be the evangelist, everyone is welcome.

Sister Irene Harris, Cor.

WAUSEON, OHIO

The Lord willing, the Revival meetings at the West Fulton church will begin Sept. 18 and continue for two weeks. Our Harvest meeting will be at the close of our meetings, Oct. 2. Bro. David Ebling of the Bethel congregation, will be our evangelist, Come and enjoy these services with us.

Leola Beck, Cor.

CLEARVILLE, PA.

The Dunkard Brethren at Clearville, part of the Waynesboro congregation, want to thank our brethren and sisters for the attendance and church fellowship, which we appreciated. Those of like precious faith and those neighboring friends of our community, who attended

during our series of meetings July 16-24. Eld. Otto Harris was our evangelist during this meeting.

He gave us the true inspiring Word of God, with messages that will be remembered by Ward's church. These spiritual messages cause us to walk a closer walk with God. The good seed has been sown, Isa. 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it". We feel some were counting the cost of their souls salvation, but could not make their decision to walk with the Lord.

Take no thought for tomorrow today is the day of salvation, for we cannot determine the time we yet have to live. John 11:28, The Master is come, and calleth for thee, why turn Him away? "He that hath the Son hath life; and he that hath not the Son of God hath not life", 1 John 5:12. "The harvest is past, the summer is ended, and we are not saved", Jer. 8:20.

We want to thank our visiting brethren for the inspiring messages they brought to us, in the afternoon services. We had an attendance from nine congregations, a total of eighty-one was counted. We enjoyed the fellowship and blessings of our Lord and Savior. We want to thank the Dunkard Brethren for the interest they have shown towards

Ward's church. Your brother in the faith of Christ.

Owen Mallow.

LaVALE, MD.

Once again the Broadwater congregation experienced another revival, with Bro. and Sister Paul E. Myers laboring with us. I think I can speak for each of us when I say, that we were inspired and renewed with a greater desire to serve our Lord more faithfully from now on.

Our hearts were made to rejoice and I know there was rejoicing in Heaven, when six young souls came into the church by baptism. Let us older ones live our lives, that we will be good examples for those young ones so they will be fruitful and reap much fruit for the Master.

We had 71 surrounding the Lord's tables on Saturday. Visiting ministers with us were: Paul R. Myers, Geo. Dorsey, Zenas Mellott, James Kegerreis and Harley Flory. We were blessed with wonderful weather throughout the entire meeting and our attendance was very good. The meeting closed with an all-day meeting on Sunday, With Bro. Harley Flory bringing our closing sermon.

Pray for Brother and Sister Myers as they go to labor in other fields. Remember us here at Broadwater in your prayers, that we will grow in grace and remember what we

have learned during these series of meetings.

Sister Viola Broadwater, Cor.

APPRECIATION

I wish to thank each and every one, who sent cards, for the many prayers that were offered in my behalf at General Conference, and for the many birthday cards I received. May God richly bless every one for the thoughtfulness and kind deeds done during my illness at the General Conference.

Sister Grace C. Adams.

OBITUARIES

OWEN THOMAS JAMISON

The ninth child of eleven children, came to the home of John W. and Elizabeth Jamison, Jan. 2, 1877 at Boone Mill, Virginia. He completed his earthly life, after a short illness, when death called him on Thursday afternoon, July 28, 1960.

He was united in marriage to Malissa Flora, April 5, 1896, in the community where he was reared. Twelve children came to bless this home, two preceded him in death, Una in infancy and Geneva Halde- man at the age of 21. The children who survive are: Dale, Herman, Newton, Kenneth, Zora (Mrs. Ezra Worf) and Nellie (Mrs. Floyd Crist) all of Quinter, Kans.; Dola (Mrs. Paul Attebery) of Pasadena, Cal.; Mazie (Mrs. Wilmer Iken- berry) of Olympia, Wash.; Lloyd

of Phoenix, Ariz. and Wilsie of Denver, Colo.

For sixty-four years he and his companion enjoyed a happy, useful life together. She is left to survive him. Besides his children he leaves a large posterity behind him, 32 grandchildren and 52 great-grand- children. One brother, Cabbel of Quinter, Kans. and one sister, Mrs. Josiah Flora of Dallas Center, Ia., also survive him.

He was one of the early pioneers, arriving in the Quinter communi- ty in Fetbruary 1898. Along with the early settlers he en- dured the drougths and brav- ed the hardships. He was active in community affairs, serving on sev- eral Boards. His unassuming life led him to feel that there was no task too menial and he was a friend to all alike.

He gave his heart to God in ear- ly manhood. His faithfulness to the charge given him and his unceasing deivation to promote God's kingdom, are an inspiration and heritage to his cherished. He was active in his church as a deacon for many years and later as a minister, preaching his last sermon one week before he became ill. He was an active elder in the Dunkard Brethren Church for many years.

Funeral services were held in the Church of the Brethren by Joseph Flora, assisted by Glen Fruth. Burial was in the Quinter cemetery.

EARL WALDO STRAYER

The only son of Eld. Ord L. and Hilda Flohr Strayer, was born in Fairfax County, Virginia, on December 4, 1927, where he lived all his life. He departed this life July 8, 1960, at the age of 32 years, 7 months and 4 days.

On July 8, 1951, he was united in marriage with Almeda Mae Lorenz, of Wabash County, Indiana. To this union were born four children, Ellen Irene, Thomas Earl, Michael Ord, and Margaret Ann.

Early in life he was baptized into the Dunkard Brethren Church. He was active in the church as teacher, Sunday-School superintendent, and as a minister, having been elected and installed into the ministry in the same day on which he was married. On May 17, 1960, he was ordained to the Eldership.

He leaves to mourn his departure: his wife and children; his parents; two sisters, Mrs. Rosalie Mellott of Vienna, Va., and Mrs. Anna Miller of Damascus, Md., his grandfather, Eld. Lewis B. Flohr; in addition to a large number of other relatives and friends.

Funeral services were conducted Tuesday, July 12, 1960, in the Vienna Dunkard Brethren Church by Elder Ray S. Shank, assisted by Elder Melvin Roesch. Further services were held in the church at Plevna, Ind. by Elder Vern Hostetler and Bro. Harley Rush. Inter-

ment was in the Kendall Cemetery nearby.

HE IS WONDERFUL

A wonderful, matchless Saviour
is Jesus Christ my Lord,
By all people in the world, He
should always be adored,
He was wonderful even before He
came to this earth,
A wonderful Creator before His
wonderful birth.

Long ago the prophet called Him
"wonderful, counsellor",
Yes, our Lord Jesus was all of that
and much more,
"The mighty God, the everlasting
Father, the Prince of Peace",
His Kingdom, as it was said, is ever
on the increase,

He came into the world, a babe
born of flesh,
To bring a wonderful message from
the loving Father, afresh,
A wonderful son of a young virgin,
so clean and pure,
Though some said He was of illegitimate birth, they were sure.

The birth of this babe was told
by angels above,
To lowly shepherds glad to hear of
"good will and God's love",
A bright star led wise men from
afar where the young child lay,
The town wherein He was born and
slept on the hay.

They called His name "Jesus", as
the Angel said they should,
He came to save His people from
sin, for no one else could,
A wonderful gift from God to the
fallen children of men,
For we were lost sinners and kept
sinning time and again.

When at the age of twelve a wonder-
ful knowledge He had.
No one could fathom the wisdom
shown by so young a lad,
Wonderful was He when John bap-
tized Him in the river,
For John knew He was the Son of
a God of love.

The devil tried in a subtile way
to make our Lord fall,
A wonderful victory o'er sin, a great
lesson for all.
For our Lord would not yield in
any way to temptation,
It would have ruined the wonder-
ful plan of salvation.

He was the wonderful, mighty
Messiah looked for,
The one prophets foretold and ex-
pected in days of yore,
Wonderful was He when He
preached the great message of
grace,
The only way now open to redeem
a fallen Race.

A wonderful physician Who turn-
ed none down, at any place,
The only doctor we know who nev-
er did a case,

Cripples to walk cleansed and the
blind could now see,
Those that were chained by Sa-
tan's power were set at liberty.

He was wonderful to comfort
those who were sad amid gloom
There was joy when he called Laz-
arus out of the dark tomb,
With five loaves and two fishes the
hungry people were fed,
To the hungry and famished souls
He was the Living bread.

To the parched and thirsty, the wa-
ter of life He would give,
For He knew quite well that with-
out it they could never live,
His most wonderful love was a
true love that never ends,
He calls us no longer servants, but
calls us now His friends.

This true love was proved when
He washed the disciples feet,
After He had done this, their cleans-
ing was surely complete.
As He did to them we ought to do
to one another,
If we will not do this, then we are
not a true brother.

His broken body was as broken
bread, for strength within,
The blood He shed for many, was
for remission of sin,
"Father forgive them" He said, as
they nailed Him to the tree,
This was His wonderful love for
all, for you and for me.

As His precious blood trickled
down and His life ebbed away,
He became our wonderful sin offer-
ing there that day,
Then they took His bruised body
down from the cross,
This all turned out to be our gain,
but to Him a great loss.

They placed His body in a new
tomb that Joseph had made,
As the Angel rolled the stone away
the guards were afraid,
To our wonderful Lord a wonderful
resurrection,
To us, who believe, is imputed jus-
tification.

Jesus the mighty conqueror de-
stroyed the devil's power,
Now God's precious children need
not fear their dying hour,
On the mount He gave the disciples
their great commission,
They must preach good news of
salvation to every nation.

Caught up into heaven, He is
seated at God's right hand,
To intercede for all those who are
of His chosen band,
He is coming again some day, for
His beloved bride,
Will you then be ready to go for
that Heavenly ride?

V. O. Whitmer.

THE BAPTISM OF THE HOLY GHOST

(Cont. from Page 18—Aug. 15 issue)

*THE RICHES OF TRUTH,
OR TRUE RICHES.* If therefore

ye have not been faithful in the un-
righteous mammon, who will com-
mit to your trust the true riches,
Luke 16:11. First of all, we must
be honest in our everyday life, where
God has placed us for a time of
experience and trial. We who have
repented of our sinful condition and
accepted Christ have promised to
love and serve Him as a part of the
church, which is His body. I am
wondering if this is not a vow be-
yond the understanding of some be-
lievers today, just as the teaching of
Jesus was sometimes beyond the
comprehension of the disciples. We
want to examine the beliefs em-
bodied in these vows, which are the
true riches committed to our trust.

First, we believe that Jesus was
born of a virgin, conceived of the
Holy Ghost, Matthew 1:20-23. We
believe that He died on the cross
for our sins, and when we realize
this, we repent, believe, and are
baptized, submitting our wills to
Him. I read not long ago a little
prayer which is uplifting in medita-
tion:

“Renew my will from day to
day,

Blend it with thine, and take away
All that now makes it hard to
say,

‘Thy will be done.’ ”

When I was a child, I accepted
Christ and wanted to be ready to
meet Him when He returned. I
know that at that time I did not
fully understand the depths of the

riches of God's word, but we had shepherds of the flock, men who feared God, and they taught us that as believers we were to separate ourselves from the unbelieving world, 2 Cor. 6:14-18. We were to put off the old man, who is corrupt, Eph. 4:22, and put on the new man, which after God is created in righteousness and true holiness. Years ago a traveler wrote an account of his travels in the mission fields. He showed pictures of the natives with rings in their noses and on their hands and arms. He told how they were taught to love Christ, who through His death set them free from sins and superstition. Yet so many believers today who claim to have been born again, do not want to give up the worldly associations, fashions, clothes that are in style but far from modest, they spend time and money in the beauty parlors, women cut their hair which God gave them for a glory, there was jewelry and fashionable head-gear instead of the covering, thereby dishonoring God and man (1 Cor. 11:5).

We were also taught that there is a perfection of family life in the Christ-like home, where the husband and wife consider each other and submit in humble obedience to the will of God, Eph. 11:5: 20-23. Woman was created to be man's helpmeet. Gen. 2:18, and when they were driven from the Garden of Eden, man had to assume the re-

sponsibility of taking care of the family and teaching them the will of God. In the Old Testament times, the head of the family made the sacrifices of animals, in the dispensation of Grace the entire family group must participate in the "living sacrifice, holy, acceptable unto God," Rom. 12:1. In so doing, they will all put off the unfruitful works of darkness, and put on the armor of light. Let us learn a lesson from the miser of this world. If he hides away his treasures, they will not benefit him or any one else. In the same manner, if we do not put to use the riches of God's truth, they will only condemn us, but if we make them practical in our lives, they will enrich us unto life eternal.

Sel. from Bible Helps

YE CANNOT SERVE TWO MASTERS

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" 2 Cor. 6:17,18.

Indecision will profit nothing. Even in its gentlest and kindest form, it is hateful to God. A whole world and a whole Christ cannot be had. Half of the world and half of Christ is equally an impossibility. Alliance with the world and alliance with Christ is out of the question.

Ye cannot drink of the cup of the Lord and the cup of devils, beware of carnal fascinations and snares. Beware of pleasures and vanities, Meddle not with worldly amusements. Suspect that which the world adoreth.

Sel. by Jeanette Poorman.

THE OLD LAMP

A lamp once hung in an ancient town at a corner of a street, where the wind was keen and the way was dark. Sleet and rain would often beat, but all night long its light would shine, to guide the traveler's feet.

The lamp was rough and plain and old, as the weather had beaten it sore. 'Twas not a thing one would care to show, what it is or was before. Yet no one thought what the lantern was, 'twas the light that within it shone. The lamp is a test for young and old, who seek in a world of pride, to shine for their Lord and to show His way. Ah, never ones light to hide, for you are a lantern, a thing of naught, but Christ is the light inside.

Sel. by Treva Brumbaugh.

CUSTOM

Custom is something near and dear to men and women, especially to the carnal mind. The word custom has a large meaning: a frequent or habitual repetition of the same act, practicing an unwritten law or

a law not in effect, something often not based on fundamental principles. The custom of some is to follow the most modernistic ways and others adopt old ways, even going back before Jesus came to earth.

Christ was called Jesus of Nazareth, because he grew into manhood at Nazareth, but the term Nazarenes was often applied to the followers of Jesus. Matt. 2:23. in consequence of the providential arrangements by which His parents were led to take up their abode in Nazareth. fulfilled the predictions of the long promised Messiah. He was raised in the customs of the Nazarenes. At that time there were many different groups of the Jews, who had different customs. Thus when Jesus came there were many different customs, as we find among christians today. Jesus was raised under the Old Law, with customs of which some were handed down for centuries. Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth". So all who believe in Jesus the Christ are no more bound by the law. Christ has made us free from the customs of the law. Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again again with the yoke of bondage".

Every man that thinks we must keep the things taught under the law, ought also to be circumcised. Gal. 5:4, "Christ is become of no effect unto you, whosoever of you

are justified by the law: ye are fallen from grace". For I (Paul) testify, again to every man that is circumcised, he is a debtor to do the whole law. For whosoever shall keep the law; and yet offend in one point, he is guilty of all. You may keep customs if you wish, which are not found in the New Testament, but you should not force them upon others. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature; old things are passed away behold, all things are become new". Customs and traditions were not taught under the Gospel age by the apostles.

At the trial of Jesus before Pilate, Pilate said to the common people, "I find in him no fault at all. But ye have a custom that I should release unto you one at the passover". However the leaders of the Jews persuaded them to ask for Barabbas. Mark 7:7-9, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the Commandments God, ye hold the tradition of men, as the washing of pots and cups. And many such like things ye do". Jesus said unto them, full well ye reject the commands of God, that ye may keep your own traditions. Do we not find the same practices today, in many churches? Some have in their worship, about all ceremonial rites and customs. Matt. 5:20, Jesus speaking to the multitudes, "For I say unto you, that ex-

cept your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven".

John 3:3,5, "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is a command not a custom or from former tradition and it means all men and women. There is only one way to salvation. No one can claim salvation by custom's introduced by man. Acts 4:11-12, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved".

John the baptist was a man sent by divine authority, born by a miraculous birth, much like unto Jesus' birth. The angel Gabriel was sent from God unto a city of Galilee named Nazareth. The angel said unto Mary, behold thou shalt conceive, bring forth a son, and shalt call his name Jesus. The same Angel Gabriel came to Zacharias and told him that his wife shall bear a son, and thou shalt call his name John and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall be filled with the Holy Ghost. And many of the

children of Israel shall be turned to the Lord their God. This was an act of divine power, a miraculous birth and he was named before he was born. We are living in the days of the power of the Holy Ghost. Why do some christians ignore or reject John the Baptist?

As with John, even more so Christ fulfilled his mission here upon the earth. We have our choice to accept His terms of salvation or reject them. Religious groups condemned Christ to be slain. In spite of His great sacrifice for our salvation, many people claim all they need to do is just belong to some church or some religion, without even trying to obey the teachings of Christ. Do we make our profession because of custom. Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness. Do we have Scripture for what we do and how we do it?

I Pet. 2:9, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light". Tit. 2:14, "Jesus who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" Ye were not redeemed with corruptible things, as silver or gold, and from your vain conversation received by tradition from your fathers

but with the precious blood of Christ as a lamb without blemish and without spot." It took the blood of the Lamb of God to redeem men. John the baptist seeth Jesus coming unto him, saith: Behold the Lamb of God, which taketh away the sin of the world.

Jesus brought a Gospel of salvation which was supposed to be the end of custom, tradition and ceremonial worship. Seeing ye have purified your souls in obeying the truth Grace and truth came by Jesus Christ. He that believeth on the Son hath life everlasting. He that believeth not the Son shall not see life but the wrath of God abideth in him. Ye children of men, attend to the Word so solemnly uttered by Jesus the Lord. The Master's words are so true and plain. The only way to everlasting life you may obtain. A home in heaven you can gain or lose your soul and go to endless woe. Lost, ye lost forever, and yet to reach that awful doom.

William N. Kinsley
Hartville, Ohio

THE OUTLOOK AND THE UPLOOK

When the outlook is dark, try the uplook---

These words hold a message of cheer:

Be glad while repeating them over.
And smile when the shadows appear.
Above and beyond stands the Master,

He sees what we do for His sake;
He never will fail nor forsake us,
He knoweth the way that we take.

When the outlook is dark, try the
uplook,

The uplook of faith and good cheer;
The love of the Father surrounds us.
He knows when the shadows are
near.

Be brave, then, and keep your eyes
lifted,

And smile on the dreariest day;
His smile will glow in the darkness;
His light will illumine the way.

LIFE

The clock of life is wound but once
And no man has the power
To know when the hands will stop.
At late or early hour.
Now is the only time you own,
Live, believe, toil with a will,
Place no faith in tomorrow,
The clock may then be still.

HOW ABOUT IT?

Are you enjoying salvation today--
As you did some time ago?
Is the fire burning brightly,
Or is it getting low?

Is the zeal with which you now labor
As great as in days gone by;
Or have you grown cold and
indifferent
And permitted that zeal to die?

Does your heart grow heavily
burdened,

And do your eyes with tears grow
dim,

When you think of Christ on
Calvary,

And the sinners rejecting Him?

Are the fruits of the Spirit visible--

Can the love of God be seen?

Is the fountain of life overflowing--

In your very life, I mean?

If you feel a need, my brother, or
sister

Plunge into the fountain and pray,

And the old-time power of Jesus

Will supply that need today.

Sel. by Treva Brumbaugh

EZEKIEL

"Thus Ezekiel is unto you a sign:
according to all that he hath done
shall ye do: and when this cometh,
ye shall know that I am the Lord
God", Ez. 24:24.

The book of Ezekiel was written
by the prophet of that name. He was
one of the major prophets of the
Old Testament. He was one of the
early Jewish hostages, taken cap-
tive to Babylon eleven years before
the destruction of Jerusalem. He was
of strong will and character, devot-
ing his life to the rites and ceremon-
ies of the Jews.

His prophecy was highly esteem-
ed by his own people, though nat-
urally of a nation which became so
sinful, many would not hear him and
even persecuted him. Also the lead-
ers of Babylon had high respect for
him and even consulted him for ad-
vice on various occasions.

We might sum up the purpose of this book with a few words "To show God's people their transgressions". The first twenty-four chapters apply before the destruction of Jerusalem and the latter twenty-four after its destruction. Many of his prophecies are vague and difficult to understand just what the details mean, but the book contains much food for thought as a schoolmaster to the New Testament. It is said by Jewish historians that many of the Jewish Rabbis forbid their people to read Ezekiel before they were thirty years of age, for fear that the difficult passages and hard to discern prophecies would discourage faith in the other of God's books.

Although this book contains very little that might be termed as referring to Christ's coming or to His kingdom, it does contain much of the restoration of God's Israel, their city and their temple. It contains many comforts and protections of God for His people, but we must also consider the warnings and punishments for those who transgress God's commandments.

TO LOVE IS TO LIVE

One way to give is my loving,
And loving helps others to give.
So if we follow our conscience,

We'll give and we'll love as we
live.

There's constant rebellion in hate,
And many are wavering still.

But if we will be on our guard,
We always will live in God's Will.

So patience, comfort and solace,
Pray lead me to give all of those;
That love be deepened by friendship
And friends be bereft of their woes.

MY LORD

'Tis sweet to place my hands in
His

Whilest all is dark or dim:
To close my weary, aching eyes,
And humbly, quietly, follow Him.

LEAN HARD

In each of our lives there are
burdens to bear,
For each of God's children there bur-
dens must share,
There are battles to win in each
walk of life,
There are victories to win in all of
the strife,
There are promises given that we
may all know,
The faith of the growing soul to
bestow.

CONTINUE IN PRAYER

Christian fellowship is a joyous
experience to the child of God; in
fact, the whole Christian life is a
joyous experience. I am impressed
when I notice how the Scripture
stresses the thought that the Chris-
tian experience is a continuous one,
and we should realize the need and
continuity in those things that be-
long to our faith.

As we now come to the thought of continuity in prayer, we go to such Scriptures as Luke 6:12, where we are told that Jesus continued all night in prayer. We then came to the Acts of the Apostles 1:14) and find that the Apostles, right after Jesus Christ left and went back to the Father, continued with one accord in prayer. That is the subject that we want to think about a little while this evening, for one of our great responsibilities and privileges is that of continuing in prayer.

One thing that impresses me concerning this subject is the fact that I was made for fellowship with God. It was God's eternal purpose when He created our first parents that they should walk with Him. Man lost this privilege through sin and hid from the presence of God. He lost that which caused him to have free fellowship with his Creator. But God in Christ has made it possible that again man can have fellowship with the Omnipotent God. You and I through faith in Christ are made the children of God. What an exalted position we have in Jesus! What an exalted position we have in the family of God!

The human family is the most needy of all of God's creature. And the first need that man had was for restored fellowship with God. Now I rejoice that I may have that fellowship with God, for that com-

panionship that we may enjoy together with Him is the most precious, the most full, the most rich experience that can come to any soul.

In this matter of continuing in prayer, we need to realize that prayer is fellowship with God; it is coming to God and talking to Him. It is a matter not only of shutting the door, as Jesus instructed His disciples, and coming into our secret closet, but it is an experience which is continuous and which we may have from the day of our conversion onward. It is an experience of continuity; it knows or should know no end, for our fellowship with God will never be complete until we reach the more excellent glory where we are done with the limitations of time and our present physical body.

The first prayer that God can be satisfied with when we realize that our sins have separated us from God and stand in the way of our having fellowship with Him is that of a penitent, "God, be merciful to me a sinner". Often have we noticed in the lives of converts that they fall down on their knees before God, somewhat like the Apostle Paul, and as their tears burst forth they pray God that He might be merciful to them as sinners and forgive their sins and cleanse them from all iniquity. These are works that accompany salvation—confessing and forsaking sin.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

EXERCISE BROTHERLY LOVE

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another", Rom. 12:9-10. The love of man for man is one of the greatest christian graces we can manifest. No doubt this is true because God is love and God has greatly shown His love for man; also the christian man is a godly man and will exemplify godly characteristics. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love," 1 John 4:7-8. Here we have some direct teaching on our loving one another. Every conscientious christian wants to be godly and know God and His vast blessings. We can never approach such a state without overflowing with brotherly love. Our love will be manifest to one another in similiar ways to that which God shows His love to us,

although in a very small scale.

According to our text, we must show our love to men without dissimulation. Our love to men must not be partial but similiar one for the other. We are not commanded to love mens sins but their attributes, their souls and whatever in them is pleasing to God. "Let love be without dissimulation" similiar love one to the other, not partial or preferable one person, one name, one family or one nation over others. We dare not be deceitful in our love nor make a pretence of love when there is no sincerity in our heart. God has so showered each of us with His love that we at least can scatter a little love in our fellow mans pathway. "This is my commandment, That ye love one another, as I have loved you", John 15:12. How much have meditated upon these words of our Lord? Without question we can never approach this state in our carnal nature, however by the guidance of His precious words we may grow in grace and thus be able to show much love for our fellow man. How near am I to "love one another, as I have loved you?" Dear brother

and sister, this is going to take much practice.

"Be kindly affectioned one to another, with brotherly love" what is there to gain with any other attitude towards one another. Kindness and love will win and control where great strength and fits of temper will never touch. Christ prayed that we might be one, as He and the Father are one; we will never come near this bliss without much love and concern for one another. "My little children, let us not love in tongue; but in deed and in truth," I John 3:18. "In honour preferring one another", without their desire and practice we can never show brotherly love. Christ showed His love for us by forgetting Himself completely. He even forgot Himself so much, in His quest for others, that He neglected His regular food and rest. His desire was to finish His work, win others to God Almighty and to know and serve Him, regardless of His own suffering.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing", 1 Pet. 3:8-9. How far do we come short of this one Scripture? Could it be that much of the power of the church is lost, because of our failure to properly

exercise our love one to another? The love demanded in the New Testament is: to love and be loved, preferring others with kindness and great concern for their welfare, we need to draw out our soul and also our purse for others. The carnal flesh will never fulfill this Scripture but we must deny self and exercise our lives according to Christ's examples, if we wish to have such compassion and concern for others.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him", 1 John 2:10. The promises of Christ are so wonderful and so much to be desired, that it would be wonderful if we can feel no danger of stumbling into sin. Christ is the "true light, which lighteth every man that cometh into the world", John 1:9. It is marvelous to have such a light to guide us and one who was so willing to show love and concern for each of us. Are you walking in The Light? Are we His True Disciples? "By this shall all men know that ye are my disciples, if ye have love one to another", John 13:35

THE CHURCH OF CHRIST

God the Father at the appointed time, sent His son to the earth, to fulfil the old Law and to establish the Law of Grace. God sent John the Baptist to prepare the way of the Lord and John began to preach

Christ to all who came to him and baptized all who believed. When Jesus was about thirty years old. He came to John and asked to be baptized. After he was baptized the Holy Ghost came upon Him, in the visible form of a dove. He is the head of the Church of the law of grace, by which all the world can be saved.

Christ chose His disciples as God commanded Him. He gave them power to: raise the dead, heal the sick, open the eyes of the blind and heal all manner of diseases. After Christ called His disciples together he said unto them, "I am the true vine, and my Father is the husbandman. I am the vine, ye are the branches: He that abideth in me, and I in Him, the same bringeth forth much fruit: for without me ye can do nothing", John 15:1, 5. "If ye keep my commandments; ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love". John 15:10. Thus if we do not keep all of Christ's commandments we do not abide in His love and will be cut off of the true vine, just as He said.

Even in Paul's day some were deceived by the Devil, withdrew from the true church and began to preach a different doctrine. Satan is a deceiver and a perverter of the Word of God, as he was then so he still is. The effect is worse now, for he is using the higher education of

the world to pervert the Word of God. Christ gave us the true form of water baptism, when He went into the water and was baptized. Religious man has taken away many things of Christ's teachings as: triune immersion, feet-washing John 13, the prayer veil 1 Cor. 11, the Lord's supper, the Holy kiss and even the divinity of Christ.

To refuse or transgress any one of the New Testament commandments makes one a transgressor of Christ's law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all", Jas. 2:10. Every commandment that the Spirit of truth has written in the Book of Life, is vital to our soul and spirit. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds", 2 John 10-11.

Let us be careful how we worship and with whom we worship, that we do not encourage those who do not observe the teachings of Christ. There is but one faith and that is the one which does not take away from or add to, Christ's teachings. It is the faith which carefully observes all of the teachings of Christ, as given by Him and by his apostles in the New Testament. The Holy Spirit, working through the apostles, wrote only what Christ received of the Father and told them

BIBLE MONITOR

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to write. Many churches preach the truth, as far as they go, but they do not accept all of the truth. The body of Christ will be made up of those who purify their lives, according to the words of their Lord and keep His whole law.

John W. Garrett,
Hartford City, Ind.

SCRIPTURAL DOCTRINE, CONCERNING THE DEVIL AND SATAN

Part III

We see Satan a deceiver from the beginning, with an ambition to overthrow God's righteousness, to become an equal to, or above God Himself. Hence the prophecy concerning him, which he will attempt with all His power in the last days, Isa. 14:13-15. Hence he is the

god of this world. 2 Cor. 4:3-4, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." We have shown you, that he was a murderer, a sinner and a liar from the beginning and that he abode not in the truth, Jno. 8:43-44, Jno. 14:30.

He is also the prince of the power of the air. Eph. 2:1-2, "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience". He is called Belial. 2 Cor. 6:15, "And what concord hath Christ with Belial?" He is ruler of the darkness of this world. Eph. 6:11-12, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Here we have devil's in the plural, Satan's adversaries, in the form of men, who have the spirit of the devil the very devil himself.

He is that "Wicked One", the "Tempter", the unclean "spirit", Matt. 13:19; 4:3; 12:43. Satan is

guilty of wresting the Scriptures. See the account of our Lord's temptation in the wilderness, Matt. 4:6. Many who follow him in the form of Christ's Ministers are guilty of the same today. Reader, be careful, "Lest Satan should get an advantage of us: for we are not ignorant of his devices", II Cor. 2:10-11. And for, he appears as an angel of light. 2 Cor. 11:14 "And no marvel; for Satan himself is transformed into an angel of light". Note: this does not say he was ever an angel of light in heaven. Lucifer (Satan) said, "I will ascend above the heights of the clouds; I will be like the most High", Isa. 14:14. But he will be humbled. "Yet thou shalt be brought down to hell, to the sides of the pit, "Isa. 14:15. He has been defeated by Christ and will still be defeated by Him to the time of his doom.

We come now to the answer of our seventh and last question at the beginning of these articles. What will be his final doom? First his works will be destroyed. 1 Jno.. 3:8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil". But before his works are destroyed, he will manifest himself. First as the man of sin, II Thess. 2:3-4, "Let no man deceive you by any means: for that day shall not come, (meaning the day of the Rap-

ture of the saints and the day of Christ at His Revelation, to the earth) except there come a falling away first, and that man of sin be revealed, the son of perdition; (meaning the son of the devil, the first beast of Rev. 13:1-8.) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God".

Second as that wicked One. 2 Thess. 2:8, "And then shall that Wicked he revealed, (meaning Satan in the form of the false prophet, the second beast of Rev. 13:11-18;) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming". He will be cast down to hell. Peter gives us an example of Divine Retribution, 2 Pet. 2:4; "For if God spared not the angels that sinned, (Peter was speaking by inspiration of God, God did not or will not spare fallen angels, neither will he spare Satan) but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." God spares neither fallen man, nor fallen angels who sin, neither will he spare Satan. However we do not think that Satan at this present time holds the keys of hell. God holds, or Christ holds the keys, He is victor over death hell and the grave".

Let us note: This fallen angel in the form of Satan is called, Abad-

don, and Apollyon and also he is the angel of the bottomless pit, Rev. 11: and 9:11. Let us notice first Rev. 9:1-2, "And the fifth angel sounded, (a pure angel) and I saw a star fall from heaven unto the earth: (we believe this star is the devil himself, in the form of the beast, who is to be cast out of heaven), and to him was given the key of the bottomless pit." We see by this that Satan will be given the key to the pit for a time, but will later be bound by God's angel from high heaven, who then will have the key to the pit, he will be bound, chained, and sealed in the pit for 1000 years. Verse 2, "And he opened the bottomless pit; (that is this fallen angel, who was given the key to the pit, Satan) and here arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit". Those will be dark days on the earth. Now verse 11 "And they had a king over them, (false Christs, false teachers, the followers of the beast.) which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon". We will not comment here, lest we stir up controversy.

Before we state his final doom, we-note he is called an accuser of the brethren. Rev. 12:10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and

the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night". We believe this is refering to the time when Satan and his angels will be cast out of heaven, as stated in these articles, that Christ's coming Kingdom, His glorious kindom will then be nigh at hand, that Satan is the accuser of the brethren on earth, to those who are making the proclamation in heaven. However we are not dogmatic in this, neither are we infallible in all our views, perhaps. The final doom of Satan is found in Rev. 20; He shall notice a few verses there. Verses 1 to 3 "And I saw an angel came down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season". Verses 7 to 10 "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nation which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand

of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire (hell) and brimstone, where the beast and the false prophet are, and shall be tormented day and night (unlimited time) for ever and ever". This will be Satans final doom. The end.

Bro. Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

REVIVAL MEETING

Oct. 16-30—Plevna, Ind.

Nov. 7-20—Waynesboro, Pa.

Nov. 20-Dec. 4—Lititz, Pa.

LOVEFEAST SERVICES

Mt. Jackson, Va.—Sept. 24

Mountindale, Md.—Sept. 25

Walnut Grove, Md.—Oct. 2

Mechanicsburg, Pa.—Oct. 9

Berean, Va.—Oct. 15

N. Lancaster, Pa.—Oct. 16

Englewood, O.—Oct. 22

Waynesboro, Pa.—Oct. 23

Plevna, Ind.—Oct. 29

Bethel, Pa.—Oct. 30

Shrewsbury, Pa.—Nov. 6

GOSHEN, IND.

The Goshen congregation plans to hold their Harvest meeting on Sept. 25, the Lord willing. Bro. William Carpenter is to bring the harvest message. We extend a hearty invita-

tion to any and all who can, come and enjoy the meeting with us.

Bro. Reinhold Gunderman.

ENGLEWOOD, OHIO

The Englewood congregation enjoyed another revival meeting with Bro. Eldon Flory preaching for us each evening. The attendance was good throughout the meeting and the interest manifested was encouraging.

Bro. Flory gave us Spirit-filled messages which built us up in the faith. Two precious souls decided to walk in newness of life and were baptized. May the Lord bless Bro. Flory as he goes into other fields of labor and also all others who are proclaiming the Gospel to a sinful world.

Sister Sylvia Surbey, Cor.

IN APPRECIATION

I wish to thank all for the lovely cards, letters and gifts that were sent me on my birthday. They were very much appreciated. May the Lord bless each one for remembering me.

Sister Lizenia Dulaney.

RINER, VA.

The Mt. Jackson congregation plans to have their revival meetings from Sept 18 to 25, with Eld. D. Paul Reed as evangelist. Lovefeast services on Sept. 24. This congregation is at the south end of District No. 1 and anyone who can is invited to attend any of these services,

worship with and help them in their services.

LITITZ, PA.

We the Northern Lancaster county congregation plan to have our Lovefeast at Lititz, on Sunday Oct. 16. Sunday-school at 9:30 and preaching to follow.

It was also decided to start our Series of meetings on Nov. 20 instead of Nov. 14, with Bro. Dale Jamison as evangelist. A hearty invitation is extended to all who can, to attend these meetings.

Susanna B. Johns, Cor.

HELP ME

It is only human or natural for us human beings, when we meet with adversities or loss of health, then we immediately call upon our Creator for help and appreciate so much the interest and concern others manifest in our behalf. I am not pleading for your sympathy, but I do want to sincerely thank you for the Christian love you have manifested with your Greetings, Visits and Prayers during my very recent affliction and hospitalization.

As stated already, we are ready to call upon our God in time of distress or adversity. Personally, I feel that too often we are slow and forgetful in expressing our thanks and appreciation to Him. The Lord indeed has been very gracious and kind to me in extending life and health thus far.

Now, may I please ask you to help me express gratitude and praise to my maker, which I alone do not feel able to give to the extent which I feel obligated to our Kind and Loving Father. Many thanks to you all and may the Lord bless you real good. May we pray one for another that our Lord may supply grace and strength sufficient in order that we may prove faithful during the time allotted to us here. May we keep our hearts and lives in tune with God so that at His appointed time, we may hear the call, "Tis Supper Time, Come Home".

Sincerely,

A. B. Keller.

CORRECTION

The author has asked that we make the following change in the article "Scriptural Doctrine, concerning the Devil and Satan" Aug. 15 issue, page 7, last paragraph in first column: "We are now ready to sum up the answer to our first question. We believe the Lord created the Devil, a perfect beast of the field in the form of a serpent. He placed him in the Garden of Eden and put the satanic spirit in him in the fall. After he tempted Eve, God cast him to the ground to crawl on his belly as the serpent does now".

CHRISTIANITY

Christianity is the guarantee of eternal life, through the atoning

death and bodily resurrection of Jesus Christ the Son of God. This gospel which the Holy Ghost sent down from heaven is the power of God, to rescue our lives from the guilt of sin and from the habits of living in sin.

This eternal life is obtained by being born of eternal parentage. When we learn and accept the Word of God, the Holy Spirit brings a conviction that we are sinful and need to be saved from judgment. When we receive Jesus into our hearts by faith and we are baptized for the forgiveness of our sins, we become a new and divine creature. Jesus says, "ye must be born again", "He that believeth and is baptized shall be saved; he that believeth not shall be damned".

This nearness to God brings the only true peace of mind and the only everlasting joy in the heart, that a person can experience. It is a revelation from God, a fellowship with Jesus and those of like precious faith. The wisdom of Jesus, to be right with God, becomes our glad will. The holy, sinless life of Jesus becomes our imputed righteousness. The Holy Spirit hovering over; God makes Jesus our sanctification and the resurrection redeems our bodies and makes them like His glorious body.

This new, divine life in us has a spiritual hunger and thirst for God. The Word of God is food for the soul and His Spirit is always present in the assembly of the saints. It is very necessary for the new-born christian, or any other, to be regularly at the service of God. He belongs to God's company, he is a citizen of the future eternal kingdom, he needs the constant love and fellowship of the saints. Without this eternal life abiding in us, life is a dismal failure, no matter how much pleasure it gives now, for it soon comes to an end.

He that has forgiveness of sins and the joy of heaven in his soul, loves to sit at Jesus' feet and hear Him say, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day", John 6: 37-40.

There are many pagan religions, but they cannot save a soul from hell. They cannot even produce a holy life. Only the Holy Spirit can do that. True christians are the salt of the earth and the light of the world. Religion that claims to be christian, but denies that Jesus is God the Son, is worse than pagan-

ism; it is guilty of murder of the souls of men.

Sel. from Gospel Helps.

THE TRUE AND THE FALSE

Be not ashamed to be first to discover

A flaw in the faith of a lover
A blot on the name of a friend
Whose heart may be true to the end.

Since few of us know one another
Let us be a help to each other
For oft into error we fall
Regardless how small or tall.

A sigh or a smile may awaken
Before a brother may be overtaken
Suspicion most false and undue.
In hearts that are honest and true.

So oft they make light of truth
and perfection
When our Lord gives us wisdom to
know defection
In their sin their emotions conceal
The secret sins they refuse to reveal.

Christians must have the determination
To stand together for a noble desertion
For oft is heaved from the hypocrites breast
That which lulls the unrepentent sinner to rest.

Revised by Tobias Z. Martin.

Getting even with a person,
means putting yourself on his level.

CONTINUE IN PRAYER

(cont'd from Sept. 1 issue page 23)

But we want to come more directly to the thought of continuing in prayer. I wish we would realize that prayer is not only an experience in which we seclude ourselves from all others, or in a formal way kneel down, or stand up, or hold up our hands, but that it is an experience in which we should exercise ourselves continually. In our home as a family we speak together constantly. I have the privilege to be at home with my family most of the time. And many times during the day we have fellowship as a family—we speak together. This is one of the joys in our experience as a family. The same thing is true of the Christian. He has come to God as a father, and he is such a needy creature, that he continually lives in an atmosphere in which he is on talking terms with God.

Now I would like to notice a number of things that the Apostle tells about our experience as those who are children of God. In Romans 8:1 he says that there is "therefore now no condemnation to them which are in Jesus Christ." And I want you to notice the continuity that he expresses when he says that they walk not after the flesh. He is talking about progression. They walk not after the flesh but after the Spirit. As a birthright possession the child of God has the spirit of God. By

virtue of my physical birth I received some of my abilities and some likenesses: by virtue of my spiritual birth I have the Holy Spirit. Now in our experiences as Christians, we have been born again, we have the Holy Spirit of God, and we have come to a place in which we are on talking terms with God. As Christians even though we have the Spirit, we are the victims of many infirmities.

Notice in Romans 8:26 that "the Spirit also helpeth our infirmities." What are our infirmities? The things that you and I have in our physical beings. Take for example, you and I love to meet together, to be in heavenly places in Christ Jesus, but we all have bodies that tire and we must cease these activities and rest. We love to preach, we love to serve in the spiritual ministry that God has given us to do. But we have a physical body that needs to be refreshed. We need to come apart and rest ourselves a while. And so I am referring only to a number of the infirmities that go with our physical bodies. One of the infirmities that the Apostle Paul emphasizes is that we know not what we ought to pray for. Well, when I became a Christian, I said I will consecrate my life to the Lord. But then I didn't foresee a number of experiences, that I now know. You see, our human knowledge is very limited. We don't even know what a day is going to bring forth. We

know a little bit of what happened yesterday, and hardly know what happened today. And certainly don't know what will happen tomorrow. But, praise God, we are on talking terms with Him, and He knows the end from the beginning, for He knows all things. He knows my life and your life: He knows your need and my need. All to Him is as an open book. Isn't it marvelous that you and I know the One who created the earth and all that therein is, only by speaking His word? When you and I give our life to Jesus Christ, we give it to Him who is able to keep us from falling. As far as our spiritual experience is concerned, He is able to make a way for us right through the Red Sea and pile the waters up on both sides. Oh, it is a wonderful thing—the Christian life!

Romans 8:26 also tells that "we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit." Do you and I have the Spirit of God dwelling in us? When a man receives the Spirit of God, then, God has an Agent within that He can use to direct the body of this individual with whom He has fellowship. And so God bears down upon us and we cry out to Him again, even though it is a groaning or moaning. He who has born that

prayer in our own soul, can hear that prayer and answer from heaven. It is a marvelous and wonderful experience in which we become conscious of our need, enjoy communion and fellowship with God, and receive answers to our prayers.

You and I, as children of God, need to be living the Christian life so that God can use us to bring to pass the mighty workings of His own glorious power which was manifested in the world when He raised Christ from the dead. It is a wonderful experience and a wonderful privilege, this continuity in prayer. I am very conscious that we need to get alone in our secret closet with God, and it is going to make our face shine, when we get before men. This was illustrated in the incident when a ship began to sink on the Atlantic and the captain called men to prayer. They found one man who wasn't on his knees crying to God for help and they asked him what was the matter that he wasn't praying. He said, "I am prayed up." In other words, he didn't have to wait to pray until tragedy came, but he was continually in prayer with God the Father. He didn't have to wait until the ship was going to sink, or the church was going to pieces, or until the Korean war started, or until a dozen other things happened, but he was living continually in prayer. That is the experience that God has for you and me, and if you

and I will know the victorious Christian experience, we will have to live so near to the Lord that He can use us to bring to pass His purposes in the hearts of men. The Lord has work for us to do. One of the works the Lord has for us to do, and from which none of us should shrink, and which I would like to say is one of the most important and far-reaching, is the work of prayer, the ministry of intercession. I am not going to divide our own needs from the needs of others, but I believe that the more spiritual and the more victorious a person becomes in his Christian experience, the less he is going to pray for himself and the more for others.

While we are working, or whatever we are doing, we will begin to think about someone that we haven't thought about maybe for a week or longer. God brings people to our memory. Why? What can we do for them? We can pray for them. Oh, the possibilities of this ministry of intercession! It is one of the most needed in these troublous days.

If I had no money, I would be very poor, but if I have no one praying for me I am a spiritual pauper. And if I am a preacher without prayer helpers, I am an exceedingly poor person, as far as the spiritual ministry is concerned. May you and I as Christians, as children of God, live on such a plane that

when God speaks to us and brings before us that which we had not yet been thinking about, that we might realize that God calls us to intercede for that person or cause. May we cultivate that experience so that it may grow on us, and make us more victorious day by day.

Now maybe there are a number of things that I ought to suggest, and one of them is that we be definite in our praying. Don't pray around the world, and get back at sea, having accomplished nothing. If you have nothing else to pray for, ask God to give you a burden for some lost soul. And that is one prayer that God is going to answer for you as a child of His. He is going to give you a burden for a soul, that is, if you will continue in your Christian experience and express your concern for a prayer life. He will give you a burden that is real. Let us be definite in our prayers. Let us pray about the needs that we see. There is so much in the church today to talk about, but let's pray about it.

A business man, who comes to our house, and I were discussing some of the things we have found, in a business way, in the lives of others. This was to our mutual concern, but he said, "I am very, very, reluctant to discuss these things with anyone but my God. I have so many opportunities to pray for other people, because I know them from the business angle." He

is a sincere brother that I believe is doing much good in the church by that particular ministry. There is not one here tonight who can not engage in it; no, not one. You have the power to move the arm that rules the world. What a power is at the disposal of the child of God!

In this matter of prayer we ought not only to be definite, we need to prepare ourselves for this ministry of intercession. We need to prepare ourselves, so that we can stand before God. We need to be rid of sin, we need to do a number of things. I think you get the thought that we mean to bring out.

Then, lastly, I think that you and I ought to exercise ourselves in our victorious Christian experience, by having a prayer list on our heart. Don't exercise yourself in this ministry in a haphazard way, just when you think about it. I said we should live on a plane where God can use us in prayer for some of the unknown needs. But there are many of the known needs that should keep us busy in prayer. A prayer list will help here.

I don't wonder that some of us live such a pauper spiritual experience, because although today we are in a victorious life conference but tomorrow, when we get out where we live for six days a week, we forget about these things, and that is where we need them. Victorious Christian living is needed when we get out to the farm or factory or

office, where I live and where you live. That is where the world needs it; that is where the Lord needs our testimony. So may the Lord help us to continue in prayer.

You know, when you hear an individual pray, you can pretty well tell where he is living in his spiritual experience, whether he is living in the first peg or the second peg. I am talking about his experience in spiritual maturity. If an individual asks God to supply something just in the light of the material, you would think that he is very much of an elemental Christian. A man's prayers reveal himself.

Well, I trust that you and I may be so near to the Lord that we will think less of ourselves, and more of the needs of others. I trust that you and I will let the Lord use us in the ministry of intercession, which humanity needs, which God needs, and then we will find men and women becoming more and more like God. That is the experience that I want you to have. It is an experience in which you can talk freely to God, and God can speak to you, and together your fellowship in Him will be so rich and so full and so joyous that your neighbor when he is converted, will want to come to your church, because of the experience that you have. Would to God that as children of God we might be living the Christian life to such a high degree that the unsaved might say

that they want what we have. Let us continue in prayer to this end.

Raymond Charles
in Christian Monitor

GOD'S PLAN AND REVELATION TO MAN

Acts 1:7, "He (Jesus) said unto them (apostles). It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you". Who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ, if so he that the Spirit of God dwell in you. If any man have not the Spirit of Christ, he is none of His. John was given divine revelation and said, Behold the Lamb of God, when he saw Jesus. Does a lamb have a fighting spirit or nature?

John said, I was in the Spirit on the Lord's day. We must be in the Spirit to receive spiritual revelation. Jesus overcame death, hell and the grave. Jesus established the Lord's day. His triumph over Satan, with all his organized power, proved He was the Son of God, the Messiah which was to come. Rev. 1:10, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches

which are in Asia". No doubt the dates or times, of all these events, was not even revealed unto John.

2 Pet. 1:20-21, "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost". Today some men tell us that they get their revelation according to their degree of college, regardless of how they live. John had great tribulation for the Word of God and for the testimony of Jesus Christ. 2 Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution". Luke 12:32, "Fear not, little flock, for it is your Fathers good pleasure to give you the kingdom."

Luke 10:21, "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed thee unto babes: even so Father; for so it seemeth good in thy sight". 1 Cor. 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called". Jesus spake to the eleven disciples saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatso-

ever I have commanded you. He that glorieth, let him glory in life Lord. Men like to glory in the results or works of their own hands.

Paul says, My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. Man has only a small part revealed of God's plan, arrangements and fore-knowledge. Isa. 55:8-9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts", Rom. 11:33-34, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are all his judgments, and his ways past finding out; for who hath the mind of the Lord? or who hath been his counsellor?"

2 Cor. 12:2, 4-5, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities". Luke 4: 18-19, Jesus read from the prophet

Esaias in their synagogue, "The Spirit of the Lord is upon us, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord". Luke 7:20, 22, "When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come: or look we for another, Then Jesus answering said unto them, Go your way, and tell John that things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear the dead are raised, to the poor the gospel is preached". This should be enough testimony to prove that He was the Messiah, which was to come.

Some were offended because He cured on the Sabbath day, some because He ate with those they thought were sinners, and some because He performed miracles. Jesus manifested His power to prove that He was the Christ. This is written that we should believe on Him. The apostles were the servants of Jesus Christ. 1 Tim. 1:1, "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope." We have a letter from a prominent minister stating, he is a servant of

the church. So he preaches a doctrine to please and comply with their creed. Jas. 1:1, "James, a servant of God and of the Lord Jesus Christ Why are we what we are? 1 Cor. 7:23, "Ye are bought with a price: be not ye the servants of men". Thanks be unto God for His unspeakable gift.

Is there a victory to serve some creed, some man adopted doctrine? Where is the foundation of your hope of eternal life? John 8:12., "Then spake Jesus again unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life everlasting life). If we believe not that I am he (the Christ), ye shall die in your sins. Believe on the Lord Jesus Christ and ye shall be saved.

No darkness have we who in
in Jesus abide,

The light of the world is Jesus:
We walk in the light, when we follow our guide.

The light of the world is Jesus.

Come ye to the light, it is shining
for thee,

The light of the world is Jesus.

Once we were blind, but now we can
see,

The light of the world is Jesus.

John 1:4, in Jesus was life; and the life was the light of men. He is the true Light which lighteth every man. The light shineth in darkness; but the darkness comprehendeth it not. Divine revelation is termed as

light; wickedness, depraved and willful ignorance is darkness. John 3:19-20, "This is the condemnation, that light is come into the world, and men loved darkness, rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved". If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. God is light and in Him is no darkness at all.

1 Cor. 2:9-10, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea the deep things of God". Which things we spake, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. Man is limited by God's plan, foreknowledge and divine revelation. We can have all we need to know, or that we can comprehend. Rom. 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". Eternal life cannot be purchased with money, Acts 8:20-22, 24, "Peter said unto him (Simon) Thy money perish with thee, because thou hast thought the gift of God, may be purchased with money. Thou hast neither part nor lot in this matter;

for thy heart is not right in the sight of God. Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me".

We cannot earn the gift of God by works only, it takes self-sacrifice, our life and our devotion to our Lord. The poor widow gave all she had. Jesus told the rich young ruler. Sell all that thou hast and give to the poor, and follow me. If we possessed the whole world, it would not be worth the gift of God. 1 Cor. 10:26, For the earth is the Lord's and the fullness thereof. Jesus said, ye must be born again. Some men tell us, There is nothing that we must do. Dare we refuse anything that He has commanded? If we do not pay the taxes of this world, there will be a penalty placed against us until it will consume all the land. If we neglect or refuse to do what our Lord has directed us, our life will be consumed of sin until our soul will be eternally lost.

Luke 12:47, "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes". For whatsoever a man soweth, that shall he also reap. We cannot give a clear title to a piece of land, when there is a penalty attached to it. Much less

we cannot present one soul blameless, when we have been disobedient unto our Lord's commandments. Their is no substitute for the many "must" found in the New Testament. God has made His plan of salvation and has given us every opportunity needed to know our duties and properly serve Him. Will be so ignorant as to refuse the little things, because God has not revealed all His wondrous ways unto us?

William N. Kinsley,
Hartville, Ohio.

THE HIGH PRICE OF ALCOHOL

There are some things which cannot be evaluated in terms of dollars, gallons, or pounds. Even many material values go farther than that and eternal values go infinitely farther. Most of us become disturbed if incomes and out-goes seem out of balance. It is needful that we do give consideration to these necessary things in life, but how much more important that we give due heed to the values of eternal things. However, our evaluation of material things does very often reflect our estimation of spiritual values, and the emphasis we place on material things does indeed affect us, even to the extent of affecting our eternal destiny.

Alcohol is one of these material things, the influence of which is felt in every home in the land. From

the cradle to the grave and on into eternity, the harmful and often fatal effects of this poisonous drug are felt. You and I may not taste a drop of liquor and we should not, yet our lives are affected every day by the strong drink evil in the land. Oh, that all men would realize that while alcohol may have its uses, it was not intended by our Creator that this stuff should be poured down the throats of human beings. The damage done by this drug has reached terrific proportions in our land and is ever on the increase.

We are not concerned in this article as to the price per gallon of alcohol, but as to the terrific price the American people are paying for the privilege of indulging in the various beverages of alcoholic content. Let us here consider one phase of American practice, which has developed in the last fifty years and which we recognize as of much value to all of us. It is that of the almost universal use of automobiles in our land. Yet the damaging effect of alcohol has impaired the usefulness of our autos, to the extent that one wonders how much longer both may exist in the lives and activities of the American people. It would seem that one or the other must go. A stomach full of alcohol and a tank full of gas make a highly dangerous combination. Yet the practice goes on.

Someone has suggested that the most powerful organization in Am-

erica today is, the "4-A club" (Americans, Automobiles, Alcohol, Accidents). Certainly it is one of the most destructive combinations. We are worrying about the atomic bomb, when the alcoholic bomb is exploding in our faces every day. Traffic accidents by the tens of thousands, but we Americans seem to take it all in our stride. Children, young people, older people, guilty or innocent - none are spared, and a very, very large percent of these needless accidents are caused by alcohol.

Many statistics could be given to prove our point but we will resort to only a few. In each of the last ten years more than twice the number has been killed and injured than were killed or injured in the Korean conflict. The police department warns, newspapers warn, but the casualties have been rising each year. Why, they dare not tell the whole truth, the highly profitable liquor business must be spared. Can this be true in a christian land, or is it christian only in name? It is estimated there are at least 5,000 women alcoholics and 20,000 men alcoholics, per hundred thousand inhabitants of our larger cities. This would be enough to populate a fair-sized city, of people who have simply lost control of themselves. These people are not all on Skid Row by any means. They are often found in the homes of the very wealthy.

Their are two kinds of liquor drinking people. I am not talking

of quantity but of kind. First, those folks who do not like the taste of liquor but who drink for social reasons, or for the effect they derive from it. They like the feeling that drunkenness gives them. In the high speed and high-tension age in which we are living, in times of hardship, worry and trials; few have a God to turn to in prayer, in consolingly reading the Word of God or in church services and even private worship. Rather people turn to emotional amusements and drink. Such drinkers are not often alcoholics but can easily become one. Also this class does more driving while under the influence of liquor than the alcoholic and are more dangerous to society, especially because they have more influence upon young people.

The alcoholics are to be pitied and helped whenever and wherever possible. They should ever be directed to God for help and to His saving power through faith in His Son and His invaluable teachings. Even Alcoholics Anonymous is paying more attention to religion than formerly. However, a true concept of God and the Bible is the only real remedy for these unfortunates. For the alcoholic is quite helpless, unless he receives help from a Power far greater than himself. The church has a vast opportunity in dealing with alcoholics everywhere to preach Christ's gospel to them is of first importance and also to lend a hand

in their rehabilitation and employment. My observation has been that when the advanced alcoholic once comes to Christ and the church, he still needs help for a long time to come. Whatever ones sickness is, he is not well at once, even though the symptoms may have been overcome.

In this sickness more than some others, his physical and mental faculties are so weakened, from the effects of alcohol, that he is not able to compete in the labor market and in society with those in a normal condition. Through love and prayer, the church needs to lend help in many ways, that one so down-trodden can be cured and brought back to normal christian living. I have touched on only a part of the havoc brought upon the mind and life, of one who has yielded to the use of alcoholic drinks. If we had space we might mention wrecked homes, widows, orphans, divorces, delinquents, wrecked bodies, wrecked minds, wrecked morals, wrecked cars -- But worst of all of these is wrecked souls. Yes, the price of alcoholic drink is very high.

Sel. from the Christian Monitor

TEACH ME THE TRUTH

Teach me the truth, Lord, though
it put to flight

My cherished dreams and fondest
fancy's play;

Give me to know the darkness from
the light,

The night from day.

Teach me the truth, Lord, though
my heart may break

In casting out the falsehood for
the true;

Help me to take my shattered life
and make

Its actions new.

Teach me the truth, Lord, though
my feet may fear

The rocky path that opens out to
me;

Rough it may be, but let the way
be clear

That leads to Thee.

Teach me the truth, Lord. When
false creeds decay,

When man-made dogma vanish
with the night,

Then, Lord, on Thee my darkened
soul shall stay,

Thou living Light.

—Francis Lockwood Green.

PURPOSE AND POWER OF NONCONFORMITY

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God", Rom. 12: 2. Let us carefully consider this subject together in the light of various references in His Word. The text which we have just read enlightens us on this subject and tells us clearly what God wants of us when He commands us, to not be conformed to the world, and also tells us why.

The first question for us to consider is: Do we know how to recognize the Will of the Lord? Do we feel that it is good, acceptable and perfect? Many of us have passed through difficult ways and trying times in our christian service, Were we able in those times, to know that the Will of God is always good, acceptable and perfect? or have we protested, signed and murmured? In light of the disquieting events which are developing in the world, under our eyes, are we able to know and confess in faith that the Will of God is true.

Dear reader our faith is manifested by our sincerity and devotion to His Word. Do we follow this way of being set apart for God, the way of sanctification without which no one will see the Lord, honestly as the Holy Spirit leads us in the understanding of His Word? Are we to be honestly called, disciples of the One who came into the world but was not of the world and who left us an example of each detail, in order that we might follow His footsteps? The purpose which God sets for us, in commanding our nonconformity unto the world, is in fact the purpose which He has always had in mind for His people.

In the Old Testament God's people are always closely linked with the knowledge and observance of all the commandments of God, His Will. "That ye may remember, and do all my commandments, and be

holy unto your God", Num. 15:40. God was never satisfied with a partial observance of His commandments or even a partial devotion to His service. God always required a whole-hearted and devoted life unto Him only, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth", Deut. 14:2. Many more Scriptures on this subject could be taken from the Old Testament but we will turn to His New Testament.

God has chosen for Himself a people and He wants them to be entirely unto Himself. This being set apart for His service, this strict discipline which He imposes upon them, this holiness unto His Will, is the means that He uses in order to glorify Himself in Israel. No doubt His strict rules were set in order to have Israel always at His hand, always available for His service and no wandering about after the ways of the world. This is likewise the means which He wishes to employ with the New Israel, with us, that he might redeem us from all His command, in order to accomplish His work and to glorify Himself.

The apostle Paul writes to Titus concerning the sacrifice of His Son, Tit. 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good

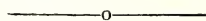
works." Are we aware of being His own peculiar people, belonging entirely to Him? Do we live, as Israel was to do and did not do, apart from all the evils of the world? Is our life in its various phases, conformed to the present century like that of the world, or is it consecrated unto God according to the instructions delivered unto us by Christ and the apostles? Christ has redeemed us at a great price, in order that we should be His chaste bride, no longer belonging unto ourselves but unto Him.

We each can be set apart for God, without willingly being so regretfully and sadly like Israel, whom God continually had to chide. Are we among those to whom the apostle must repeat, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him", I John 2:15. If this describes our case God's purpose is defeated in us, we do really belong to Him, for we cannot serve two masters. Let us be careful, brethren and sisters, not to have the appearance of serving God and all the while being continually like Israel; a rebellious and perverse people who never find the Will of God good, nor acceptable, nor perfect.

Let us consider the power of non-conformity. Power is expressed in two ways; power as ability and power as strength. A life consecrated to God can be lived only

in faith and by faith. God is our judge and God will give us our true reward. It is only through God and His power that this life can actually be lived and the more we live by Him, the more true joy and happiness we will receive from life. Only through the power of God and by the instructions of His Word, can we live a life acceptable unto Him.

"Be ye transformed by the renewing of your mind". Whosoever lives for the world is led by the spirit of the world; whosoever wishes to live for God must be led by the Spirit of God. The world walks in a life of ignorance and darkness. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart". Now then is the believer enlightened and led to walk in newness of life? "That we put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness", Eph. 4:22-24.



As compared with the unsaved man, there is that which is common to both: they are beset with the infirmities of the flesh. But while both live in the flesh, the natural man allows the flesh to dominate, while the spiritually minded man

People who fall for everything,
seldom stand for anything.

The teeth may be false, but let
the tongue be true.

Sadder than work left unfinished,
is work never begun.

Don't be afraid of opposition. A
kite rises against, not with the wind.

SUNDAY SCHOOL LESSONS FOR OCTOBER 1960

PRIMARY LESSONS

Oct. 2—The Creation. Gen. 1:1-27;
Psalm 104:1-7.

Oct. 9—Adam and Eve. Gen. 3:1-
13; 20-24.

Oct. 16—Noah and the Ark. Gen
6:5-22; 7:1.

Oct. 23—The Rainbow. Gen. 8:1-
22; 9:11-16.

Oct. 30—Abraham Leaves Home.
Gen. 12:1-7; 22:18; Heb. 11:8

ADULT LESSON

Oct. 2—Lying Prophets in Israel,
Ezek. 13:1-23.

1—Is there any untempered mor-
tar being used in the churches
of today?

2—What portion of our spiritual
life could be likened to untemp-
pered mortar?

3—What effect upon Israel did
the false prophets have?

4—Are there any today who en-
courage the wicked to con-
tinue in wickedness by promis-
ing them life?

Oct. 9—Turn Yourselves and Live.
Ezek. 18:1-32.

1—How did Israel bear the sins
of their fathers?

2—What would our answer be if
we ask ourselves this question:
“Am I in the process of losing
my righteousness?”

3—Can anyone who is lost ever
lay the blame on anyone else?

4—How does a person form a new
heart and a new spirit?

Oct. 16—Duty of the Watchman.
Ezek. 33:1-33.

1—What will happen to a watch-
man if he doesn't fulfill his
duty?

2—Is there more than one way
to fulfill our duty as a watch-
man?

3—Why was the welfare of ALL
the people so dependent on the
watchman?

4—When we consider carefully
the lesson in verses 11-16, what
manner of life ought we to live
from day to day?

Oct. 23—God's Care for His Peo-
ple. Ezek. 34:1-31.

1—How was the future “Shep-
herd” to be different from the
present shepherds?

2—Are there any individuals of
today that can be placed in the
same category as the shepherds
of Israel?

3—What are the duties of the
shepherd?

4—What flock will God protect
and nourish?

Oct. 30—Cleansing Power of God,
Ezek. 36:1-38.

1—For what reason did God
pour out His fury upon His
people? Was it for their good?

2—Does God imply that He
would have forsook Israel if
the reputation of His own holy
name had not been at stake?

3—After the cleansing God gives,
what shall replace the filth?

4—How and when do we receive
a new heart?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FOR OCT. 1960

TEMPTATIONS

Memory verse, James 1:2, "My
brethren, count it all joy when
ye fall into divers temptations".

Sat. 1—Job 2.

Memory verse, II Pet. 2:9, "The
Lord knoweth how to deliver
the godly out of temptations,
and to reserve the unjust unto
the day of judgment to be pun-
ished".

Sun. 2—Luke 22:19-30.

Mon. 3—Rom. 6:12-23.

Tues. 4—Heb. 2.

Wed. 5—Prov. 4:14-27.

Thurs. 6—Acts 8:9-25.

Fri. 7—Mark 10:35-45.

Sat. 8—Jer. 35:1-11.

Memory verse, Prov. 1:10, "My
son, if sinners entice thee, con-
sent thou not".

Sun. 9—Josh 7:16-26.

Mon. 10—Dan. 1:1-16.

Tues. 11—II Kings 5:8-19.

Wed. 12—Gen. 3:9-21

Thurs. 13—Gen. 13:1-13.

Fri. 14—I Tim. 6:1-14.

Sat. 15—II Chron. 21:1-13.

Memory verse, Rev. 3:10, "Because
thou hast kept the word of my
patience, I also will keep thee
from the hour of temptation,
which shall come upon all the
world, to try them that dwell
upon the earth".

Sun. 16—II Cor. 2.

Mon. 17—I Thess. 3.

Tues. 18—I Cor. 10:1-15.

Wed. 19—Matt. 6:1-15.

Thurs. 20—II Pet. 2.

Fri. 21—Rev. 3:7-13.

Sat. 22—Matt. 26:36-46.

Memory verse, Heb. 2:18, "For in
that he himself hath suffered
being tempted, he is able to
succour them that are tempt-
ed".

Sun. 23—I Pet. 1:1-9.

Mon. 24—Gal. 4:1-16.

Tues. 25—II Cor. 11:1-9.

Wed. 26—Luke 4:1-13.

Thurs. 27—Acts 20:17-27.

Fri. 28—Eph. 6:11-24.

Sat. 29—Luke 8:4-15.

Memory verse, James 1:12, "Bless-
ed is the man that endureth
temptation; for when he is
tried, he shall receive the
crown of life, which the Lord
hath promised to them that love
him".

Sun. 30—Rom. 6:1-11.

Mon. 31—Prov. 4:1-13.

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No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EARNESTLY CONTEND

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints", Jude 3. Jude is writing to "Beloved" the church, those of like precious faith. He is not writing in an unconcerned way, but is writing with all diligence. He is writing about "the common salvation" and the word common does not infer that it is of little value, but rather that no one is exempted from it. It is offered to everyone, regardless of condition or state in life.

What faith, belief or method of religious practice does Paul refer to as "the faith"? This becomes an important question as we think of the many different faiths and practices in the world today. Without question Paul must have meant the teachings and commandments delivered to us by Christ and the apostles, which form the New Testament. We can be very thankful that almighty God has seen fit to preserve these

writings for us today. It is our duty to study and meditate upon them in order that we can recognize and build our faith and practice.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully", 2 Tim. 2:5. Paul warns Timothy that salvation will take some striving, some earnest and diligent effort. But also that he must "strive lawfully" scripturally, in definite agreement with the teachings of Christ and the apostles. "And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith", 1 Thess. 3:2. Already in the early church, it took brotherly concern and laboring together to establish a Scriptural and definite faith. God is definite and means what He has said, through His Son and the apostles. Are all believers thus seriously concerned that they believe and practice the Gospel faith?

Notice that our text describes Gospel faith as "faith which was once delivered unto the saints". Unless we believe that the apostles

wrote only as the Holy Spirit directed, we have no sure foundation for any faith or belief and if they so wrote then, that only is the safe faith to believe. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel", Phil. 1:27. Why have so many people not accepted the Gospel faith? Could it be that we do not "stand fast in one spirit, with one mind striving together?" Is our striving too much about other things, than the faith of the Gospel? If we do strive together is it with one mind?

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightiest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck", 1 Tim. 1:18-19. Again we find Paul warning Timothy of the effort required in the christian warfare. Have any faiths today "made shipwreck" of the Gospel faith? How much concerned am I, that my faith and belief is New Testament faith?

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the

Holy Ghost which dwelleth in us", 2 Tim. 1:13-14. How do we know that our practice is "sound words" unless it is wholly founded upon the teaching of Christ and the apostles? Will the Holy Ghost aid and work with any other practice, than that taught by Christ and the apostles? May we be really sure that it is Christian faith that we believe, profess, propagate and contend for. Paul was certain of his faith and of his effort in spreading it unto others, "I have fought a good fight, I have finished my course, I have kept the faith", 2 Tim. 4:7. Are we so closely united together on the Gospel faith that we can be as certain as Paul was?

NEWS ITEMS

GRANDVIEW, MO.

The Lord willing, the Grandview Dunkard brethren expect to have a two-weeks meeting starting Sept. 25. Bro. Donald Ecker of California being the speaker. On Monday, Oct. 10, the District Meeting for the third district will be held here. To these meetings each and every one is very cordially invited. Pray for these meetings, that much good may be done and souls be born into God's Kingdom.

Lola Ruschhaupt, Cor.

QUINTER, KANS.

The Lord willing, the Quinter church will begin a Revival meeting Oct. 30 and continue for two-weeks,

closing with a Lovefeast Nov. 12-13. Bro. Joseph Flora of Dallas Center, Ia., will be evangelist. All who can come and worship with us, also pray for the meetings.

Elma Jamison, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met in regular council July 30th. Hymn no. 111 was sung. Bro. Demuth opened the meeting by reading Eph. 4:1-16 and led in prayer. Our Elder, Howard Surbey then took charge. Church officers were elected and several other items of business was taken care of. Bro. Frank Shaffer led in closing prayer.

We plan to have our Lovefeast Oct. 23, the Lord willing. There will be an all-day meeting with Communion services in the evening. We wish to announce a two-weeks revival meeting beginning Nov. 7. Bro. James Kegerreis of R. 1, Richland, Pa., will be the evangelist. Remember these meetings in your prayers. Come and enjoy them with us.

Sister Elizabeth Wisler, Cor.

ANTIOCH, W. VA.

The Ridge congregation closed a ten-day revival meeting on Sept. 18. As a result of these meetings one member was added to the church. On Saturday evening forty surrounded the Lord's table, with Bro. Howard Surbey officiating. Visiting ministers were: Z.

L. Mellott, Howard Surbey and W. A. Taylor. We wish to thank all visiting members for their presence and help, and invite them back again.

Irene Harris, Cor.

ASTORIA, ILLINOIS

We, the South Fulton congregation, observed our annual Communion services September 3 and 4. We were pleased to have visitors with us for these services.

Saturday afternoon:

Elder Sherman Reed. "The divine blessing is ours when we comply with the rulings given us. Speak of the weather, sometimes it is too cold, and snow drifts. Does it ever get too cold for us to worship God and thank Him? Does it get too hot that we must seek a shade tree and not worship God? How much bother do we cause the One who is caring for us and brought us here?"

"Subject 'Obedience' Galatians 1:12. None of us need to be reminded of our duty. Galatians 5:7 and 3:1. Oh Foolish Galatians. Did we ever get to the point where we needed instructions as Paul was giving the Galatians? Have we witnessed the crucifixion of our Jesus Christ? We have by reading. I wonder if we have read and heard this so much that it doesn't have much effect on us. Run well for a while. Has that happened to our church today? How strong are we today? Have we seen any that have been

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bewitched? Other gospels are being preached today and are getting inroads in our church. There are prophecies in this Book that no man can interpret all of it. I would believe a man that said he couldn't interpret all, rather than one that says he can everything. If God would reveal all to man, he would be as smart as God. There are men that are changing the word, and getting people to believe it. There are only two authors in the world, of the good and evil. A man says, "I am no better and I am no worse". Do you believe that? There is no standing still. If he wasn't worse, he was better. I am speaking of the spiritual life. Do we believe there are witches in the world today? I do. We live and move. How? There are two ways. By their fruits ye

shall know them. Every day of our life should be a day of examination. Speaking again of the price paid for us. We are not our own. We say we can do as we please, I am my own. The Bible doesn't say that. You are bought with a price. After we read the scriptures and don't remember it, what good did it do to read it? God sent a Saviour into the world and bought it. If we bought something and then after a while, we found we had a very small portion of what we paid for. I wonder how Jesus feels. The harvest truly is great, the labors are few. If we had a harvest and a few reapers, our harvest couldn't be saved, we would feel bad wouldn't we? That is what is going on in Heaven now. Sadness is in Heaven. Much sadness. What are we doing to help?"

Elder Ben Klepinger. Examination sermon from I Corinthians 11. "It is satan that has and is bewitching souls of man. Truly it is Satan and behooves each of us to be on our guard. When bewitched we come under the power of satan. It is up to each of us to examine ourselves to see if we are being bewitched by the evil one. We are not eating and drinking to these natural bodies. Men are not discerning the Lords body. That is why Christendom is at such a low ebb. There is a much greater condemnation coming upon us if we become unconscious. Paul felt he was bewitched and far from God when he was stricken down. We

find it is a necessity that women have their head covered when praying or prophesing, or you dishonor God. When gathering His jewels, He is not going to stop at a house where they do not have their head covered. How many times in our lives do we dishonor God? Every day? Let us get it out of our lives. Human nature has been pretty much the same. There are many things that come in with contention, Proverbs 26:21. Contention continues to grow, so we need to be on our guard, Proverbs 10:12, Proverbs 13:10. The contentious heart had pride and they are an abomination unto God. We are not coming together on these occasions to enjoy life here, but to receive strength that we might have strength to endure the trials and tribulations of life. We look into the world and we see divisions on every hand. God put Adam and Eve in the garden and right away there was division. Should many more generations come upon this earth, there will be more divisions. When we have harassing here and comes out victorious, it is proof to God that we are living for Him. You know what happens in a mans life when he is drunken. He has no accountability. We need to think of this service as one of remembrance and a meal of fellowship. Engaging in these services, brings joy to us.. There may be many things that would distract us from eating of this meat. Doesn't

say to examine ourselves and stay away from the table. But it says 'Let him eat'. We can put ourselves in that conditions and eat worthily, and not eat condemnation to ourselves. There was a feeling of exaltation there and that feeling will keep us from eating worthily."

There were nineteen surrounding the tables with Elder Ben Kepinger officiating. Some of the comments during the service were; "I believe those who have no part to do with Gods teachings have no part with Him. If we are ashamed of Him, of us He will be ashamed. We do this in memory of His coming. I like to remind ourselves of the words of Jesus. I feel we are washing Jesus feet. I believe He considers it, as washing His feet. I hope He does. I believe Peter did not want to miss anything that was essential to eternal life. I like the attitude Peter had. If we show our obedience, God will be with us. Don't forget, when Jesus was speaking to Peter, He was speaking to you and I. I am glad there is still a people that wants to do the services of God and engage in feet washing. Jesus gave Peter to understand the necessity of relationship. So many of us do not realize the necessity of close relationship. May we eat in reverence, thinking of when Jesus comes girded to serve us. Christ was divine, but yet human. We are not divine, but human. We can have that divine nature when we think of

the heavy heart Christ had, yet He had a heart of love”.

Sunday forenoon:

Elder Sherman Reed. “Sweet fellowship and this beautiful day, the Lord has given us. The Lord wants our all-in-all for Him, that worship might please Him. Luke 13:23, Are there few that will be saved? When we consider the real number of people in this world, many shall not be able. Strive to enter in at the strait gate. What is wrong that they can’t get in? We must not wait till the door of mercy is shut. Labor in the vineyard, They want to go to Heaven but still enjoy all the things the world offers them. Satan has many indecents to offer people. Peoples eyes become dim and ears dull to hear what the word and the teachings of Jesus say. Will we be among the number who will come up short in the sight of God at the judgment? Will we hear the great denunciation, ‘depart from Me’? With all the love that the Lord has, His patience will not endure forever. There is a way that seemeth right unto man, but the end thereof is the way of death. Are we able to discern if we are on the right way? Our lives should be such that others can pattern after us. Strive to enter in the strait gate. That we might ascertain the weight and the depth of this statement. Fun is not mentioned once in the Bible. Comparing ourselves with others is not wise. If so and so can go to Heaven, I can

too. I am an individual, I belong to myself. How can we be Christians and not do as the scriptures say? If we love one another, it will show and bring us together”.

Brother Joseph Flora: “Strive to enter in at the strait gate. Ephesians 5:15-33. We cannot have one without the other, Christ and the church. I believe it is a great mystery, the love Christ has for His church. When we think of Christ’s church. I don’t believe you can be a Christ in any denomination. You are His. Christ has work for us to do. God had a great purpose in bringing us out of sin. Matthew 16:13-20. God promised a church. Christ was the head of this church. The church is a family of God. The church is made up of many members, not all with the same office. Sometimes we don’t like the work others do, and want to take over. I don’t believe we realize the privilege we have of being in the church of God. How is our faith and relationship with God today? The church is a wonderful institution. It is necessary that God has a home for the souls of man. There is a place for safety of the soul. There are times we plan to leave that home and then we find there was more peace at home, than in the world. I believe all of us are guilty of discouraging some soul. We are all too free with our criticism. Do we ever go out of our way to tell how much enjoyment we receive at a church, and how much

food for the soul we received. Are we pretty well content to go to church on Sunday and that is all the further it goes? I don't believe that is a very bright light. There are some that talk and act so you never know they are a Christian, yet they profess to be a Christian. I wonder if we don't make excuses for what we like. Our first responsibility and duty is to glorify God. This soul of ours needs a home in this world, where we can help and strengthen one another. We need to worship together for strength. The Word of God needs to be preached. The word of God is confining, confines us together with God. God has instructed us to build on that corner stone. I hope all of us at times might have a feeling of confinement. Have a little place that we might look at the sin outside. There were those who desired to be confined in Noah's ark in the time of flood. Our days are numbered. We all know we won't be here 1,000 years. Some won't be here 50 years from now. Tomorrow morning the door may be closed for many. Sometimes we like to feel we are on the inside and keeping close to God. Are we? Evil is the author of all sin and heartaches. If sin would never have entered into the heart of man, there wouldn't be any sorrow and heartaches. We have entered into a contract with God, those of us that have made a vow. To me, we are in a trial period, whether the church

will be a bride when He comes. I believe He will break that contract and refuse us, if we become unfaithful. Will we be faithful? He is not willing that any of us should be lost. My prayer is that none of us be lost."

Sunday afternoon:

Brother O. P. Harman. "God sees us regardless of whether we try to hide or not. If we let one thing undone, we are guilty of all. Sometimes we find ourselves in need and don't know what it is. The thing to do is ask our Heavenly Father. Sometimes we lack love. Sometimes we find ourselves saying we own this and that, but don't own a thing. We are just in possession of it for a very short while. Do the best for our Maker. We find ourselves in need at all times. We find we can't do a thing without God and each other."

Elder Ben Klepinger. "I wonder if we realize this afternoon what it means 'Father take my hand'. Truly that is a blessing. When we get in a difficult situation and reach for a hand to guide us. What a disappointment it is to not have a hand to grasp. We need a pilot. Sometimes as we travel through desolate land, we hear expressions that after God created the beautiful places, He took the fragrance and made the desolate places. I read He had no fragrance, created earth from nothing. Romans 5:12-13. I am sure we can see in our weak way of

thinking, Gods blessings. There is no condemnation. We don't know how long Adam and Eve lived in the garden before they ate of the fruit. It may have been a long time and may have been short. We have a law and by that law, we die. The word of God is filled with a spiritual law. All through creation man has tried to transgress that law. The man made laws man tries to transgress. God laid a plan for man to live by. He has decreed things for us to do. Man is always trying to change the law of God and man. Man is always trying to escape the law of death. Man cannot improve on the law of God. Mans future destiny is already determined. Ezekiel 18:20. We live a righteous life on earth, and through that life we die. We have seen many that have lived an ungodly life. You remember the covenant God made with Noah when he came out of the ark. It is a useless thing to try and avoid the law of God. Certain laws poor mortal man cannot change. Men get to the place where he can't come to God unless he is called. Men are trying to serve two masters. Many try to hold down two jobs. Man cannot serve God and mammon. Man is trying to change that law. Hebrews 13:8. Man has tried to make out that God is a changing man. What was sin to our forefathers, is sin to us now. Going around nearly naked was considered a harlot. Now the Christian

goes that way. Proverbs 16:5. Revelations 21:8. If we live by these things we are destined to die. Galatians 5:16 We see poor mortal man trying to change these things. God has decreed that we lay aside these things, in Hebrew 12. We see that we need to look into the word of God to see if we are living right. Hebrew 2. If we sow in the flesh, we will reap in the flesh. Matthew 25:31-46. Surely the law which we live by, that shall we die. Man cannot change nor improve the word of God".

Short sermons.

Elder Ben Klepinger, "Job 26. I wonder if we ever stopped to think this earth we are living on is hanging on nothing. Can't we see the power of God? We can't realize how great the power of God is. It is wonderful to think of the power of God. It seems everything on earth is trembling. When we stop to think of all the things God has created and how little the son of man understands."

Elder Sherman Reed. Proverbs 2 "If we have the wisdom, knowledge and love of God, it will preserve our life. God bless us to such an extent that we might serve Him".

Elder Klepinger. "We are still living in a day of mercy. The door of mercy for our sins is still open. When sin begins to come into our life, a cataract will come over our eyes, The natural cataract only effects the eyes. If we let the spiritual

cataract grow, it will soon effect our hearing. Courage rises with danger. You can't dilute the Christian life. The devil tried to challenge God's Word, in the beginning. Man thinks if he has a high education in this world, he is pretty high. When we wonder away from the church, we are away from that protection. Christ gave us these things to engage in last night, that we might be stronger. God gave the promise that we can live true and faithful if we want to."

Elder George Replogle. "Are we ready for the judgment? What are you living for, brother, sister? We should know after these services whether we are sinner or saint. We have seen people that say there is nothing they are afraid of, but when a dark cloud comes up. Those same people are afraid something will happen to the mortal body.

I wonder if our hearts are troubled, about what will happen tomorrow, next week, year? Jesus says let not your heart be troubled. What are you living for? Are you living for Christ? We know God did go to prepare mansions for us, the Bible tells us so. If you and I truly want salvation, we would be up and doing what our brethren have said. Do you think God is going to be mocked? No. You and me, this afternoon, it has been decreed to us. I have heard men say they are living the best they know how. That doesn't give us eternal life.

How glad we ought to be and rejoice over salvation. I wouldn't want to go to Heaven if things of this world were going to be there. How glad we ought to be that God's Word is forever and ever. There the wicked shall cease from troubling."

We thank each of you for being with us and the sweet fellowship we enjoyed. Thank you for your prayers in our behalf. It is a comfort to know we have brothers and sisters in the faith who care, although miles apart. We are praying for you and may God bless each reader in His most perfect way.

Martha I. Harman, Cor.

THE GOSPEL OF JESUS CHRIST, ACCORDING TO SAINT MATTHEW

Part 10

Chapter four—THE TEMPTATION OF JESUS. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Christ was conceived of the Holy Ghost, Matt. 1:18; 20. The Holy Spirit or the Spirit of God came upon Him, at the time of His baptism of John in Jordan and now He is led by the Spirit. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness," Luke 4:1. Mark says, "And immediately the Spirit driveth him into the wilderness", Mark 1:12.

Christ being the Son of God and

full of the Holy Ghost could not sin, for there is no sin in Him. Although He, being a fleshly man as well as God, could be and was tempted, but He yielded not, The "Word" tells us He was in all points tempted as we are "yet without sin". There is a lesson here for you and I, with regard to being filled or full of the Holy Ghost, if He abides in us and we yield not to temptation of the devil, the devil will have no power over us.

We may wonder why it was necessary for Christ to fast so long in His temptation. Perhaps it was to reveal to us that the severest temptations, should not cause us to yield to the temper. Then there is another thought, Christ was about to begin His Mission in the world, the greatest of missions, that of bringing about a plan of redemption for us. Hence the solitude, a withdrawing from the world, where He could commune with His Father, thereby giving us a lesson on fasting.

When the road seems rough ahead and we are in extreme temptation, when there is a great work for the Lord to perform, should we not fast and pray, that we yield not to temptation? It is the Spirit that guides and controls the movements of believers. Satan, which is another name for the devil is the chief agent of temptation. It was he that brought temptation to our forefathers in the Garden of Eden. Gen. 3:6, "And when the woman saw

that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof. (which was forbidden of God) and did eat, and gave also unto her husband with her; and he did eat".

The difference between the two events was that the man and the woman yielded to temptation, while Christ did not. Should the man and the woman have yielded? The lure of appetite, the lure of fertile fields, the lure of associates and the lure of other things, many times cause you and I to yield to temptation. It will be profitable for the reader to look up and read and study the following references; Gen. 3:10-13; Gen. 25:29-33; Prov. 1:10; Rom. 6:13.

Should Adam and Eve have yielded, should we yield? 1 Cor. 10:12-13, "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it". Christ did not yield. The apostle in the words above gives us encouragement in the midst of temptation. Who is it that tempts us? It is not God, it is the devil. Jas. 1:13-15, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil,

neither tempteth he any man: But every man is tempted, when he is draw away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death".

The word temptation in the Bible is used in the sense of being tried. While God does not tempt us with evil, neither is He tempted of evil, yet he does try us. It is said that He did "tempt Abraham", Gen. 22:1 "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am". God told Abraham to take Isaac the son whom he loved and offer him up as a sacrifice upon the altar. Now it was not evil for God to ask obedience of His servant. Furthermore God knew the faith of Abraham, that he had faith that God would provide another lamb, to take the place of his son. It was not evil for Abraham to obey God, but it was a trial of his faith, he not knowing just how God would bring it all about. It tempted or tried his faith. Moreover God had a purpose in it. It was the symbol of the greatest sacrifice ever made, the sacrifice of God's only Beloved Son on the cross for man's sins.

We should be every careful to follow the example of Christ, "Lest Satan should get an advantage of us: for we are not ignorant of his devices", 2 Cor. 2:11. We should

fear lest we be led into temptation, pray for grace, lest we be overcome of it. Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ", 2 Cor. 11:13. Christ was led of the Spirit, driven of Him into the wilderness of temptation, yet you and I should not voluntarily enter into temptation. Matt. 26:41, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak".

Let us be on our guard, for "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain", 1st Thess. 3:5. "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him", Jas. 1:12 Christ endured it, Abraham yielded not when he was tried but obeyed God's voice. Verse two "And when he had fasted forty days and forty nights, he was afterward an hungered". This shows Christ's humanity. Could you or I have stood the test? Christ was human, as we are. He had natural growth, sleep, sorrow, hunger, physical weariness and poverty, such like things as we have and are, but He could not be tempted of the devil.

Look at Satans work, verse three.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread". Christ could have done that very thing, at the command of His Word, had it been His will. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made", Jno. 1:1-3. He had power to create bread out of stones. Satan used the word "if", as if there was doubt as to Christ's divinity, challenging it, he uses the same "if" in verse six.

Jesus used a Spiritual weapon in answer to the devil. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Man has a soul, as well as a body, the "Word" of God is food for the soul. Jesus said one time that He had meat to eat, "that ye know not of". Spiritual life must be sustained by the "Word of Life", Just as the body must be sustained with natural food. Christ was "Life" itself. He could go without natural food for forty days and forty nights, although He hungered. Man has also been known to have fasted forty day and forty nights and live.

Christ answer here was an example to us, that when any one wants us to forfeit any part of

God's Word, we should answer, it takes every word of God to give us Spiritual life. Christ has the words of eternal life, to no other can we go. "Then the devil taketh him up into the holy city, and settle him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone". We learn here how the Old Adversary wrests Scripture, mis-quoting it. See Psa. 91:11-12. He did the same in the garden of Eden, when he told Adam and Eve a half truth

Let us look at "ENTICERS" who are of the devil. In older time God commanded that such enticers should be stoned to death. Deut. 13:5-6, "And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil way from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast

not known, thou, nor they fathers"; We under grace are "to resist the devil and he will flee from you" (us).

We should answer such enticers with the Word of God, just as Jesus did the devil. Verse seven. "Jesus said unto him. It is written again, Thou shalt not tempt the Lord thy God". "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

So, Jesus said to the devil, in our own words, so to speak, "You shalt not tempt or make a trial of the Lord". The devil tempts those in high places, he is a world exhibitor, enticing God's children to earthly honour, tempting them with earthly rewards, through the allurements of sin. He offered Christ all the kingdoms of this world, if in exchange He would fall down and worship him. We learn from God's Word that in the last days of this world that the devil will give his power to the "beast" and he will have universal power, to worship him. Rev. 13:4-7 "And they wor-

shipped the dragon which gave power unto the beast: and they worshipped beast, saying, Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations". This power will be given to him by the dragon or devil, Rev. 13:2.

The devil offered this same power to our Lord here on the mountain. Christ would not pay his price, would not worship him. The beast will accept that power. The price the devil asks our Lord to pay, was that of worshipping him. The devil's followers will pay that price and worship the devil. "And they worshipped the dragon that gave power unto the beast", Rev. 13:4. Thus the kingdoms the devil offered Christ, he will give to the beast, who will be the antichrist. The devil is still offering to the sinner and all who will follow him, all the allurements of sin, all the fashions and pleasures of this world.

Jesus resisted temptation, will you and I? He said "Get thee hence Satan" Christ defeated him, will

we? Then "angels came and ministered unto him". MINISTERING ANGELS. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

(To be continued.)

Bro. Wm. Root,
Great Bend, Kansas.

THE DANISH FOLKS

In consideration of those who may not know, Johannes Hansen, a Danish minister, and his foster mother, Hanni Thalbitzer, visited the Old German Baptist Brethren over the time of the 1960 Annual Meeting and stayed among us for a few weeks. We thought it would be interesting as well as instructive to publish the foregoing address this minister gave while among us on one occasion, more especially to those who did not have the privilege of attending any of the gatherings which took place in the various parts of the Brotherhood. We heard no uncertain sound, but his devout spirit and manifest love of the truth made an impression which will not soon be forgotten. It should stir up our zeal for the work of the Lord, and cause us to more earnestly strive to be united in our labors.

All who met the Danish folks could not help but feel the warmth of their Christian love and their genial fellowship. They came to visit us as Brethren, inasmuch as

they also trace their spiritual lineage back through Alexander Mack. While in practice and custom, as well as in some historical records, there is some variation, the fact which was most impressive was not our differences, but our similarity after all these years of separation. Their lot during the past 250 years has been vastly different from ours. While they have suffered much persecution and privation, we have enjoyed liberty and plenty, without precedent, perhaps, in the history of the world. We can not help but wonder how our faith would stand the test of real persecution. In this respect, we would be able to learn much from their experience. We trust they enjoyed themselves while here as much as we did their presence among us, and that the blessing of the Lord will be their future lot as well as our.

TALK GIVEN BY JOHANNES HANSEN OF DENMARK AT OAK GROVE, OHIO, JULY 6, 1960

Interpreter—J. Wm. Miller, Dayton,
Ohio

1 Cor. 3:9-11: "For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For

other foundation can no man lay than that is laid which is Jesus Christ".

We would like to look upon the foundation of the assembly of Christ and of the assembly of Christians from the beginning to this day; therefore we are preaching God's Word.

Paul, in speaking of the assembly, says the foundation is Jesus Christ Himself. He says in verse 10: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon". Paul has grounded the assembly on this foundation, which is Jesus Christ Himself. Jesus Christ has laid the foundation for all time. He says to His disciples in Matt. 16:15-18 "But whom say ye that I am?" And Simon Peter answered and said "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it.'" "This rock" refers not to Peter, but to Jesus Christ Himself. Jesus said to Peter: "Flesh and blood hath not revealed it unto thee." So we see this foundation is Jesus Christ who came from Heaven. This foundation is

ly is also heavenly. They are not of this world. They have been called out through this Rock. This foundation stands everlastingly fast. The assembly was also built on the apostles and prophets, but Jesus Christ is the foundation. Every human foundation shall pass away, but the foundation—Jesus Christ — will stand throughout eternity.

We see the true assembly in the beginning was not large. It was ever small in this world, it will always be small. Jesus said, "My kingdom is not of this world". The kingdom of Jesus Christ is from God everlasting; therefore the assembly is small in this world.

The assembly (or church) has been continually persecuted from the world. Likewise, there were struggles within the assembly from the beginning, even from the time of the apostles. We know, Brethren and Sisters, we are not yet in heaven. We are not of the world, but in the world; therefore there are battles. We shall have many more battles in the last times. In Europe the assembly has had many struggles. Also, we know of brethren and sisters in Russia, and how many young men had to give their lives in the last war. They would not go to war; therefore they had to die. There shall be struggles in the assembly of Christ, but continually shall the assembly stand.

The assembly has never ceased. In Denmark we have a real old his-

tory book, which was published in 1772. It is a history of the Old and New Brethren. This history tells us much about the early Christians and the assembly. It begins with 860 and continues to 1770 A. D. It tells us that Paul was in Rome. Also, he was in the Alps Mountains in Switzerland, and then he went to Spain. We can see the lives of the early Christians from the time of the apostles to now. This book tells concerning the struggles and battles of the assembly. The greatest struggle was with Constantine. From the days of the apostles the first Christians held fast to the Bible baptism and every doctrine of Christ. These early Christians gave their lives for this early apostolic baptism and the other doctrines of Christ; however, there always remained a small group of Christians. This book brings us up to the time of the Waldenses. They had triune immersion baptism, the love feast, feet-washing, the communion, and the holy kiss.

In the time of the Waldenses there came a struggle with the Catholic faith. Thus came the first separation of the Waldensian Brethren. Many fell away at the time of Constantine. They took on child baptism. The other group would not accept infant baptism. They were scattered and found shelter in the Alps Mountains.

We have a book entitled, "God's Children in the Alps". It gives their

history from 290 to the 11th and 14th centuries. These Christians suffered much. Here we see great bloodshed; they were burned in the fire, and were thrown to wild animals. These would not take on infant baptism. They stayed in the mountains in Italy and France. These who kept the faith later came to Bohemia, where they became known as the Old Bohemian Brethren. In Bohemia we find there were many of them. In 1400 there was a great baptist awakening among them. At this time John Huss had a great struggle with the Pope. They were then scattered. From Bohemia they went to Germany, Switzerland, England, Holland, etc.

In Schwarzenau, Germany, we find these Old Bohemian Brethren where there were various groups, such as the Pietists, Separatists, etc. Here we find Alexander Mack and his group. Mack's group studied the Bible to learn the true way. Mack himself had much acquaintance with the Old Bohemian Brethren, who held to the old Bible baptism. We learn that Mack had received Bible baptism from the Bohemian Brethren. Mack's group could not baptize themselves. They needed someone to administer the rite who had been formerly baptized. If the line would have been broken, and Mack would not have been formerly baptized, then the church would have been founded on Alex-

ander Mack instead of on Jesus Christ. There is an old book which speaks of Christopher Hochmann. Alexander Mack had much fellowship with him, and he says that Mack received baptism from these Bohemian Brethren.

There were many Bohemian Brethren in Switzerland. There is a clear lineage from the early Christians. From Schwarzenau the brethren were scattered abroad. Also, we mention that Menno Simons, the founder of the Mennonite faith, had been baptized by the Old Bohemian Brethren, as were also the Old Amish Brethren, according to the Danish church history. Today there is a great falling away from the Bible baptism and many other things that Jesus taught.

The brethren who came to America are the forefathers of many of you. Many brethren also stayed in Europe. From Schwarzenau the Brethren went to Crefeld, and from there some came to Hamburg-Altoona, which was in those times Danish territory. Northern Germany at that time was Danish, and so was Norway and Sweden. There were many Christians in Hamburg-Altoona. There were Quakers, Mennonites, Taufers, Tunkers, Dunkers, Dompelaers, etc. The Dompelaers were brethren who came from Holland and who had the same faith as Alexander Mack.

In Copenhagen there were two blood brethren, Simon and Soren

Bolle. They found in the Bible that the Bible baptism—true immersion—was the true baptism. They came to Hamburg-Altoona, where they were baptized by the group at Crefeld. They then returned to Copenhagen, where they preached the Word of God. One of them then went to Norway, which was also Danish, and in 1742 there was a great baptism in a stream when 25 were baptized. Thus we see the beginning of the assembly in Denmark. This is how we find the old assembly of Christians. We find it links us with the first Christians.

It gives us great grief that the Brethren groups in America are so separated. Paul says this all comes from the flesh. God's Spirit should make us one in Christ Jesus. Where it does not work, it is of Satan and the flesh. This is a very earnest thing. Brethren and Sisters, I would say, we must prove ourselves, whether we are on the way where the first Christians stood. We must see whether we are striving to live for Jesus alone, or whether for material things. Those who have the Spirit and who are godly will stand forever. We need the Holy Ghost that we may watch and pray and not lose our power over spiritual things.

We would like to speak a word now from God's Word. We turn to Rom. 11:25-29: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that

blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins'. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sake. For the gifts and calling of God are without repentance."

We will speak concerning the prophetic Word. We are living in the last time when the prophetic Word is being fulfilled. This is the time when God is beginning to deal with Israel. Much is being fulfilled concerning these years. The time is beginning to be all taken. Soon the time of the Gentiles will be closed. Concerning missionaries in the world today, the time for work is past. They have sent out many, but the mystery door is locked. We find that China, India, and Africa do not want missionaries. They do not want white people with them. We see we are in the time when "no man can work". By this token we see that the time of the Gentiles is being fulfilled. Then, we know, Jesus Christ will come suddenly. We know what Jesus says concerning the fig tree. The time of His coming is near. We can see this when we look at Israel—the Fath-

er's Bride.

From Pentecost to this day the Holy Spirit has made ready a Bride for Christ. In the last times before Jesus comes there will be a small assembly that will be ready. He comes when the Gentile time is past. We are standing very close to this time. Rev. tells us there will be three wars. We have already had World War I and II. The third war is coming. I believe from the prophetic Word of Daniel and Rev. and from Paul's letter to the Romans that we can see the time. We are standing in days like unto the days of Noah and Lot. Sin is all over and around us—sin upon sin. We know that God in Noah's and Lot's time said, "I will see if it is so." I believe, Brethren and Sisters, God will look and see what is in the world and what is in the assembly. We are standing in the time of a great falling away. Christianity has a great name, but it has lost its power. Every brother and sister must prove themselves. As David said, "Lord, prove me whether I am in the way".

Brethren and Sisters, the prophetic Word must be fulfilled. The Bride of Christ must be ready. We must make ourselves ready. We are living in the time of the Laodicean church, where Jesus Christ said, Rev. 3:14-16: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the

beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth". This message is from Jesus Christ to the assembly at Laodicea. He says here in verse 16: "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This is not to the world He speaks these words. It is to the church. These seven churches represent various ages. The Laodicean church is a forepicture of the assembly in this time. Brethren and Sisters, it says in verse 15: "I know thy works, that thou art neither cold nor hot" would thou wert cold or hot". Jesus Christ does know our work—of what sort it is.

Many today work and work, but the day comes when their work shall be proved. In this time our work shall be proved to see whether we are warm or cold in our hearts, whether we have His love in our hearts. Jesus says in verse 16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." We must be either cold or hot. We cannot stand if we are in between. Brethren and Sisters, the Lord is speaking from Heaven. The Bible tells us we can lose our spiritual power and life. We may stand with a lamp without oil if all we have is formalism. Jesus says further

to the assembly in the 18th verse: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see".

Jesus loves the assembly, and He wants to come and receive the assembly. Jesus does not want one sinner to be lost. He paid it all on Golgotha. We have been bought with His blood. We are precious bought, Brethren and Sisters. This is the price paid for you and me. The Lord wants us and says in this verse, "I counsel thee to buy of me gold tried in the fire". We cannot buy it from man; it must come from Jesus Christ. "Come buy... without money and without price." We can come on this way with Jesus. We can come even if we have fallen away. Jesus can help us up. He has the power. Gold is a forepicture of the godly nature. We must take the godly nature into our lives. We must be proved in the fire. God cleanses us in fire. Jesus' blood makes us clean.

We have many tribulations and struggles when we know Jesus Christ. The apostle said, "I am crucified with Christ". This also is the way for us, that we may be ready when He comes. It is not the whole assembly, but those who are ready who will be accepted of Him. Those who are not ready will see

the great tribulation. Let us be ready!

Let us turn to Luke 21:36: "Watch we therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man". In this verse Jesus gives us two very earnest things. The first is "watch". In Matt. 25:5 we read: "While the bridegroom tarried, they all slumbered and slept." I believe, Brethren and Sisters, we are living in the time when many are sleeping. This is very dangerous. It says in the Song of Solomon 5:2: "I sleep, but my heart waketh". Here is now the great difference in the church. Those who sleep without hearts full of Jesus are sleeping without oil. Those who sleep with the oil will be ready when He comes. Therefore He says, "Watch and pray". Let us watch over the time—the time which is from God. It will not come again. We must watch in this time that we do not waste away our time. There are many who are losing time. They have no power. They lose time for God's Word. They do not have time to kneel down and pray. Brethren and Sisters, we cannot be ready without watching and praying and having time for God. Therefore, Jesus tells us here to watch and pray always that we may be accounted worthy to escape the terrible things which shall come to pass on the earth. This time we

have is surely precious. The time will come when men will search for God's Word and will not be able to find it. We are living in a precious time, in the day when Jesus says, "I will come again, and receive you unto myself."

Unto you who are ready, Jesus will not come as a thief, but to those who are not ready He will come as a thief in the night. Therefore Jesus says to watch and pray always. Brethren, may God help us in this way. In Jesus' name, Amen.

Sel. by Herbert Parker
from "the Vindicator".

UNCONFESSED SIN

Please read Psa. 51:1-10. If you allow acid to drop and remain on a steel object, it will corrode it. If you allow sin to remain on your heart, unconfessed, it will eat out all peace and rest. Do not wait for the evening to come or until you can get alone, but there in the midst of the crowd, in the very rush of life, with the footprints of sin still afresh, lift up your heart to your merciful and ever-present Saviour.

Sel. by Jeanette Poorman.

THE COST OF DISCIPLESHIP

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands,

for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first", Mark 10:30-31.

This morning we want to think of the cost of discipleship. A disciple is a follower of Christ who has not only embraced His doctrine, but is attempting to make that doctrine practical in his everyday life and experience—in his daily walk. There is a German saying: "What we get for nothing is worth nothing". And I think it is true. The things that we have to pay a real price for are the things that we prize most highly and that we use the most. A man, if willing to pay the price, can become the best physician and the best farmer, but the price is high. A certain young man whom I know grew up in a very ordinary home in a rather poor family and without much schooling, yet he became a very efficient, successful banker. He also became a capable teacher of music and a competent Sunday school teacher and administrator. He paid the price—much midnight oil that he had to burn as he applied himself to diligent study. Any person may become the disciple of Jesus Christ if he is willing to pay the price.

Several centuries ago, when the

Pietist Movement began, there were those who talked of the "sweet Christ". They said, "He is so sweet to my soul," but our Anabaptist fathers talked of the "bitter Christ" because to live as Jesus lived meant persecution and the forsaking of all. It meant losing everything for the sake of Christ, and they were willing to do it. To them it became the bitter Christ, rather than the sweet Christ. Today there are many people in the world who talk about their rich, precious experience and how precious Christ is to their souls; then they go out and live and do as they please. That is not discipleship. Discipleship is following in the footsteps of the Master. When Jesus called, as recorded in the first chapter of John, to a number of His disciples, He said, "Follow me." That is what discipleship means—to follow Christ.

A disciple is one who follows Christ. A very beautiful story is found in Luke 5:27, 28 concerning the life of Levi. Levi was a man of wealth, and he was a tax collector. He had the opportunity at his seat of customs to become an extremely wealthy man. Notice the three things that he did. When Jesus came and to said to him, "Follow Me," first, he rose up; second, he left all; and third, he followed Christ. That is what we need to do—we need to rise up, we need to leave all, we need to follow Christ. Otherwise we are not worthy of Him and we cannot be

His disciples. Some people think that a good moral life is enough. That doesn't make one a follower of Christ.

Note this young man of wealth who was a good man. Jesus cited to him six of the Ten Commandments that have to do with our relations to our fellow men. This man said, "All these things have I kept from my youth up: what lack I yet?" He had to know that salvation does not come by living a good moral life but that it comes by the grace of God. "For by grace are ye saved through faith; and that not of yourselves", Eph. 2:8. "Not by works of righteousness which we have done, but according to his mercy he saved us", Tit. 3:5. But when we experience this salvation, this grace, then it so completely transforms us that we are made into a new person. "For the grace of God that bringeth salvation hath appeared to all men." It teaches us negatively that, "denying ungodliness and worldly lusts," we should positively "live soberly, righteously, and godly, in this present world." Tit 2:11, 12. That is the way a disciple lives. He lives that way because of the experience of the grace of God in his own heart.

Anyone who wants to be the disciple of Christ must completely sell out everything that pertains to himself. He cannot be the disciple of Christ and hold on to just one single thing that pertains to self. With

the rich young ruler it was the love of money that had to be given up. I wonder how many of us are touched on that point. I just wonder, including myself, how much we love money. Have we sold out completely on this one point of the love of money? In another case there was one who loved his parcel of ground. He had to go to see that parcel of ground that he had bought before he could follow Christ. In another case, there was one who had brought five yoke of oxen. He had to go to see them and to prove them, to try them, before he could be a follower of Christ. In still another instance there was a man who had married a wife, and therefore he could not come. These things were standing between these men and their following Christ. Jesus spoke of those who hear the word of God, as being thorny-ground hearers when the cares of this life and the deceitfulness of riches hinder them in following Christ as they ought to. Is there anything, whatever it may be, standing between me and my following of Christ? If there is, I must sell out completely on that point, or I cannot be His disciple. There must be a complete denial of self.

The disciple of Christ is one who takes up his cross daily, and follows Christ. "If any man will come after me, let him deny himself, and take up his cross daily and follow me", Luke 9:23. Discipleship is not an experience once at the beginning

of the Christian life and that once for all. It is indeed a daily experience in which we need to take up our cross to follow Him. It is a daily experience. The person who has learned the way of self-denial has learned to discipline himself. Alexander the Great, as a young man, had conquered the world. One day he was lamenting that there were no more worlds to conquer. Aristotle, the Greek philosopher, taught him that he had the largest victory still to win, and that was the conquering of himself, for he was a man of passion and intemperance, and he had not yet conquered himself. That is the greatest world for every one of us to conquer. The flesh must be crucified. Paul said, "They that are Christ's have crucified the flesh" as their past experience, but in their daily experience they need to keep it crucified. "They that are Christ's have crucified the flesh with the affections and lusts", Gal. 5:24. In I Corinthians 9:27 Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway". It is a terrible thought, isn't it? We should note that Paul was concerned that he who had been preaching the Gospel to multitudes, might himself not be a castaway at the end of his life. He disciplined himself so that he would not meet eternal perdition because of failure to keep under his own body. That

thought is very serious to every true minister of the Gospel of Christ. We need to preach to ourselves as well as to others.

In I Peter 2:11 the apostle says: "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. "Give no room for them in your life—dismiss them entirely from your life experience. Sometimes we may have a pet ambition that needs to be given up. It may be a secret ambition that no one else in the world knows a thing of; we alone know of it. But it is those pet ambitions of life that need to be crucified, dismissed, and put to death, so that they are no longer a part of us. Again, we may have some opinions of our own that need to be given up. Paul said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus Christ", Acts 26:9. "I thought with myself"—how often we have opinions of that kind! -it is those self opinions that we need to give up. We must sell out, become little children, or we cannot be a disciple of Christ, we cannot enter into the kingdom of heaven. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven", Matt. 18:3.

Jesus taught His disciples in Luke 14, that we need to be willing to take the lowest position in life. Most people, most humans, have high ideals and high ambitions. The

ideals are fine, but the high ambitions need to be crucified. Jesus taught the lesson, that when you are invited to a feast, you should take the lowest seat; then when you have taken the lowest seat there is an opportunity to rise higher. Of course, as the disciples of Christ, we shall be called upon to suffer persecution. Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." "With persecutions" is attached because it is to be expected in the life of every disciple.

In Acts 5:41 we read that the disciples departed from the presence of the Jewish council, rejoicing that they were counted worthy to suffer shame for His name. Do we rejoice in moments like that? When we are misunderstood, mistreated, most cruelly treated—do we rejoice in moments like that? These early disciples did. There are a number of examples in the Word of true followers of Christ, true disciples of Christ, who forsook all and followed Him. Christ Himself forsook all. The Son of Man came not to be served, but to serve, and to give His life a ransom for many. The Twelve left all. Peter began to say to Him, "Lo, we have left all and

have followed thee." And they did. They continued to leave all, and after the Day of Pentecost they never again went to tend their nets, their business, and so on. Paul renounced all. Paul said, "Yea doubtless, I count all things but loss the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ", Phil. 3:8. He forsook all to attain Christ. In Hebrews 11:24-26 we have the story of Moses—what he forsook. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Moses forsook every opportunity that he had in Egypt—in the world of his day. He forsook it all, for the sake of Christ. Ruth forsook her people. She said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Abraham claimed all the promises of God when he was willing to give up that only son, in whom were bound all of the blessings that God had promised to him. Sel. From Christian Monitor

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

VOTING IN WHICH KINGDOM?

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence", John 18:36. Should God's children, Christ's brothers and sisters, those who wish to be heirs and joint-heirs with Christ in His kingdom, have anything to do with the organizing, controlling and running of the governments of the kingdoms of this world? This "have anything to do with" would include nominating, electing or holding political office in a kingdom of this world.

There are definitely two kingdoms, two ruling powers on this earth: the kingdom of our Lord and Saviour of which He laid the foundation or principles and the other, the kingdom of this world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you", John

15:19. Christ talking to the Father "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world", John 17:14. The kingdom of this world is made up of the various nations, who change their boundaries, rulers and methods often, usually as physical and political power is able to do so. Christ's Kingdom has an eternal Ruler and divine and everlasting rules, thus the true character of this kingdom changes very little, even over many centuries.

All humanity on the earth is born under God's care and is each given the choice of which kingdom they will serve under. It is true that the power of man often does much to hinder an individuals free choice but, in the sight of God, man chooses his own walk on this earth. God can rightly decide mans destiny, because God is so much greater than man and He knows all things. Satan is the ruler of the kingdoms of this world, to the extent that he even offered them to Christ, if He would serve him. True the nations or kingdoms of this earth can choose to

be ruled and serve, either under Christ's Kingdom or under Satan's kingdom. History reveals instances of nations serving under both kingdoms, but since Satan's kingdom is temporal and Christ's kingdom is Spiritual, man though for a time serving under the Spiritual kingdom is usually drawn into the temporal kingdom, by the enticements of Satan.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon", Matt. 6:24. Many, who know of the blessings of God's Kingdom, have tried to serve in both kingdoms but, because of their own weaknesses and the effort required to faithfully serve according to the rules of God as delivered by Christ and the apostles in the New Testament, they are enticed by the temptations of Satan and yield to the weaknesses of the flesh to serve in his kingdom. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil", John 17:15. Christ's followers have no permanent home in this world, but only remain here to bear His saving power and heavenly joys to those who do not know of His Kingdom.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none

of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory", 1 Cor. 2:7-8. The princes of this world advocated the crucifixion of Christ and in various periods they have slain multitudes of Christ's Kingdom, because the purposes behind the two kingdoms are opposed to each other. The kingdoms of this world use their devices to defend themselves, while those in God's Kingdom depend upon Him to defend them. What a comforting thought "Into thy hands I commend my spirit" as exemplified by: David, Christ, Paul, Stephen etc.

The children of God are strangers on this earth, they have denied their citizenship in this world, have been reborn and became citizens of a Heavenly Kingdom, whose Ruler and Creator is in Heaven. His spirit mingles with His people, to guide them safely through the wilderness of sin and the voyage to the promised home in Heaven. He has delivered them a history of His dealings with man, the Old Testament, and a new and living way to guide their lives through love and service, the New Testament. We need not study "this way" very long until we will realize that we have a lifetime task, to serve our Lord and Savior and witness to others of His glories. There is no time to waste in the elements of sin or the controversy of earthly kingdoms, who are not "steadfast, unmovable" but are

dissatisfied and changeable from generation to generation. It is wonderful to follow the children of Israel and realize that, though they were strangers in a strange land of powerful nations, they were amply supplied and protected, at all times and in all circumstances. How long? As long as they feared God and kept His commandments. When they did not, though they used all the various inventions of the nations of the world, they were utterly destroyed and scattered to the four corners of the earth. History reveals that whenever the Israelites departed from God's instructions and mixed with other nations and compromised with worldly governments, they lost their favor with God and His protecting care from their enemies.

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, "1 Tim. 1: 9-10. A righteous man does not need to fear the law, he does not need the law, the law is not made for him and then why should he try to make it? The law is only for those who desire to do that which is "con-

trary to sound doctrine." If one desires to help make laws, it is his duty to defend them also, whatever such might require. Any one who sends someone else to make, enforce or draft laws is also duty bound to help and defend them, in their labors. How many kingdoms do I want to be involved in? Is not much of the perplexity of nations today, brought about by delving in other men's matters?

Do you have enough to do in Christ's Kingdom? If not why, how busy are you about your Master's business? You may accuse Paul, Peter, Thomas and others of falling short of their opportunities for their Lord, how short are you? Do we realize that we are each responsible for our efforts in this life? Which kingdom are your efforts promoting? What part of our talents is carrying out the Great Commission and what part is used up in the things of this sinful world? True we are duty bound to pay our dues to the kingdom of this world, and but to tell them what to do and how to do it is none of our affair.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord have Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple

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of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty", 2 Cor. 6:14-18.

ONE BODY AND ONE SPIRIT

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all", Eph. 4:4-6. "For as we have many members in one body, and all mem-

bers have not the same office: so we being many, are one body in Christ, and every one members one of another", Rom. 12:4. "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible", Col. 1:14. "For we being many are one bread, and one body: for we are all partakers of that one bread", 1 Cor. 10:1. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit", 1 Cor. 12:13.

I wish to center my thoughts on the one body, The Church. For the body is not one member, but many. But now are they many members, yet one body, that there should be no schism (division) in the body: but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it. Now you are the body of Christ, and members in particular, 1 Cor. 12:22-27. There is much said these days, by almost all classes of people, as to which is the true church, of which Christ is the head? May I say this, there are some three hundred different denominations or churches in this

land of ours and it is a puzzle to know which is the true church. A study of the New Testament, through the guidance of the Holy Spirit, is the only answer. If we ask almost any professor of religion of their faith, They say they are saved. I still say folks, The church which observes and teaches all the New Testament is the body of which Christ is the head. If you can find such a church, that is the safe one.

Satan (the devil) has been trying ever since there has been a church, to get people to disbelieve. For this reason the evil one is striving to get all denominations to come under one body. Do you think Christ will be their head? Paul tells us, God is not the author of confusion but of peace. James tells us, where envy and strife is, there is confusion and every evil work. Let us do as Christ tells us, Render unto Caesar the things that belong to Caesar and unto God the things that belong to God

We read Christ is coming for the church, His bride. Are we going to be mixed up with all forms of doctrine when he comes? There is only one body, the church of which Christ is the head, and that church is the one who observes and teaches all the New Testament doctrine. By one spirit we are all baptized into one body the church, of which Christ is the head. A man out of the church cannot have Christ as his head, so Satan must be his

head. We are either the children of God or the children of the devil.

Being born of water and of the Spirit, puts a man in the family of God. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness", Rom. 6:17-18. Christ told Nicodemus, Ye must be born again, born of water and of the Spirit. Thus you become a member of Christ's body. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven", 1 Cor. 11:5. Thus she dishonors her Christ and her husband. We read also that Christ is the head of all things pertaining to the church. Christ tells us in John 4:23, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth". Are you among that class? Are we teaching and observing all the New Testament doctrine, as it is written? If not why not?

Bro. Thornton Mellott

Needmore, Pa.

Your life should be like a flower, which although silent, will speak the language of fragrance.

THE GOSPEL OF JESUS CHRIST, ACCORDING TO SAINT MATTHEW

In our last article, on this subject, we brought to the mind of the reader Satans utter defeat in trying to tempt the Son of God to sin. He, (Satan) is a wiley old adversary and is ever busy in his evil activity, in going about to bruise the heel of the woman, her seed throughout the world. After leaving the Saviour, at this time of His temptation in the wilderness, he uses his tactics upon God's servant John, through his adversary Herod. Chapter four verse 12, "Now when Jesus had heard that John was cast into prison, he departed into Galilee".

This calls to our mind the occurrence of an innocent man, a servant of God being persecuted by a king, for doing his duty in exposing sin, the sin of adultery. Herod had committed that sin in marrying a woman, unlawful for him, his brother Philip's wife, Mark 6:17. John was not only persecuted by being cast into prison walls, but he lost his life and was beheaded for his faithfulness.

Since that time there has been many martyrs of God, for Jesus' sake. We are made to think of the possibility of saints, yet in the future, who may have the experience of being cast into prison and into concentration camps, for the sake of

their faith in Christ and His word.

While Satan was busy with his tactics, Jesus was also busy. Jesus left Nazareth, his home town and went into other borders, Capernaum, Zabulon and Nephthalim, verse 13. This was fulfillment of God's word, by the mouth of His prophet Esaias. Jesus went out, into the region of "Galilee of the Gentiles." The prophecy of Isaiah was, that which is recorded here by Matthew, verses 16 and 17, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach. and to say, Repent: for the kingdom of heaven is at hand".

At this age of this world the people were in extreme spiritual darkness. Many years before Christ entered into His Ministry, as recorded here by Matthew, God had made His people this promise of spiritual light and redemption. Isa. 42:6-7, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house". God was here showing the Office of Christ and His promise to Him.

What was Jesus' message? What did it shew? It shewed the people's deep need of repentance and God's

redemption, through the kingdom of heaven, which was at hand. Christ was about to set up that kingdom, God's kingdom on earth, which is His spiritual kingdom. In the succeeding chapters of Matthew, the great sermon on the Mount, Christ gave rules and regulations to govern His saints, God's children in His kingdom here on earth.

Matthew gives a wonderful description of the Gospel of Jesus Christ. "From that time Jesus began to preach," This is God's plan to save all who will believe on His Son. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe", 1 Cor. 1:21. Jesus here was entering His Ministry, while here on earth, His mission was to bring light and life (eternal life) to the people. John 1:1-9 gives a description of His Divinity and Incarnation. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light (Christ), that all men

through him might believe." Both John and Christ came preaching that men might believe. "He (John) was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." Note: The harmony of Johns account with that of Matthew, concerning the coming and purpose of Christ as Redeemer and Saviour, the extension of God's Covenant with the human race.

Jesus was ever busy about His Father's business. While "walking by the sea of Galilee", he saw the first of His called-out apostles, at their occupation, fishing. We have reason to believe Jesus knew just where to look to find those whom He could use to help Him, carry out His Mission in organizing the work of His kingdom here in the world. He called Simon and Andrew. Then He called James and John, the sons of Zebedee, they were also fisherman, they were busy "mending their nets". He called them and they "followed Him". In succeeding chapters Matthew, gives the account of His calling the other of His twelve disciples, whom he named apostles.

Verses 23 to 25 open up the account of Christs public Ministry and Work while here in the world. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, (this is, as we believe the

everlasting gospel.) and healing all manner of sickness and all manner of disease among the people." Healing was a part of His prophesied mission. The sympathizing, tender, kind and loving Christ would give relief from physical suffering, that men and women could have strength to hear His Spiritual messages. But His great zeal was the salvation of souls.

Teaching and preaching was His supreme mission, that too is the mission He has left to us. "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan". These verses show His fame as a burden bearer. We are to be like him. Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ".

(To Be Continued)

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kansas.

It is good to have a train of thought, providing you have a terminal.

NEWS ITEMS

REVIVAL MEETINGS

Plevna, Ind.—Oct. 16-30

Goshen, Ind. —Oct. 30-Nov. 6

Waynesboro, Pa.—Nov. 7-20

Lititz, Pa.—Nov. 20-Dec. 4

LOVEFEAST SERVICES

Englewood, O.—Oct. 22

Waynesboro, Pa.—Oct. 23

Plevna, Ind.—Oct. 29

Bethel, Pa.—Oct. 30

Goshen, Ind.—Nov. 5

Shrewsbury, Pa.—Nov. 6

Pleasant Ridge, O.—Nov. 26

GOSHEN, IND.

The Goshen congregation plans to have their revival meetings beginning Oct. 30 and ending Nov. 6, with our Lovefeast on Nov. 5. Bro. Hayes Reed of Modesto, Cal. will be our evangelist. We extend an invitation to any who can, come to attend these meetings.

Bro. Reingold Gunderman

BRYAN, OHIO

The Lord willing, the Pleasant Ridge congregation plans to hold services: Wed., Thur., and Friday evenings, Nov. 23-25, with Bro. Edward Johnson bringing us the messages. Saturday, Nov. 26, will be our Lovefeast and services through Sunday. We send a hearty welcome to all who can, come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

LATE ISSUES

The Bible Monitor issues have been running late for some time, thanks for your patience as we hope to catch up to date soon. If any have not received any certain issue, please notify your editor. We would like to receive suitable material for some special issues: Thanksgiving, Christmas and New Years.

YORK, PA.

The Shrewsbury Dunkard Brethren met in their fall council Sept. 12. Opening devotion by our Elder, Bro. David Ebling reading James 1 and leading in prayer.

An election for an evangelist was held for our 1961 revival meetings which will be announced later. Arrangements were made for our fall Lovefeast to be held Nov. 6. We ask that a goodly number may be with us at this time.

After a few other items of business we were led in prayer by Bro. Howard Myers. Closing Hymn No. 401.

Shella Stump, Cor.

FIVE MARKS OF A SPIRITUAL CHRISTIAN

There are certain evidences of spirituality, and sometimes there are evidences of carnality, in Christians. This, morning we are not so much concerned with the evidences of carnality as we are with the spiritual evidences. We would like to pro-

pose as a Text I Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." If any one thinks he is spiritual, here are some of the proofs of it. Sometime ago I studied the word "spiritual," and to my surprise I found that over half of the times the word occurs it is in I Corinthians. This preponderance in I Corinthians is significant, because this church was the most carnal church; so it needed the most teaching on spirituality. Likewise, being the most stingy church, she got the most teaching on giving. So also, being the most antinomian church, that is, being disregarding of the law in the ethical sense, she got the most teaching on ethics. All these characteristics were true of this one church. So Paul gives them some evidences, some marks, of the spiritual Christian. I want to call attention to several of these marks of spirituality from I Corinthians and from a few other places.

The first mark of a spiritual Christian is *the absence of carnality*. I Cor. 3:1, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." What is a carnal Christian? The word "carnal" comes from the Greek word "carnis," which means flesh, so a carnal Christian is a fleshy Christian. He professes to be a Christian, but he lives like

a person who lives only in the flesh. Paul said, "I couldn't talk with you like I could with really spiritual people, because you didn't have the background; you didn't have the character to take it." The remedy for carnality is the crucifixion of self. We must come to the place of self-denial and of self-crucifixion. The first requisites to becoming spiritual are confession and dedication. Confession is getting rid of sin that refers to the past; dedication is the forward act of turning the life over to God. There you have the negative and positive. To become a spiritual person one needs to take the second step as well as the first. I think I know too many Christians who are ready enough to confess sins in their lives, but they never do get quite the victory and never become truly spiritual because they never take that step of utter dedication to God—to consider their lives entirely for God so that when they awake in the morning they can kneel down and say, "Now, Lord, today my life is Yours. I am going to do what you want me to do today as perfectly as I can." If they take these steps they will grow spiritually, because then they have the first marks of spirituality.

The second mark of spirituality is spiritual understanding. I Cor. 2:14, 15 says, "But the natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned. But he that is spirit-

ual judgeth all things, yet he himself is judged of no man." He is a person of true spiritual understanding. If he has this understanding there are some things that will not be found in his life. Sometimes we hear people say, "Well, I just can't see that." We may be trying to explain some position of the church or some teaching of the Bible, and they say they can't see it. Perhaps the reason they can't see it is because they are not spiritual. If they were spiritual they could see into those things a little better. Many people that are not spiritual have trouble behaving in church, they have trouble in keeping the rules and regulations of the church, and in general they have trouble in living up to the standards of the church. They don't see it."

Paul says the spiritual understand all things. And yet they themselves are not understood. The idea of judging in this text is the idea of seeing both sides of the question. The business of a judge is to take evidence from both sides, and then, when he has an understanding of both sides, he can make his decision accordingly. Now the world has no understanding of the Christian life because they judge everything from the carnal point of view. They have no experience of conversion. When a man has an experience of conversion he gets an altogether different understanding of things. That is why worldly people say, "Well, you

Christians certainly must be dead people. You're not interested in going to the shows, and you don't drink, and you don't smoke. What do you have, anyway? You certainly must have a bare existence." Well, of course, they don't understand. They never had a conversion experience, and have never had an introduction to the spiritual side of life. They cannot judge the Christian because they don't have the wherewithal to judge him. Note another point. When a person becomes a Christian, he doesn't lay down the law to God as to what he will do and what he will not do. He says, "Lord, what wilt thou have me to do?" This lack of understanding on the part of the unsaved is revealed in the Word of God, so we must expect it when we are dealing with the unsaved. Christians can evaluate all things because they have a spiritual point of view.

Another characteristic of the truly spiritual is that they desire more of this spiritual understanding. In Col. 1:9 Paul says in effect, "I am praying that you may grow in spiritual understanding." The person who is really spiritual will have a hunger and a thirst for more of the Word of God. He will enjoy going to prayer meetings; he will enjoy Bible meetings, but the unspiritual will avoid these places. Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." That is the real

experience of a genuine Christian. Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

The third mark of spirituality is willing obedience to God and His Word. We find this characteristic mentioned in the text. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." The unspiritual are rebellious and ignorant, but if a person is truly spiritual and finds light on some teaching of the Word that he has never seen before, he examines it and accepts it without questioning God's wisdom in requiring it. Nor does he hide behind the doctrinal position of his denomination. Or isn't that true? Of course, we have to contend with our denominational patterns, don't we? We were reared on a certain interpretation of doctrine, and perhaps when we are introduced to something new in the Scripture we say, "Well, shall we take it or shall we not?" It matters not what denominational background we may be from. When once people become truly spiritual the Word of God is their final standard of faith and conduct. They say, "Well, here is a teaching of the Word of God that our church doesn't hold, but I am going to embrace it, because it is the teaching of the Word." The truly spiritual will do that. Sometimes it is a little difficult to get

rid of the carnality in our lives and our self opinions. That is carnality, but when we know the spiritual intent of the Scripture then there is no question about our obedience.

But we need to sound a note of caution here because maybe we might give the wrong impression. Just because someone accepts a denominational pattern in doctrine and life does not say that he is spiritual. Not at all. A person can be the plainest and the finest Mennonite on the outside and be utterly carnal, or he can be an ardent Baptist or Lutheran and be carnal, because spirituality is not a matter of externals; it is a matter of the heart. I obey the Word of God because I love the Lord, and I love to do His will as it is revealed in the Scriptures. That is true spirituality. Paul suggests here that not only do we have a proper estimation of the Word, but also of God's servants. "Let him acknowledge that the things that I write unto you are the commandments of the Lord." I don't think that one who is really and truly spiritual can easily speak evil of preachers, missionaries, and servants of God. Even Jesus said to the Jews and His followers that they were not to speak disrespectfully of the scribes and Pharisees because of the position they hold, but that they should respect and remember them. In Hebrews 13:17 the author says we should obey them that rule over us, for they watch for our souls.

There must be a proper estimation of the Word and also of the ministers of the Word.

The fourth mark of spirituality is a vital concern for the wayward. Gal. 6:1, "Ye which are spiritual, restore such as one in the spirit of meekness." A truly spiritual person is willing and is concerned to help somebody that has been overtaken. We dare not reason thus, "Well, that is the minister's business, or the deacon's." No it is the concern of all who are truly spiritual. It is a sorry day when spirituality can be ascribed only to the ministers and deacons. All the members of the church should have this vital concern for their wayward brethren.

The fifth mark of spirituality is that spiritual people are engaged in spiritual exercises. One of these exercises is the singing of spiritual songs. Notice Eph. 5:18, 19. We read here that we are not to be drunk with wine wherein is excess, but be filled with the Spirit. Drunkards sing too, don't they? They often sing, but I wouldn't call their singing spiritual. A person filled with the Spirit will sing spiritual songs. I question some people's Christian experience when I hear the type of songs they choose to sing. Christians sing spiritual songs. If the heart is right with God then his heart makes music to God.

Another spiritual exercise Christians engage in is wrestling against wickedness. Eph. 6:12. We are non-

resistant, but not to the devil. We will fight the devil to the last ditch. The Christian cannot be a spiritual pushover for every temptation the devil brings upon him. He is engaged in warfare, and he will not give up in that warfare. He may lose some battles, but he never loses the war. When the war is over the Christian will be left standing on the field—the victor.

The third spiritual exercise is offering up spiritual sacrifices to God. I Pet. 2:5. Jesus said that the place where we worship is not important, but how we worship is of the highest importance. "They that worship him must worship him in spirit and in truth", John 4:24. That is the way a spiritual Christian will worship.

The last one of the spiritual activities is that of imparting spiritual gifts to others. Romans 1:11. Why? Because God has imparted spiritual gifts to us. A spiritual person will regard the abilities and gifts he has in the light of the Gospel and will use them for God. He will make everything he does a spiritual sacrifice to God, even if it is just giving money. Spirituality is a matter of the heart. It is an attitude of worship, reverence, love, and cheerful obedience to the Lord.

Sel. from The Christian Monitor

Prosperity of the heart is more important than prosperity of the hand.

CHURCH ATTENDANCE— WHAT MY ABSENCE DID.

It made some question the reality of Christianity.

It made some think that I was a pretender.

It made many regard my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the Church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren, and therefore robbed them of a blessing.

It caused others to stay away from Church.

It made it harder for me to meet the temptations of the Devil.

It gave the Devil more power over lost souls.

It encouraged the habit of non-church going.

"Let us draw near with a true heart in full assurance of faith"—

"Let us hold fast the profession of our faith without wavering"—

"And let us consider one another"—

"Not forsaking the assembling of ourselves together"—

Read Hebrews 10:21-22.

Sel. by Ruth Snyder

"You can't be as fit as a fiddle if you're as tight as a drum."

DO IT NOW!

If with pleasure you are viewing
Any work a man is doing;

If you like him, or you love him,

Tell him NOW!

Don't withhold your approbation,
'Til the parson makes oration,
And he lies with snowy lilies

O'er his brow;

For, no matter how you shout it,
He won't really care about it,
He won't know how many teardrops

You have shed.

If you think some praise is due him,
Now's the time to ease it to him,
For he cannot read his tombstone

When he's dead!

More than fame & more than money
Is the comment, kind and sunny,
And the hearty, warm approval

Of a friend.

For it gives to life a savour,
And it makes you truer, braver,
And it gives you hope and courage

'Til the end.

If he earns your praise, bestow it,
If you love him let him know it,

Let the words of true encourage-
ment be said,

Do not wait 'til life is over,
And he's underneath the clover,
For he cannot read his tombstone

When he's dead!

Sel. by Ruth M. Snyder.

Of the two ways: one walks
"after the flesh," and the other walks
"after the Spirit" (Rom. 8:1). One
is spiritually dead; the other is

spiritually alive. One is being over-
come of evil; the other is overcoming
evil with good. One is on the broad
road to destruction; the other is on
the narrow way to life eternal.—Sel.

THE SAVING FAITH

"Now faith is the substance of
things hoped for, the evidence of
things not seen, but without faith
it is impossible to please him: for
he that cometh to God must be-
lieve that he is, and that he is a
rewarder of them that diligently
seek him", Heb. 11:1-6. The faith
of Christ is perfect. It includes the
whole law of the Book of Life,
written by the spirit of truth,
through the disciples and apostles of
Christ. No man can add to it, or take
away from it, Rev. 22:18-19. "For
if we sin wilfully after we have
received the knowledge of the truth,
there remaineth no more sacrifice
for sins," Heb. 10:26. Therefore
whosoever refuses to wash their
brother's feet or sprinkles another
person for baptism, has taken away
or added to the true faith of Christ.
They have transgressed the law of
Christ, have turned their backs from
it and have trampled it under their
feet through unbelief.

No transgressor of the doctrine of
Christ has any part in His church.
No man can say it is not a good
work and tell the truth, for Christ
did it and told His disciples that they
should do it. Some tell us that the

teachings in John 13 are just a humble work, however the Word leaves the impression of recleansing the soul and spirit of those who believe and practice these teachings. It is better to obey God than to disobey Him.

The Holy Kiss was recorded five times in the New Testament. It is a good work for it manifests our love for one another. If we fully obey the Spirit, we should not hide it under a cover, but practice it in the open before the world. We should not be ashamed to obey the Spirit any place. In the year 1905 or about that time, a law was passed forbidding the church to practice the Holy Kiss in public. So the church, in order to obey the law Satan passed against the Word of God, said we will keep it only when we come together for our communion. As for me, I will gladly do it in public, even if I suffer persecution, for the Spirit of truth has commanded it to be done for a token of love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love", John 15:10. I find no place written in the Book, where Christ disobeyed His Father, in any way. People better face the fact while here in this life, rather than to face it when we come before God. For there will be no chance for argument with God, in the day of judgment. God is no

respector of persons, He gave His Son and let Him die on the cross for our redemption. He gave us His law, easy to be understood and obeyed. What he commanded me to do, He commanded all to do, for He is no respecter of persons.

He that seeketh to enter in, any other way, is a thief and a robber. Luke 18:8, Jesus says, "When I come shall I find faith on the earth". He is speaking of the saving faith, not just any kind of faith and there is but one faith brought by the Spirit of God. Keep us all in the true faith, which includes all that the Spirit has written in the Book of Life.

John W. Garrett

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THE OLD AND THE NEW WAY OF LIFE

The old way of life was to follow the carnal nature of man, animal or fleshly passions and appetites. They were not spiritual. They sacrificed animals instead of self, to surrender their fleshly nature. No change of life. A church-member told me they get most of their church doctrine from the Old Testament and they have a large following. They do some good works and need not to give up any habits, need no change of life.

The old man is corrupt according to the deceitful lusts. When we yield to the sinful nature we must bear the consequences, the sorrow that follows sin. For the wrath of God

is revealed from heaven against ungodliness, who hold the truth in unrighteousness. Who change the truth of God into a lie, and worship and serve the creature more than the Creator. Therefore by the deeds of the law there shall no flesh be justified. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the world in the likeness of sinful flesh, and for sin condemned sin in the flesh. For they that are after the flesh do mind the things of the flesh: but they after the Spirit, the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. The New Testament teaches the new way of life.

Mark 1:15, "Repent ye, and believe the Gospel". John 3:5, 7, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, ye must be born again". Even so we also should walk in newness of life. We should serve in newness of spirit and not in the oldness of the letter. Thanks be to God for His unspeakable gift. Seeing that ye have put off the old man with his deeds: and have put on the new Man, and are renewed in the spirit. Wherefore putting away lying, speak every man

truth with his neighbor. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things become new". Henceforth we walk in newness of life.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision: but faith which worketh by love". Gal. 5:6. So we all must come one way, Jew or Gentile, as there is only one way to salvation. For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ, having His Spirit, have put on Christ. For ye are all one in Christ Jesus. Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth". Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it". The kingdom of God cometh not with observation: for behold the kingdom of God is within you. If so be that we are born again, by the Spiritual birth. For as many as are led by the Spirit of God, they are the sons of God. If so be that the Spirit of God dwelleth in you. If any man have not the Spirit of Christ, he is none of His.

We are creatures of choice and we individuals must make our own decision, whom we will serve, regardless of who your parents are. No one can save us but Jesus. Many claim salvation by being dedicated to the

Lord: no repentance, no rebirth, no difference what one believes; just so we are a good moral man. Is this what Christ taught? You cannot serve two masters and Jesus' apostles taught one way to salvation. Man has sought many ways. Be not deceived, there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. We are each held responsible for what we do. Jesus brought from heaven a saving Gospel. Now if the law and prophets were sufficient to save, Jesus came for naught. The old faithful ones under the law had faith that the Messiah would come and bring salvation.

God hath in these last days spoken unto us by His Son. Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him. How shall we escape, if we neglect so great salvation? The like figure as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in Him should not perish, but have eternal life. All those that did not obey Moses, as he lifted up a brazen serpent, perished in the wilderness, but those who obeyed were saved from death. Are we standing on the promises of God? Or are we standing on men's promises and doing as we please? Can we preach someone to heaven? It is appointed unto men to die, then to meet the

judgment. So then every one of us shall give account of himself to God. For we shall stand before the judgment seat of Christ.

Are you washed in the blood of the Lamb? Will your soul be ready for that mansion so bright? Rev. 21:5, "Behold I make all things new". John 13:34, Jesus saying, "A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another". John 12:46, "I am come a light into the world that whosoever believeth on me should not abide in darkness". And they sung a new song before the throne, they which were redeemed from the earth. These are they which followed the Lamb, withersoever He goeth. These were redeemed from among men and in their mouth was found no guile. Would you like to sing that new song of the saints? John 15:19 Jesus saying, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you". Remember the word that I said unto you, The servant is not greater than his Lord. Ye have not chosen me, but I have chosen you and ordained you. Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." So it may be possible, we that were saved, that we fall away from the faith which Christ taught. For we are made partakers of Christ, If we hold the beginning

of our confidence stedfast unto the end. But exhort one another daily, lest any of you be hardened through the deceitfulness of sin. Wherefore, holy brethren, partakers of the heavenly calling. Consider the apostles and High Priest of our profession, Christ Jesus.

Did you have a heavenly calling? Or are you just belonging to church because your parents did? Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish: but thou remainest and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed. Heaven and earth shall pass away: but my words shall not pass away. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

William N. Kinsley
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THE FUTURE ASPECT OF THE KINGDOM OF HEAVEN

We noticed in the September issue of Bible Helps that the Kingdom of Heaven, in its present aspect, is the invisible empire made up of those who receive Jesus into their hearts by faith, and walk in Him. This Jesus living in the soul of the re-born saint is the secret of joyful obedience to

God. Jesus is the great mystery of godliness; that is God manifest in human form. His life was a miracle of harmony with the Father. This harmony must be established in the saints. All who enter the Kingdom of Heaven must learn to obey Him. The Church is the visible form of the Kingdom, the training ground of obedience. Jesus. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey Him", Hebrews 5:8-9.

The one thing required of Adam in the beginning was obedience, but he disobeyed God. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous", Romans 5:19. Adam made us enemies of God, but when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life

In the wilderness temptation, Jesus was sorely tried, but He could not be induced to disobey God, no not for the world and all the glory of it. It was obedience to the Father's will in the crisis of Gethsemane, and the agony of Calvary, that made salvation possible for us.

Children of God have the joy of the Holy Spirit within, they know their sins are forgiven, they continually pray, "Thy Kingdom come."

They obey God rather than man, heaven is their controlling power and their protecting care. They respect the laws of the state, but live far above its requirements. However, in this present age they are comparatively few, a minority among the children of disobedience.

Will the time ever come when all people who know right from wrong will willingly accept and obey Jesus? No, many spurn the love of God and go on the broad way of sin and rebellion until judgment day. As the end of this age draws near, the deception of Satan will be so great that even many who work reforms for this life will fail to enter the eternal spiritual realm of God, the Kingdom of Heaven. But the time will come when all, must obey. The Psalmist says Psalm 2:8-9, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The angels said to the disciples as they watched Jesus ascend to heaven, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming to rule as King of kings.

When he comes, those who are saved shall come forth in resurrected bodies. Jesus says in John 5:28, 29, "The hour is coming, in the which all that are in the graves shall

hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet", 1 Cor. 15:22-25. These two scriptures show that there will be two resurrections, one of the saved, and later one of the lost. Rev. 20:6 says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This period of a thousand years we call the Millennium, meaning a thousand years. After it is finished the other resurrection shall take place. "But the rest of the dead lived not again until the thousand years were finished", Rev. 20:5. Then death itself shall be done away, the saved shall enjoy eternal life in glorified bodies, and the lost shall suffer eternal punishment.

The apostle Paul tells in what kind of bodies the saints shall come forth, not in bodies of flesh and

blood, but in bodies celestial, glorious, incorruptible, powerful, spiritual in the very image and likeness of the glorious body of Jesus as was shown on the mount of transfiguration. Jesus had promised that some of his disciples should see what the kingdom of God is like. Six days later he took three of them to the mountain top and showed them himself and Moses and Elijah in the glorified state.

The prophets of God have been telling for centuries of the coming Redeemer King who should rule over the entire world. Isaiah said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:—Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever", Isa. 9:6, 7. Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed", Dan. 2:44. Zechariah says, "And the Lord shall be king over all the earth", Zech. 14:9. David says in the second Psalm, quoted above, that the Lord will give to His Son the whole world for His kingdom. This same promise was made to Abraham (Rom. 4:13). When Jesus was here, the Jews thought that this kingdom would immediately be set up (Luke 19:11).

But there is a gap in God's plan which the Old Testament prophets were not permitted to see. This gap is filled by the church. The mystery of the kingdom of heaven is the indwelling God in human form: Christ in you, the hope of Glory (Col. 1:27). Paul speaks to the Ephesians of this mystery of Christ. "Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel", Eph. 3:5, 6. In Old Testament times the kingdom was for the Jews alone, and was ruled by force, but now it is open to the entire human race, to all who will enter by Christ the door, and is ruled by the Holy Spirit through an appeal to conscience. The church has nowhere been given authority in the scriptures to use force to rule the world. The great commission given by Jesus is to preach the gospel, that is, the death of Christ for our sins. His resurrection from the dead and His coming again in glory (1 Cor. 15:3, 4). When men assign the work of the future Millennial kingdom to the church, they get into endless confusion. The church has no authority to punish the criminal, neither has the state authority or power to convert an unbelieving sinner into a saint. The power from on high rules in the mystical king-

dom of heaven. The force of law must rule over the mystical kingdom of Satan now. When Jesus comes in person, He will rule with His saints over His enemies. Over three hundred times the New Testament refers to the coming again of Jesus, and in Rev. 19 we are told how He will come with His bride in glory.

People may wonder how heavenly beings can rule the people on earth. Dear ones, these heavenly beings are the only kind of beings who can absolutely rule and fully control mankind. No one can hide from them or escape their notice, no one can deny his guilt or resist their power. Those of this royal family have all the inheritance of Jesus except deity itself. Here are a few New Testament scriptures that refer to the future kingdom: Matt. 19:28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." 1 Cor. 6:2, 9, "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?—Know ye not the unrighteous shall not inherit the kingdom of God?" Rev. 2:26, 27, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and

he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Sel. from Gospel Helps

AS PILGRIMS OF THE MASTER'S WAY

As Pilgrims of the Master's Way
The early brethren trod,
And found this country's fertile
fields

Their place to work with God.
Devotion was their way of life,
The words of Christ their creed
Compassion lived within their hearts
For every brother's need.

The centuries of witnessing
Have seen their frontiers grow:
Their faith has touched earth's far-
thest shores,

That all mankind might know,
Now peace is torn with enmity
That bombs cannot abate,
But cups of water shared with love
Can quench the fires of hate.

Lord, we would match that loyalty
That stood the stress of years,
For many robes of glory bear
The stain of blood and tears.

From this blest path of sacrifice
We would not turn away:
We hold in trust tomorrow's hope
And build her church to-day.

Sel. Sister Shella Stump.

TELEVISION

What is Wrong with It for the Christian?

The word of God says the Christian abstains from all appearance of evil, 1 Thess. 5:22. Churches that preach the truth from the Holy inspired Word of God, preach against Hollywood and all movies. How can anyone preach against movies and not preach against television? They are the same, the only difference is that you do not have to go to the Theatre to see the movie now: as Hollywood, the Liquor Industry and the Tobacco Industry have moved right into your homes with television.

Television is a rival of schools and churches, the feeder of lust, a perverter of morals, a tool of greed, a school of crime and a betrayer of innocence. It glorifies impurity as love; pictures murder as entertainment; exalts nakedness and indecency as beauty; and shows drink, revelling, gambling, revenge and gun fights as proper and legitimate. Television ruins the influence of a christian, debauches the mind of children, inflames the lust of youth and hardens the hearts of sinners.

The Word of God says that every born again child of God, is a witness for Christ, Matt. 10:32-33. Let your light so shine before men, that they may see your good works and glorify your father which is in hea-

ven", Matt. 5:16. Certainly a christian could not be obedient to this command of God and have a television in their home, that glamorizes all types of sin. "There is a way that seemeth right unto a man, but the end thereof are the ways of death", Prov. 16:25.

Joe Clifford

Wanatah, Ind.

I would rather that my neighbors
Miss me when I've passed away,
Than to gain some great possessions
That I might put on display.
It is not wealth that I am needing
To make this life more complete.
But the friends that can be made
Among all the folks we daily meet.

In the city of contentment
Is where our happy hours are spent.
It is the location you can find
That lies within the state of mind.
We may move around about,
In a state of gloom and doubt,
But the good old state of mind
Is contentment for mankind.

Portraits somehow seem to tell,
Whether we have done our mission
well,

Portraits then reflect our worth,
Of the good we have done here on
earth,

If there is nothing we have done
Brought no joy to anyone,
Who on earth would care to see
Portraits made of you or me.

Sel. by William Z. Kinsley.

WHAT WILL IT MATTER THEN?

Though I may not understand it,
Why across my pathway here
Come the things that most perplex
me,

Often causing doubt and fear.

Still I know if I keep steady.

Holding fast to Jesus' hand,
None of these things there will
matter

When I reach the Glory Land.

What will it matter then?

What is or might have been,
When the gates unfold, and I enter
in,

What will it matter then?

Sel. by Sister Ada Whitman

SUNDAY SCHOOL LESSONS FOR NOVEMBER, 1960

PRIMARY LESSONS

Nov. 6-A Young Man On A Trip
Gen. 28:1-22.

Nov. 13-God Cares For A Baby.
Exodus 1:7-22; 2:1-10.

Nov. 20-(THANKSGIVING) A
Boy Who Thanked God. Psalm
23, 100, 150.

Nov. 27-God Cares For All Things.
Joel 2:22; Psalm 50:10; Prov.
30:24-28.

ADULT LESSONS

Nov. 6-The Purpose of Daniel.
Dan. 1:1-21.

1-Do you think God gave these
four greater wisdom because
they had not defiled themselves
with the kings meat, or did they
purpose not to defile them-
selves because God had given
them greater wisdom?

2-How do we prove our purpose?

3-Why were Daniel and his three
brethren ten times better than
all the magicians and astrolo-
gers?

4-Did Nebuchadnezzar have any
knowledge of Daniel's God?

Nov. 13-Wisdom of Daniel. Dan.
2:24-49.

1-Does God reveal secrets to us
today?

2-What is the stone cut out of
the mountain without hands?
When will it fill the whole
earth?

3-How is Daniel's wisdom to be
compared with that of the
world?

4-Why did Daniel choose to set
in the gate of the king rather
than have charge of the affairs
of Babylon?

Nov. 20-Deliverance of the Three
Hebrew Children. Dan. 3:1-30.

1-How firm are we standing aga-
inst the demands of the world
today?

2- Were the three Hebrew child-
ren promised deliverance of
their physical body from the
fiery furnace?

3-What was King Nebuchadnezzar

zar to learn from the fiery furnace experience?

- 4-This is now the second time the wisdom and power of God was made manifest unto Nebuchadnezzar. Do you think he believed in God?

Nov. 27 - (THANKSGIVING)
God's Blessing to His Creation.
Deut. 32:1-14.

- 1-Moses states that God's work is perfect; why does man think he can improve on it?

- 2-Did the Lord show any more tenderness and care in leading the children of Israel than he does in leading us?

- 3-Is the care of God compared to the eagle in likeness or contrast?

- 4-What are some ways in which we can show our thankfulness to God?

BIBLE STUDY BOARD.

DAILY DEVOTIONS FOR NOVEMBER, 1960

THANKSGIVING

Memory verse, Psa. 100:4, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name".

Tues. 1—Deut. 8:1-14.

Wed 2—Psa. 95.

Thurs. 3—I Tim. 4:1-10.

Fri. 4—Jer. 30:18-24.

Sat. 5—Psa. 147.

Memory verse, Psa. 50:14, "Offer

unto God thanksgiving and pay thy vows unto the most high".

Sun. 6—Psa. 69:30-36.

Mon. 7—Col. 2:1-9.

Tues. 8—Rev. 7:9-17.

Wed. 9—Amos 4:4-13.

Thurs. 10—Gen. 4:1-9.

Fri. 11—II Cor. 4:8-18.

Sat. 12—II Cor. 9:6-15.

Memory verse, Col. 3:15, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Sun. 13—II Thess. 2.

Mon. 14—Dan. 2:14-24.

Tues. 15—Luke 2:25-41.

Wed. 16—Eph. 5:9-21.

Thur. 17—Psa. 100

Fri. 18—Acts 27:33-44.

Sat. 19—Rom. 14:1-10.

Memory verse, I Chron. 16:8,

"Give thanks unto the Lord, call upon his name, make known his deeds among the people".

Sun. 20—Psa. 26.

Mon. 21—II Chron. 5:11-14.

Tues. 22—Col. 1:1-13.

Wed. 23—I Chron. 29:10-20.

Thurs. 24—Col. 4:1-7.

Fri. 25—Isa. 51:1-7.

Sat. 26—Phil. 4:1-8.

Memory verse, I Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you".

Sun. 27—Jonah 2.

Mon. 28—I Thess. 5:14-28.

Tues. 29—Lev. 7:11-22.

Wed. 30—Gen. 8:15-22.

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No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BLESSINGS FROM GOD

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him", 1 Cor. 2:9. We do not have time nor space to mention each of the blessings, which God has offered to man if we will only trust and serve Him. However we wish to refer to a number of the most precious blessings, that our meditation upon them might stir us to whole-heartedly trust and serve Him.

First let us refer to the New Testament for some of our temporal blessings. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven shall he not much more clothe you, O ye of little faith? Therefore take no thought saying what shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of

God, and his righteousness: and all these things shall be added unto you", Matt. 6:30-33. Food and clothing are perhaps the first concern of most human beings. To a certain extent this is right for us, however most of us spend entirely too much of our time and talents for these temporal items. Honestly, just how much of your time and talents are spent, seeking the Kingdom of God and His righteousness?

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat", John 6:31. "And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness", 2 Cor. 9:8-10. God created all food. God stores the germ into the seeds, in order that plants may sprout after their dormant state, God must multiply the fruit and the seeds, else we would have no harvest. Why should we place these temporal

things first in life, do we not trust God with what He has promised?

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished", 2 Pet. 2:9. Without these marvelous blessings we would not need to look for a hereafter. Praise the Lord that He can and will, deliver us out of our many temptations. Remember God can and will punish the evildoer. Thanks be unto God, that He also will reward and bless those who love and serve Him according to His will.

Now let us turn to some, even more important blessings from the God in Heaven. "But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and he shall go forth, and grow up as calves of the stall", Mal. 4:2. Alas we today do not need to look forward to this great promise, but He has already arisen and we can be healed now and can grow in grace and in knowledge of The Truth. Why not fear His name and serve Him?

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures", Jas. 1:17-18. How variable, changeable and uncertain are the things of this

earth, but not so with the things of God. We experience so many uncertainties and untrue things upon this earth, but not so with the things promised by our Heavenly Father. Can we truthfully say that we are among the first of His creatures, or are we so far away from Him that it is even a question whether He knows us or not?

Christ prayed "And now I am no more in the world, but these are in the world, and I come to thee. Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we are", John 17:11. Are we being kept through his name? There is no reason why we should not be kept, through the saving power of the New Testament. Are we laboring to be kept as one through the one plan of Salvation 3. "And now brethren, I command you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified", Acts 20:32. "Which is able" will we allow it to free and build us up, into His sanctified Kingdom?

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus", Phil. 4:7. Do we look to Jesus Christ and His teachings for peace? Are we allowing His commandments to keep our hearts and minds? Or are we so wrapped up in our own striving that we do

not have time nor effort, to learn and follow His way? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", 1 John 1:7. My what a bountiful blessing, do we appreciate it? Today people are much concerned about cleansing in various ways, but how much are we concerned about being cleansed from unrighteousness?

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen", Jude 24. If He is able to present us unto God Almighty "faultless", what more should we be concerned about? Do we have many privileges and opportunities? Do we have many eternal promises? Is the future bright for us? What is keeping us from trusting, obeying, honouring and praising our Lord? Why worry, fret, be downcast and so fearful of the duties of life? "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him: for he careth for you", 1 Pet. 5:6-7.

As we glory in the knowledge of all these wonderful blessings, we must remember that they depend upon several definite conditions. "And ye shall be hated of all men for my name's sake: but he that en-

dureth to the end shall be saved", Matt. 10:22. There may be sore trials and problems, but if we just remain true to our Lord, unto the end, we need not fear. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven: whereof I Paul am made minister", Col. 1:21-23. What a blessing, regardless of our past ignorance, now if we continue in the faith of the Gospel, as delivered unto us from God, through Christ and the apostles.

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises", Heb. 6:11-12. If we show diligence, if we have hope, if we be not slothful; but follow through faith and patience. Is there any reason why we should fail to inherit God's blessings? "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto

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death, and I will give thee a crown of life", Rev. 2:10. That crown of life, eternal life, what is it worth to you? What would it take for you to be unfaithful? The blessings of Almighty God are beyond our comprehension, they are too great, too high and too wonderful for us to understand; but none need to fall short of them.

SCRIPTURAL DOCTRINE CONCERNING THE DEVIL AND SATAN

Part 4

The writer, after reading our articles, in print on the above subject, feels somewhat disappointed and let us say dissatisfied in our efforts, in making our Scriptural comparisons clear to the reader.

While as stated before we are not infallible in our understanding and the same and realizing the many descriptions, characterizations and symbols used in the Bible concerning Satan to be taken into consideration in arriving at a position of certainty, concerning all the facts of his origin and state, therefore we say that if we have failed in our presentation of this subject, it is no marvel. So, if our dear Editor will be kind enough to print this summary of our remarks, in which we will try to clear up some points, we feel our understanding of the subject will be made clearer to all.

First: "Was the devil ever an angel of light in heaven? Our understanding is, that if he was it is not clearly stated in the Bible. Perhaps the position of those who answer this question in the affirmative, is based upon the following Scriptures. Let us note some of them.

First 2 Cor. 11:13-14, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ". This verse shows the hypocrisy of would be apostles of Christ, who are Satan inspired, characterized by an evil spirit, or the spirit of Satan. Now the next verse, "And no marvel: for Satan himself is transformed into an angel of light". In our understanding he would try to appear, change himself, his person or character into "an angel of light". Now note this verse closely. Does Paul

mean here that the devil, an angel of light is transformed into a devil or wicked spirit? Or does he mean that this old wily fox is transformed into the angel of Light? We cannot reverse the meaning of this verse in support of the devil being an angel of light, is our thought.

Turn now to Jude 6; "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (day of eternal judgment). Sinning angels are mentioned here, fallen angels, but dare we take the position that they fell before the creation of the world, known only to the everlasting God? If Satan was created a perfect angel, of which we want to determine by the Word of God, further along in this article. Was he one of the fallen angels mentioned here by Jude? Do we know this of a surety? True Satan is mentioned of Christ as having angels of his own. And we know that the devil left his first estate in the garden of Eden. He sinned and he will be chained, and cast into hell, the outer darkness, forever. Rev. 20:2; Rev. 20:7-9.

Again, 2 Pet. 2:4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment". This account of the apostle Peter harmonizes with Jude. But, again we

serpent was a beast of the field.) ask Does either passage tell us where and when angel's sinned? In support of the devil having angels of his own, turn to Christ's own word, Matt. 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels". We have said in our previous articles that Satan is Characterized in the Bible as a spirit, especially in the New Testament, also as evil spirits. More than one legion or many (plural spirits).

Now let us summarize our question two. "Where and when was Satan, (the devil) created? Where was his origin? The writer can only answer this question, as far as it is stated in the Bible. First the devil or Satan is characterized as being that "old serpent". Rev. 20:2, "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years". Since we now know that the serpent is Satan, let us look for the creation or the origin of the serpent. Gen. 3: 1, "Now the serpent was more subtle than any beast of the field which the Lord God had made". We should remember that the previous chapter in Genesis gives the account of the creation and naming of every beast of the field. Gen. 2:19; "And out of the ground the Lord God formed every beast of the field, (remember the

and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

The facts are, from these verses, that the serpent was a beast of the field, that he was created by God in or at the creation, and that he the serpent as we have learned is the devil or Satan. (or was he a beast which allowed himself to be used by Satan? Likewise can a man allow himself to be used by this evil spirit? Ed.) Further we learn from these verses something about the person or figure of the serpent (devil), from the word subtle. Remember also that this term subtle, as a description of the serpent was used before the "fall" of man, before sin was introduced, or placed upon the human race. What does subtle mean? Here we give you Mr. Webster's definition of this word. Subtle: "artful cunning; sly, crafty, insinuating, wily; as: a subtle foe." Second-Subtle: "characterized by acuteness or delicacy of intellect; discerning; refined; penetrative; revealing keen and delicate distinction; hence over-nice: sophisticated; as subtle reasoning". Further Mr. Webster says subtle is used in one sense as the word subtle, which he gives as, Nice, fine; delicate; refined; dainty. Third definition for subtle: "clever; ingeniously contrives; skilfully executed".

Now turn to Ezek. 28, and 31st. chapters and see if we can harmonize these characteristic of the serpent, before he was cast down to the ground, with the symbols of wicked kings, which we believe are characterized as Satan, the covering cherub or living creature. However before we make these comparisons, we should note two references in the New Testament, showing the subtilty of the serpent. 1 Jno. 3:8, "He that committeth sin, is of the devil; for the devil sinneth from the beginning". Also Jno. 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

Now let us compare this account of the subtilty of the serpent, with the perfection of the serpent, as symbolized as Satan, in the form or fashion of a "covering cherub, living creature), by the prophet Ezekiel. Ezekiel 28-11-15. "Moreover the word of the Lord came unto me, saying. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty?" It should be remembered that the

prophet is using the wicked king Tyrus as a likeness or symbol of the wicked one who had been in Eden, after his subtility was found in him, also his perfect state in his creation, as a beast of the field.

Let us read on. Verse 13 "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" We have reason to believe that this means in the day of God's creation, when He created the beasts of the field, the serpent included. The symbol of the Cherub, or cherubim is used for this One who had been in Eden. Cherubims are revealed by Ezekiel, chapters one and ten, as living creatures in heaven, also he symbolizes them in chapter one as men. Their person or symbol is used as the covering or likeness of the cherub, who had been in Eden, we think the serpent or beast of the field, before iniquity was found in him. Verse 14 "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire". This verse, we believe refers to his primitive state of creation or perfection. See also our comments in part one

of these articles on this verse, which would symbolize his character, after iniquity was found in him.

Verse 15 "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee". Now let us note: Question? "How could the serpent be perfect, (as an angel, or living creature) in his creation and still be subtle in the beginning? We could only answer this question, by what is revealed in the Bible. The Eternal God is the answer. We will leave it with Him where faith rests. However we might ask other questions. How did God, or why did God make man a two fold being or creature? We have reason to believe God created man perfect in body, in His own image, and then he put a living spirit in man. He breathed into his nostrils the breath of life; and man became a living soul", Gen. 2:7.

Did not man fall and was marred by sin in the temptation in the garden? Do we not have reason to believe that the serpent, (beast of the field) could have been changed from a cherubim, (living spirit) to a subtle evil spirit? We do have reason to believe that his person or fashion was changed, after that iniquity was found in him. Gen. 3:14 "And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, (all beasts of the field) and above every beast of the field; upon

thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Thus was he changed or re-fashioned, from a beautiful beast of the field, symbolized as an angel, to a snake who was cast to the ground to crawl on the ground. Why? The symbols of the narrative of Ezekiel 28: Verses 1 to 11, and 16 to 19 tell why.

(To be continued)

Wm. Root,
Great Bend, Kansas.

NEWS ITEMS

OAKLAND, MD.

The Swallow Falls congregation enjoyed a wonderful revival meeting with Bro. Eldon Flory of Hart, Mich., as our evangelist, Bro. Flory brought us spirit-filled messages each evening, which built us up in faith and drew us closer to our Saviour. The attendance was very good throughout the meeting.

Saturday afternoon we were rewarded with messages by: Z. L. Mellott, Homer Mellott, George Dorsey and Eldon Flory. We held our Communion services Saturday evening with Bro. Flory officiating. Thirty-four surrounded the tables, the closing hymn was 579 and Bro. Dorsey led the closing prayer. We are few in number, so will you pray that the work may progress at this place. Come and worship with us

whenever you can.

Sister Patsy Sines, Cor.

APPRECIATION

Dear Brethren, Sisters and Friends: I take this means to thank you all for the many cards, letters and also your prayers while I was in the hospital and also after I returned home. May the Lord richly bless you all is my prayer.

Sister Shella Stump.

DALLAS CENTER, IOWA

We held our evangelistic meetings Aug. 14 to 28 with Brother Floyd Swihart in charge. Every sermon was made up of the good Word of God which is able to save our souls. The attendance was good throughout. One young lady accepted Christ as her Savior and was baptized. We praise God for her wise choice.

Our Lovefeast was at the close. There were a number of visitors present from the other churches of our district. We appreciate their coming and the help given us.

Our Council meeting was held Sept. 22, at which time two were received by letter. Our Sunday School report for the third quarter shows an average attendance of 104 and an average offering of \$66.

Our dear brother, Martin Myers, who with his wife accepted Christ in April, suffered a corn-picker accident on Oct. 1st and lost his right hand. We all feel so sorry about it.

We pray God to give an especial blessing to the afflicted everywhere, and that our Churches may be given a large measure of the Holy Spirit to guide them in doing the holy will of the Lord.

Sister Beulah Fitz. Cor.

MARRIAGE

Sister Edith Moss, daughter of Brother and Sister Paul Moss, and Brother Marvin Haldeman, son of Brother and Sister Millard Haldeman, both of Dallas Center, Iowa, were married Sept. 18, 1960 by Elder Millard Haldeman at the Church. They will make their home here.

Sister Beulah Fitz. Cor.

THE CHRISTIAN'S GROWTH

An Explanation of II Peter 1

Verse 1 begins, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ."

Notice first that it is Christian believers that are addressed in this epistle: "to them that have obtained like precious faith with us."

Notice secondly that a Christian is one who has "obtained" something. Salvation was not born with man in the natural sense. We did not create or merit salvation in any way. It is a "gift" of God.

Notice thirdly that this salvation

rests (not on our own righteousness), but on the righteousness of Jesus Christ our Savior. Every man by nature is born in a state of sin... a state of wrong-ness before God. To live in the presence of God, we must be in a state of right-ness (or righteousness) with Him. Praise God that the moment we accept Jesus Christ, God credits our account with the perfect righteousness of His perfect Son! The Bible speaks of this as "imputing" righteousness. The Bible says in II Cor. 5:21, "For He hath made Him (Jesus Christ) to be sin for us... that we might be made the righteousness of God in Him." More literally, this reads, "that we might come into a right standing with God through Him." Oh what a high position! What a wonderful salvation! No wonder Peter spoke of this as a "like-precious faith." It is precious to know that we who were once enemies of God and at a distance from Him, are now brought near by the blood of Calvary's Cross.

But our theme just now is Christian Growth. The arrival of an infant safely into this world is an occasion for real joy, but everyone knows that birth is only the beginning of the important process of growth! Nothing on earth could be more perfect to loving parents, than a baby in babyhood...but oh—the indescribable heartache endured by those parents if that precious child remains a

baby in body or in mind. Just so nothing on earth sets the joy-bells of Heaven ringing, as the birth of a sinner into the family of God... but oh what pain it must cause the Heavenly Father to see that spiritual babe remain in a state of infancy! God is a Father with a Father's heart. He delights to see His children grow in grace and in the knowledge of the Son of God just as we rejoice when our children are growing mentally and physically.

Peter was writing primarily to warn Christian believers of the coming flood of apostasy that would sweep over Christendom (as we will see in our discussions of Chapters two and three), and therefore, in order that we might stand firmly, Peter urges that we go onward and forward, growing and making progress in our Christian life.

I. The Means of Growth vs. 3-4.

We have been born into the kingdom of God. We have received a like precious faith with Peter. But we are born only as spiritual babes. Just as a new baby must be fed (and fed daily), so that new life of faith that God has given us requires food. The food for a baby is milk. The food for a spiritual babe is the milk of the Word. I Peter 2:2, "As newborn babes, desire the sincere (pure) milk of the Word that ye may grow thereby." The Christian's means of growth is the word of God! Peter says here in verse 4, "Whereby are given unto us exceed-

ing great and precious promises: that by these ye might become partakers of the divine nature."

Men often make exaggerated promises which they are unable to fulfill, but such is not the case with God. The promises of the Bible did not originate with mere men, for Peter says at the close of this first chapter that the Scriptures "came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The Bible gives promises that sustain in time of trial; guide in time of darkness; strengthen in time of weakness; protect in time of danger; and comfort in time of sorrow. Oh how we need to feed on the rich treasures of God's Word! The Bible is the mind of God. It tells the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are unchangeable. Read it to be wise, believe it to be safe, and practice it to be holy!

I think too many of us believe that we grow primarily by attending Christian services and doing Christian work. That's a dangerous mistake! I don't mean to underestimate the value of these things, but until we can come to see that Christian growth is proportionate to Bible study, it will be impossible for us to rise up to the perfect beauty of the stature of Christ. I think this failure to desire the pure white milk

of the Word is the reason why there are so many puny and stunted church members among us!

If you do not desire the spiritual nurture which the Bible provides... you're sick! You had better see the Great Physican! Oh God give us a longing desire to feed on the milk of the word!

II. The Nature of Growth vs. 5-7.

I have been assuming that you understand that there can be no growth without life. Dead things do not grow, they just rot away! There can be no spiritual growth unless one is connected with Jesus Christ by a living faith. A branch, in order to get life and strength from the vine, must be in the vine, not merely near it! A branch might be tied to a vine, but it wouldn't get strength nor bear fruit. Just so many a man may be connected with a church by an outward profession: he may have been so connected for years; he may have engaged in much (worthless) activity; but unless he has been connected with Jesus Christ by a living faith, he will be like a child riding a rocking-horse... plenty of motion, but no progress!

To get into this living relationship with God one must exercise faith. Romans 3:22, "The righteousness of God is by faith (in) Jesus Christ unto all them that believe." This is not a passive faith, but an active faith that brings the soul to repentance, and to following Jesus Christ in Christian baptism. But this whole

process of getting into a right relationship with God is not the end!

It is only the beginning! It is only the foundation of a building that is later to become a huge skyscraper!

We have here is our lesson (II Peter 1:5-7) a great skyscraper of seven stories that we are to erect upon the great broad foundation of saving faith. Peter says we are "to give all diligence", that is, do our level best, to add to our faith, virtue! The Christian life is an adding process!

1. Virtue

Virtue is the moral strength that enables one to do what he knows to be right. Virtue does not primarily mean "moral purity", but rather, "boldness", "firmness", and "manliness." Virtue is the steadfastness of one who knows what he believes, and has the courage to stand boldly for those convictions at all times!

Living the Christian life may require standing alone sometimes! It's human to go with the crowd, but it takes "manly courage" (virtue) to stand alone! The battle-scarred Apostle Paul stood alone, for he says in II Timothy 4:16, "no man stood with me, but all men forsook me". But God had said, "Fear not, Paul, for thou must stand before Caesar."

Can you see Paul standing alone before Nero, that atrocious emperor of the mighty Roman Empire? Nero dwelled in a palace containing a statue of himself that stood 120 feet tall! Nero never wore the same gar-

ment twice! His mules were shod with silver! He fished with hooks of gold! He had his first wife, Octavia, divorced and then murdered! Twelve days later, he married again, and within twenty-four hours he had kicked his second wife to death! It was Nero who covered early Christians with pitch and oil and turned them into flaming torches to light his gardens at night!

I would like to know what Paul said to the beast! But I know this . . . whatever he said was straight enough to get himself beheaded shortly thereafter! History says that those two men (Nero and Paul) died within six weeks of each other! The one died like a fool, the other like a saint! Did those two men go to the same place? I ask you . . . what do you think? Noah built the ark and voyaged alone. Daniel dined in Babylon and prayed alone. Jeremiah prophesied and wept alone. Did you ever hear that song, "Dare to be a Daniel?"

"Standing by a purpose true
Heeding God's command;
Honor them . . . the faithful few,
All hail to Daniel's band!

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm!
Dare to make it known!"

That, my friends is virtue! That is the first floor of the great spiritual structure . . . the growing Christian life.

2. Knowledge.

This is the second great floor to be constructed in our spiritual life. This is the task of learning to know the mind of God! The "knowledge" to be added here is not the mere knowledge of intellectual information, but the knowledge we are to add to virtue, is the knowledge of God. Paul prayed. (Col. 1:9) "that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

God wants you to know His will! He wants us to be fully acquainted with what He would have us to do! And there is no excuse for any Christian's not knowing the mind of God, for the moment you dig deep into God's Word, the Spirit of God will take the things of Christ and show them to you (see I Cor. 2:9-12). You'll learn things you can never learn in college! You'll learn things that no seminary professor can teach you! Those rugged, illiterate, uneducated disciples were brought from their stinking fish-nets by the seashore (at the call of Jesus) and in a few short years we find them astounding the learned men and doctors of the day! Would Jesus say to you as He said to the Sadducees: "Ye do err not knowing the Scriptures"?

3. Temperance.

Temperance is mastery over all our evil inclinations and appetites. Temperance is used (not only in the limited sense) of abstinence from

alcoholic drink (but in the broadest sense) implying the government of all our appetites, tastes, habits, and conduct. Temperance is the moderate use of all things needful, and the total abstinence from all things harmful. Temperance requires the ability to say "no"! I must learn to say "no" to anything that dims my vision of Jesus Christ; that takes away my taste for Bible study; and anything that tends to cramp my prayer-life. "Every man that striveth for the mastery is temperate (exercises self-control) in all things", I Cor. 9:25.

4. Patience.

Patience is the steadfastness which endures reverses and trials without complaint. Patience is undisturbed by obstacles, delays, and failures. What a terrible mistake it would be to try and erect a spiritual structure and miss this fourth story of patience!

Difficulty, hardship, affliction, and even insult will come our way, that we might learn patience. The Scriptures say, "We glory in tribulations, knowing that tribulation worketh patience", Romans 5:3. Perhaps God will use an arrogant, unreasonable employer, or a spiteful, hateful, unfriendly neighbor to develop patience in our lives. But the Christian can be patient among all such reverses because he sees the hand and heart of God in every circumstance...and he knows that God is working out that which will bring bless-

ing to the man and glory to God. "Rest in the Lord and wait patiently for Him" Psalms 37:7.

5. Godliness.

Godliness is God-likeness. Eph. 5:1 says, "Be ye therefore followers (literally, "imitators") of God, as dear children." We have often heard the expression, "like father, like son"...or, "he's a chip off the old block." Just as a child imitates and resembles his parents, so the children of God should pattern their habits and manner of life after the Heavenly Father. The Christian should be a sort of "chip off the old block", so to speak!

Godliness is that quality in you that will cause men to think of God. A Sunday School teacher was describing the characteristics and qualities of Jesus to her Sunday School class. After telling of His kindness, tenderness, humility, and firmness, she ask the class if any one knew who she was describing. A little girl in the class quickly raised her hand and said, "Why that must be my daddy"! Let me ask you a question: Is that gracious quality, that points men upward to God, evident in your life?

6. Brotherly Kindness.

The Apostle Paul speaks of the same grace in Romans 12:10: "Be kindly affectioned one to another with brotherly love." The competitive nature of our industrial and commercial life has produced an age of harsh, ruthless dealings among

men: They constantly sin against each other. They take unfair advantage. They deceive with lying words. They lose their tempers. They slander behind each other's back. They snarl and bite and devour like the wild beasts of the field. All this is out of place among the Christian family, for we possess a love that is open-hearted, kind, hospitable, and thoughtful. That thoughtful affection is expressed outwardly by the practice of the holy kiss (I Peter 5:14). Even the pagan Roman citizens remarked of the early Christians, "How those Christians love one another!"

Brotherly kindness is a favorable attitude toward the brethren because they too are the children of God. Have you felt that strange pull that unites you to others that believe in the Lord? There is a crying need within the Christian church for this quality today. Hebrews 13:1 says "Let brotherly love continue." I Peter 1:22 says, "See that ye love one another with a pure heart fervently."

7. Charity.

This "charity" is the "love" spoken of in I Cor. 13. This love suffers long, is kind, does not boast, is courteous, does not insist on its own way, and never gets provoked! It speaks of a love more extensive than brotherly kindness! It is a universal love...a love for all mankind...even for our enemies!

Love is the final summit of Christ-

ian growth. A house without a roof is of no value, and just so all these other characteristics of growth are of little value without the roof of love. Something is seriously wrong with the Christian building which does not have over it the roof of love! Col. 3:14 says, "And above all things, put on charity (love) which is the bond of perfectness (completeness)".

This has been the nature of Christian growth. We need to examine our lives and see whether we have been adding these things. Do we possess the courage and manliness which leaves no doubt in the minds of men as to "whose we are and whom we serve"? Do we possess that restraint of passion, long-suffering, and sympathy for one another, that mark us off as citizens of another world? Are these things ours? Are we giving diligence to attain them? If the means of growth is the Word of God...how much time and attention are we giving that Book. Are you enjoying a normal growth in grace? Have you been growing in your love for God and His word? Are you growing in your hatred for sin and yourself and the world? Are you becoming more and more humble? Are you growing in your obedience to the commands of the Bible? Is Jesus Christ becoming more and more precious to you? These are sobering questions that we need to earnestly ask ourselves.

III. The Results of Growth vs. 8-11.

The means of growth is the Word of God. The nature of growth is portrayed as an adding process. The results of growth are three-fold:

1. Fruitfulness.

v. 8. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

If you possess these qualities (just enumerated) full and overflowing, then you will be a fruitful Christian. The "fruit" of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" Gal. 5:22. If these things (virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity) be in you and abound...then: instead of bitterness, there will be love instead of gloom, there will be joy instead of unrest, there will be peace instead of harshness, there will be gentleness instead of pride, there will be meekness.

2. Assurance.

v. 10. "Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Many Christians have often asked me how they may know they are saved. Here is their answer... "if we do these things, ye shall never fall." We don't question that an apple tree is an apple tree if it produces apples! Neither do we ques-

tion that a Christian is a child of God, if he brings forth the fruit of a Christ-like life!

3. An Eternal Reward.

v. 11. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Isn't that a precious promise? A triumphant admittance into God's eternal kingdom! Listen friends... it is worthwhile for Christian's to grow! It is worthwhile to read the Bible! It is worthwhile to believe it! To obey it! To feed your soul upon it! For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ!

It is very interesting to note that the word "ministered" used here in verse 11 is the same word used for "adding" earlier in the Epistle. There is no difference between these two words in the original Greek language. In other words, the Bible says, "for so an entrance shall be added unto you." If we add to our faith, virtue, etc., God's eternal kingdom will be added unto us! This is just another illustration of the great principle, "He that sows bountifully shall reap also bountifully."

"We speak of the realms of the blest,

That country so bright and so fair;

And oft' are its glories confessed,
But what must it be to be there?"

Remember...the reward promised here is not for a short time, but for eternity! ("the everlasting kingdom"). We express the thought in the third stanza of the hymn "Amazing Grace":

"When we've been there ten thousand years
Bright shining as the sun....
We'll have no less days to sing
His praise,
Than when we've first begun!"
Sel. from Bible Helps

GOD'S PLAN AND REVELATION TO MAN

It is not for you to know the time or the season,
But Christ has told us to come together and reason.
John said, I was in the spirit on the Lord's day,
Jesus our Lord, established the Lord's day.

We walk in the light, when we follow our guide,
Yes light have we who in Jesus abide.
Come ye to the light, it is shining for thee,
Once we were blind but now we can see.

Because their deeds were evil,
men loved darkness rather than light,
Every one that doeth evil hateth the light, neither cometh to the light,
Lest his deeds should be reproved,

But if he repents these sins shall be removed.

Peter said unto him (Simon) Thy money perish with thee,
For thy heart is not right in the sight of God.

Repent therefore of thy wickedness,
that it may be forgiven thee.
Then answered Simon, Pray ye to the Lord for me.

Sincerely Tobias Z. Martin

THE UNCHANGEABLE GOSPEL

How many ministers today are willing to preach the whole truth? Will you depend on the ministry?

"I am the Lord, I change not".
Mal. 3:6. If you love me keep my commandments.—Jno. 14:15, 23, 24.

He that is ashamed of me and my words of him also shall the Son of man be ashamed.—Mark 8:38, Luke 9:26.

All scripture is given by inspiration of God.—2 Tim. 3:16, 17.

If Christ shall make you free, ye shall be free indeed.—Jno. 8:36.

FAITH—Do you earnestly contend for the (one) faith which was delivered unto the saints? Jude 3. "Without (this) faith it is impossible to please God".—Heb. 11:6.

REPENTANCE—"Repent and be baptized every one of you"—Acts 2:38. "God commandeth all men everywhere to repent".—Acts 17:30.

CONFESSION—Matt. 10:32, 1-Jno. 1:8, 9, James 5:16.

CHRISTIAN BAPTISM—Matt. 23:19, Mark 16:16. Is Immersion—Acts 8:38, 39, Jno. 4:5, 23. Also see next page.

FEET WASHING—Jno. 13:4-15, 1 Tim. 5:10.

LORD'S SUPPER—Taken at night before communion.—Luke 14:15; Mark 14:17-23; 1 Cor. 11:25, Rev. 19:7-9.

COMMUNION—Luke 22:19, 20; 1 Cor. 11:23-26.

SALUTATION—Rom. 16:16, 1 Thess. 5:26, 1 Pet. 5:14.

PEACEABLE—Heb. 12:14, 2 Cor. 13:11, Matt. 5:9.

PRAYER COVERING—1 Cor. 11:4-15. If the hair were this covering, the man too would be covered, and he "shall not be covered".

PLAIN AND MODEST DRESS—1 Pet. 3:3-5, 1 Tim. 2:9-10.

NON-CONFORMITY—Rom. 12:2, 1 Jno. 2:15, 16.

NON-SWEARING—Matt. 5:34-37, James 5:12.

NON-LAWING—Matt. 18:15-17, 1 Cor. 6:5-7.

NON-WEARING—Jno. 18:36, Matt. 5:43-45, Matt. 26:52; 2 Cor. 10:3-5.

NON-SECRET—Jno. 18:20, 2 Cor. 6:14.

ANOINTING—James 5:14, Mar. 6:13.

BAPTISM

A command—Matt. 28:19, 20, Acts 2:38.

WHO?

Those who are taught—Matt. 28:19, 20.

Those who gladly receive the Word—Acts 2:41.

Those who believe—Mark 16:16, Acts 8:12, Acts 16:31-34.

Those who repent—Acts 2:37-39.

Those who confess—Matt. 3:5, 6, Mar. 1:5.

Old enough to know and believe—Acts 8:12, 13, 37.

WHAT FOR?

For remission of sins—Mar. 1:4, 5, Acts 2:38, Luke 3:3.

The answer of a good conscience—1 Pet. 3:21.

Promise of the Holy Ghost—Acts 2:38, Acts 19:5, 6, Acts 3:19.

To put on Christ—Gal. 3:27.

To enter the Kingdom—Jno. 3:5.

To be saved—Mark 16:16.

Jesus gave example—Matt. 3:16, Mark 1:9, 10.

WHERE?

In Jordan—Matt. 3:5, 6, Mark 1:5, 9, 10, Jno. 3:5.

In much water—Jno. 3:5, 23, That which gives birth must be greater than that which is born.

Jesus was baptized in the water—Mark 1:9, 10, Matt. 3:16.

Philip baptized the Eunuch in the water—Acts 8:38, 39.

HOW?

The formula—Matt. 28:19, 20.

Must be born of water, meaning to come forth—Jno. 3:4, 5, Rom. 6:4, 5.

Bodies washed with pure water—Heb. 10-22.

One way—Eph. 4:5.

A burial—Rom. 6:3-5, Col. 2:12.

Jesus was immersed—Matt. 3:16, Mark 1:9, 10.

Philip immersed the Eunuch—Acts 8:38-39.

Did not receive the Holy Ghost until they complied with God's Word.—Acts 19:1-6.

The Revelator says—We dare not add to or take from. Rev. 22:13-21, also see James 2:10.

So many today wrest the scriptures to their own destruction, 2 Pet. 3:16.

Some have changed the truth of God into a lie. Rom. 1:25.

WHERE WILL I SPEND ETERNITY?

The Dunkard Brethren Church, Inc., firmly believe that we must accept the whole truth. Luke 17:10, Eph. 2:8, Rev. 22:13-21.

x x x x

"The unchangeable Gospel" is available in tract form, free and postage prepaid, in whatever quantity you can use for personal use or distribution by writing to— A. G. Fahnestock, R. D. 4, Lititz, Pa.

DO WE GIVE GOD THANKS?

Daniel knelt upon his knees three times a day, and prayed, and gave thanks before God. And yet we poor mortals can hardly find time to kneel down and thank God once a day. Think of the millions of God's creation who never even think to thank God for their daily food. In the day and age we are living, many are too busy to thank God.

My dear reader do ye not know these things come not from man alone? Man can sow, but God gives the increase. If God would withhold the sunshine and rain from us for a whole season, what would we have to live on?

We should thank Him for this sweet fresh air we have to breathe, for clothing and raiment, for homes and children which help to make up the home, for the church, that we have a place we can still worship God unhindered and unmoled. The time may come, we may not have this privilege, and most of all thank God for His dear Son, who was willing to come down on this sin cursed earth to live an ensample and die for our sins that we through Him can have eternal life.

How many have been ill and needed a doctors care? Probably an operation was necessary. Do we give the doctors all the praise and honor or do we give God the praise? Remember it is only God's will we have

returning health. Physicians can only make the wound, but God must do the healing. Oh, how thankful we should be every day for all the blessings He doth send upon us, not just one day in a year.

Sister Shella Stump.

ADVICE TO A SMALL BOY

Hold up your head my little man

As you travel on through life;

With lots of joy ahead of you,

You will get your share of strife:

Keep looking up and smiling and

Never wear a frown:

That's the way to reach the top

Keep looking up, not down.

Hold up your head, my little man

Toward the bright, blue sky;

And see the beauty of the world

As you are passing by:

Be fearless, fair, and faithful,

In everything you do;

And then some day, my little man,

Success will come your way.

You will meet false friends upon
your way,

Who will try to lead you wrong;

But you just keep on smiling,

And travel right along:

Keep on the straight and narrow
road,

Avoid the one that's broad;

Hold up your head—keep smiling,

And put your trust in God.

Sel. by Ruth M. Snyder

IT'S LATER THAN YOU THINK

The bread that bringeth strength I
want to give,

The water pure that bids the thirsty
live;

I want to help the fainting day by
day;

I'm sure I shall not pass again this
way.

I want to give the oil of joy for
tears,

The faith of conquering doubts and
fears,

Beauty for ashes may I give away,
I'm sure I shall not pass again this
way.

I want to give good measure running
o'er.

And into hungry hearts I want to
pour

The answer soft that turneth wrath
away;

I'm sure I shall not pass again this
way.

I want to give to others hope and
faith,

I want to do all that the Master
saith;

I want to live aright from day to
day,

I'm sure I shall not pass again this
Way.

Sel by Ruth Snyder

BE WHAT THE LORD WANTS YOU TO BE

This is the motto or principle that every soul should adopt, cleave to and adhere to; for ye are not your own. 1 Cor. 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's". He that is joined unto the Lord is one spirit. 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" For the temple of God is holy which temple ye are. If any man defile the temple of God, them shall God destroy. Let no man deceive himself. Ye are bought with a price, be not ye the servants of men, for ye serve the Lord Jesus Christ. Whatsoever ye do, do it heartily as to the Lord and not unto men.

Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him". Eph. 6:6-7, "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men". Wherefore be ye not unwise, but understanding what the will of the Lord is. Giving thanks always for all things in the name of the Lord Jesus Christ. 1 Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". You must

do what He wants you to do, to be approved of Him. We all who have been called with that holy calling, are become servants of the Lord. Are you a profitable servant? We should examine ourselves of our way of doing. We are either profitable or unprofitable to our Lord. Jesus said, Bind the unprofitable and cast him out into outer darkness. This was given as a parable or comparison, to teach the people a lesson.

Matt. 22:13-14, "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen". Paul gives the brethren good instructions, Phil. 2:14, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God". Many be called, but few chosen. The children of Israel did some murmuring at their day, was God pleased with it? Know ye not that the unrighteous shall not inherit the kingdom of God- Be not deceived. We should be thankful for His unspeakable gift. 1 Cor. 2:9, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him". If we love Him we will keep His commandments.

Now we have not received the spirit of the world, but the spirit which is of God; that we might

know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth: but which the Holy Ghost teacheth. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, . . . because they are spiritually discerned. For who hath known the mind of the Lord". Wherefore be ye not unwise, but understanding what the will of the Lord is. Let no man deceive you with vain words. For ye were sometime darkness, but now are ye light in the Lord. Walk as children of light, proving what is acceptable unto the Lord. I Cor. 10:10, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, neither murmur ye, as some of them also murmured, and were destroyed of the destroyer". Let your light so shine before men, that they may see your good works: unselfishness, walking charitable before all men and glorifying your Father in heaven.

2 Cor. 3:2-3, "Ye are our epistle written in our hearts, known and read of all men. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink. but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart". Not that we are sufficient of ourselves, but our sufficiency is of God. Who hath made us able ministers or witnesses of

the New Testament. To be what the Lord wants us to be, may require a sacrifice. Daniel was put in the lions den. Many others had to suffer for their faith or loyalty to their convictions of the Gospel. Dare to stand alone, dare to be a Daniel Yea, and all that will live godly in Christ Jesus shall suffer persecution. Are you willing to suffer? Noah had to suffer mockery, building an Ark on dry land and preaching about a flood coming. Probably even the old people there never heard of or saw such a thing. So this required faith and courage as no one knew but Noah. Noah was a just man and he found favor in the eyes of the Lord. Noah was a preacher of righteousness, 2 Pet. 2:5.

Once the longsuffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us. Some people just make light and deride baptism as non-essential, but the Lord Jesus and the apostles commanded all to be baptized. Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". I'll go where you want me to go, dear Lord, I'll be what you want me to be, I'll say what you want me to say. Perhaps these are loving words which Jesus

would have us to speak? The Lord hath need of thee, are we willing to serve? Jesus told His apostles what to do, Matt. 28:19-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them...". Why do ministers of the Gospel defy and deny the necessity or need of baptism? Teaching them to observe all things whatsoever I have commanded you. This is a direct and plain command. Jesus brought from Heaven the Will of His Father. If we want the blessings of the Father, we must accept Jesus' words and commands. Jesus commands all: to repent, believe the Gospel, be baptized and to observe all things I have commanded you.

Rev. 22:14, "Blessed are they that do his (Jesus') commandments, that they may have right to the tree of life...". What will your answer be at the great judgement? Why call me Lord, Lord, and do not the things I say? Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of the Father. Matt. 7:22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And thy name have cast out devils, and in thy name done many wonderful works?" This is being fulfilled in this day and age. Many are prophesying, but fail to teach and keep the commandments. Why not be a

Daniel and stand alone for God? Dare to strive for the right even if we need to stand alone. Nay bend not to the swelling surbe (modernism) be firm, be bold, be strong, be true. Stand for the right, proclaim it loud, build your home upon the rock. Be a wise master-builder. For we are laborers together with God. If so be that we are true builders, than are we part of God's building.

Would you call a servant a faithful servant, who disregards and does not obey His Master? Perhaps even tries to tell his Master what is right? Be ye what the Lord wants you to be. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned, destroyed. He that abideth in me, the same bringeth forth much fruit. Be ye steadfast, always abounding in the work of the Lord.

William N. Kinsley
Hartville, Ohio

WAKE UP, AMERICANS

In 1787 Edward Gibbon, the great English historian, completed his notable work, "The Decline and Fall of the Roman Empire". Here is the

way he accounted for the fall of the great Empire.

1. The rapid increase of divorce; undermining of the dignity and sanctity of the home, which is the base of human society.

2. Higher and higher taxes and the spending of public monies for free bread and circuses for the benefit of the populace.

3. The mad craze for pleasure; sports becoming every year more exciting and more and more brutal.

4. The building of gigantic armaments when the real enemy was within, in the decadence of the people.

5. The decay of religion - faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people.

Sel. by Paul B. Myers

FIVE GOOD SUGGESTIONS

Many of us pass through life with great difficulty and considerable perplexity, because we fail to "take heed to our ways" as we should or might. There is however a plan suggested by a contemporary which, if scrupulously followed, may prove quite helpful to us in leading a happy life.

We quote 1. Cultivate the habit of always looking on the bright side of every experience. 2. Accept cheerfully the place in life that is yours, believing that it is the best possible for the present. 3. Throw your whole soul and spirit into your work and

do it the best you know how. 4. Get into the habit of doing bits of kindness and courtesies to all who touch your life each day. 5. Adopt and maintain a simple, childlike attitude of confidence and trust God as you do your own father.

OLD-FASHIONED

Old-fashioned? Well yes, I'm old-fashioned,

And I have the best of good reasons.
You see, I belong to the Ancient of Days,

And He doesn't change with seasons.

Sin, you must know, is old-fashioned,

It dresses in modern garb, though.
It began in the Garden of Eden,
And that was a long time ago.

The mercy of God is old-fashioned,
And the peace of transgressions forgiven.

He saved my soul from an old-fashioned hell,
And I hope for an old-fashioned heaven.

Old-fashioned? Why sure, I'm old-fashioned,
You may laugh at my ways if you will.

But if God "changeth not" He's old-fashioned,
So I think I'll be old-fashioned still.

Sel. by Montez Sigler.

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BIBLE MONITOR

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No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKS-GIVING

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people", Psa. 116: 12-14, 17-18. As we commemorate the season of the year to especially give thanks unto Almighty God, we should not be led away with the speed and hast of the times unto a hurried Thanksgiving feast.

This season of Thanksgiving is made up of two definite parts. First is the often forgotten act, not of receiving but of giving. Giving takes effort on our part, it takes concern for the one to whom we are giving, it means putting others first and perhaps even depriving ourselves for others. The purpose of this giving is to show our thanks. Since God knows all, even the motive of our heart, we can give to others and God

will receive thanks for it. We can and should give thanks unto Almighty God, but we can also share our blessings by giving unto others, and God will receive the thanks for it.

The words of our text were spoken by the psalmist David, but they can and should teach us a lesson and express our feelings also. "What shall I render unto the Lord for all his benefits unto me?" What implies a question in our mind, whether anything that we might render, would be valuable enough to show our thanks for all His blessings toward us. Can our thanks in any way be proportionate or even a valuable consideration for all the blessing which God has bestowed upon us? Well now, perhaps if we fully take hold of the "cup of salvation" it will show our thanks unto God. Yes the best thing I know to please my Heavenly Father, is to fulfill all the plans of salvation as outlined by Christ and the apostles. Have I any right to call upon the Lord, unless I whole-heartedly take the cup of salvation?

"Behold, God is my salvation; I

will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation", Isa. 12:2-3. Is there anything more comforting than to know, That God is our salvation. Is He really our salvation, unless we fully trust and not be afraid? "Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day", Psa. 91:5. Is there anything else than "God is my salvation" which will give such comfort? Are we truly thankful if every little trifle and the cares of this life, rile and excite us so that we do not behave like Christ's followers?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove that is that good, and acceptable, and perfect, will of God", Rom. 12:1-2. This is not only on Sunday but at all times. This is not only our outward appearance but also our heart. This living sacrifice will control everything which comes out of our mouth, even our actions and the impressions we leave upon others. A heart thus transformed will show our thanks and appreciation unto God, not only secretly but as our text states "in the presence of all his people" in public.

How many things can we find wrong with God's dealings with us and still give thanks? How many things can we find wrong with the church, our neighbors, our brethren and sisters and still be giving God thanks? How unappreciative dare we be of God's blessings and still be giving Him thanks? How far dare we fall short of our vows unto God and still be giving Him thanks? If we fail to use the talents which God has given us, in His service, are we giving God thanks? How much of our blessings dare we use, in that which does not further christian service, and still be giving God thanks? "For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased", Heb. 13:14-16.

o THANKSGIVING

Yes another year has come around and it is thanksgiving time again, but how thankful are we? Can we love God without gratitude? Living in this land of unbelievable plenty, where our hands are fuller than our hearts, so it seems, we need training in one of the oldest of arts, that of being grateful.

God has given us a good full life.

The harvest is ripe and the reaping is done. There's plenty to see us through the season, but do we stop to see from whence it came? Who made it possible? Yes we have plenty to be thankful for: our homes, our children and our loved ones, our freedom of worship and our jobs; just to mention a few. Do we count our blessings? Or do we take things for granted?

"Ye, that fear the Lord, praise him; all ye the seed of Jacob, glorify him, all ye the seed of Israel", Psalms 22:23. "Let the heaven and earth praise him, the seas and everything that moveth therein", Psalms 69:34. "Let everything that hath breath praise the Lord. Praise ye the Lord" Psalms 150:6. Do we just remember to be thankful once a year? Psalms 145:2 says, "Every day will I bless thee; and I will praise thy name forever and ever". "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name", Hebrews 13:15.

We are thankful for material things, but shouldn't we be even more thankful for Jesus? Who suffered and died that we might have eternal life, who gave his life's blood for our sins? "But thanks be to God, which giveth us the victory through our Lord Jesus Christ", 1 Corinthians 15:57. We are thankful that we can work out our soul's salvation through Him. Help us to be ever more thankful this coming year.

Things that are lasting, that endure, that give us eternal life; these let us be thankful for. As for a material gain we should also be thankful, but first let us remember the Lord our Creator and thank Him for our every being.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations", Psalms 100:4-5. "Bless the Lord O my soul and forget not all his benefits", Psalms 103:2. Many, O Lord my God, are thy wonderful works which thou hast done....they are more than can be numbered", Psalms 110:5. I want to say this with special emphasis, Bless the Lord O my soul and all that is within me, Bless His holy name. Let us be thankful that He did not die in vain.

Sister Viola Broadwater
12 Macy Dr., LaVale, Md.

The robe of righteousness and the robe of pride are not the same. The robe of righteousness is white, representing purity and cleanness; the robe of pride is all colors and spotted with the stain of sin. Revelation 6:11; Revelation 17:4. Jesus' blood will wash it white as snow.

The foundation of Heavenly wisdom is the Word of God and not earthly wisdom. It is not to be remembered only in this life but is the foundation of the life to come.

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THANKSGIVING

Three hundred sixty-five days in a year,

Yet only one day for God,

To thank Him for showing us, step by step

The path that His feet have trod.

Only one day of the whole, long year,

To whisper our Thanks and praise;

For we're busy requesting the things we want,

Three hundred and sixty-four days!

Only one day with the selfish world
Remember its teachings and creed:

We're too busy praying Him foolish prayers

For things that we think we need:

Too busy asking Him "Why" and "When",

To spare Him the time to laud:
Three hundred sixty four days of request—

Just one day of thanks, for God.

One day to thank Him for Life and Love:

The sun in the sky of blue;

One day to worship in solemn awe, and

Tell Him, "Yea, God 'tis You!"

To thank Him for seasons, for everything!

For trees, and a blossom's nod:

Only one day, does the selfish world
Remember its manners to God.

But surely in Infinite Wisdom and Love

He knows, and He understands:

He looks with compassion on bended knees,

Bowed heads, and on folded hands,

He knows we are selfish, but He knows too,

That our hearts are oft unexpressed

We're thankful, e'en though He has just one day,

For thanks; and we beg, the rest!

Sel. Sister Shella Stump.

Sentence Sermons we can apply to ourselves without robbing someone else.

I have listed the following under—

CHRISTIAN CHARACTER

1. If the outlook is not clear try the

- uplook.
2. A lot of kneeling keeps you in good standing.
 3. Those that bring sunshine into the lives of others, cannot keep it from themselves.
 4. The happiness of your life depends on the character of your thoughts.
 5. Two marks of a christian are giving and forgiving.
 6. Lives rooted in God are never uprooted.
 7. Beware of a rubber conscience and a concrete heart.
 8. Give the people light and they will find their way.
 9. It's not enough to love flowers you must hate weeds.
 10. God does not only comfort us; but he makes us comforters.
 11. A swearing Parrot does not reason, that's why he swears.
 12. If enough time is spent on your knees, you'll have no trouble to stand on your feet.
 13. Daily prayer lessens daily care.
 14. To live in Christ we must know the life of Christ, and to know the life of Christ is to live it.
 15. Garments of righteousness never change style. God has two dwelling places, one in Heaven and the other in the hearts of Saints.
 16. Communion is not only commemorating, it is a personal fellowship with the living Christ.
 17. The Christian is not an imitation, he is a reproduction of Christ.
 18. Character is what you are in the dark.
 19. Get all you can and can all you get.
 20. The test of a man's conversion is whether he has enough christianity to get it to others.
 21. A living epistle needs no translation. Sympathy is never wasted except when you give it to yourself.
 22. Christ died among sinners that we might live among saints.
 23. We can give without loving but we cannot love without giving.
 24. True salvation will not burn out in the summer time or freeze out in the winter time.
 25. A family that prays together stays together. Christianity, like soap, is no good unless it is used.
 26. When you make a move, God will make a move.
 27. Your friend is one who knows all about you and still loves you.
 28. The only excuse we have for not praising the Lord is to praise him until we get out of breath: for the Lord said, "Let everything that hath breath praise the Lord".
 29. We should be like a watch—open face, busy hands, pure gold, well regulated, and full of good works.
 30. Forgiveness is christianity in action.
 31. Doing good deeds is like being up in a plane, when you stop, you drop.
 32. A man found a five dollar bill on the sidewalk and after that he

- seldom looked up.
33. You can increase face value with a smile.
 34. A wealthy father gave a sum of money to his son, saying, use wisely, then there will more follow.
 35. Boy with kite - I can't see it but I feel it pulling, so I feel the Saviour.
 36. Boys killing bumble-bees in a clover field refused to go to the next, saying, "there they are organized."
 37. It takes a live fish to go upstream.
 38. If we forget ourselves we will do things that others will not forget.
 39. The rich are not always Godly; but the godly are always rich.
 40. Jesus will run your life or the devil will.
 41. A cobbler in a city had his sign out which read—"residence above, workshop below."
 42. Liberty is a gift—Freedom an achievement. Right makes might.
 43. The sincerity of the giver makes the gift precious.
 44. Jesus Christ is the condescension of Divinity and the exaltation of humanity.
 45. A true missionary is: God's man, in God's place, doing God's work, in God's way, for God's glory.
 46. I must stand with everybody that stands for the right, and part with him when he goes wrong.
 47. When we are willing to do what

- we can, we shall be surprised at how much we can do.
48. It keeps the devil busy to hold his own against a praying mother.
 49. The man that walks straight himself, keeps a good many other people from wobbling.
 50. The straight and narrow way has the lowest accident rate.
 51. Christianity helps us to face the music even when we don't like the tune.
 52. The doctrine of grace, humbles man without degrading him, and exalts him without inflating him.

The next one to follow will be under—"INSUFFICIENT RELIGION" gathered and compiled by A. G. Fahnestock, R. 4, Lititz, Penna.

NEWS ITEMS

MAILING LIST

With this issue the Mailing List is corrected up to Nov. 1. All renewals and changes of address are correct according to our records. Please report to your editor, any errors still existing. Please notify us as soon as possible of any change of address. Some subscriptions, which expired in 1960, have still not been renewed, the Publication Board would appreciate your taking care of this matter at once, as the renewals for 1961 will soon be due.

Editor.

PERU, IND.

The Midway congregation met in regular Council Sept. 10, with our elder, Vern Hostetler, in charge. Preparation was made for our Lovefeast, including a satisfactory report of our annual visit.

On Sept. 17, we had preaching services at 2 p. m. In the evening 56 participated in the Communion ordinance. On Sunday following, 82 were present at services. After Sunday-school all the ministers present spoke to us from God's Word, namely: L. B. Flohr and Ord Strayer, of Virginia. O. P. Harman of Illinois, Vern Hostetler of Ohio, Harley Rush, Clarence Surbey and David Skiles of our neighboring congregation at Plevna.

We thank both ministers and laity for your presence and assistance on this occasion and welcome you to our future services.

Paul B. Myers, Cor.

WAUSEON, OHIO

Elder David Ebling of Pa. came into our midst at West Fulton and held a two-weeks revival meeting, from Sept. 18 to Oct. 2. These meetings were very well attended. Bro. Ebling's sermons were spirit-filled and uplifting to all. One young precious soul gave her heart to the Lord at the close of the meetings and was baptized the following Sunday. May the Lord bless Bro.

Ebling as he continues to labor for the Master.

Our Harvest meeting was Oct. 2 with around 200 in attendance. There were eight elders and five ministers present throughout the day. Those from a distance were: L. B. Flohr, Ord Strayer, Ben Klepinger, George Replogle, Harry Gunderman and Harley Rush. We want to thank all of the visiting brethren and sisters for their presence and help, during these meetings and invite you all back again.

Leola Beck, Cor.

GRANDVIEW, MO.

The Grandview Dunkard Brethren church just closed a two-weeks revival meeting, with Br. Donald Ecker, of Beaumont, Cal. as the evangelist. Bro. Ecker brought us very inspiring messages and truly left us with many things to think about and live out in our lives. The attendance was very good by the membership, especially. As a result of these meetings three precious young girls accepted Jesus and were baptized on Saturday evening, prior to the Lovefeast. This was an impressive service, partly because of the very beautiful place and nice weather. May the Lord help these girls to ever keep the vows they have made, to God and before witnesses.

With a goodly number of visitors with us, there were forty-three surrounding the Communion tables.

with Bro. Ecker officiating. Visiting ministers were: W. S. Reed, William Root, Walter Pease, Emory Wertz, Ray Reed, W. C. Smith, Millard Haldeman and Bro. Ecker.

On Monday began the business Meeting for the Third District. This required the greater part of the day and thus another District Meeting is now in the past. We truly want to thank all the brethren and sisters for their wonderful help, both spiritually and temporally and for the many words of encouragement. Come again each time you can.

Lola Ruschhaupt, Cor.

APPRECIATION

I would like to thank each and every one for helping make my birthday a very happy one, with your many cards and letters. I would also like to take this opportunity to thank you for the many cards and prayers that have been offered in my behalf, since learning that I have cancer. God is being so good to me at the present time. I am feeling fine.

Sister Kyle Reed.

TANEYTOWN, MD.

The Walnut Grove congregation met for council June 16, 1960. The meeting opened with hymn No. 733. Bro. Dayhoff read from Rom. 12 and offered prayer. Our Elder, Howard Surbey took charge of the

meeting. All matters of business were taken care of in a christian, orderly manner. Bro. Virgil Leatherman led in closing prayer and the meeting was closed with hymn no. 201.

On Sept. 22 we met for our fall council. Bro. Guy Dayhoff read 1 Cor. 10:11-15 and led in prayer. Bro. Surbey again moderated the meeting. Plans were made for our Lovefeast. We decided to have regular preaching services on our prayer meeting evenings, the second and fourth Sunday of each month, except when Lovefeast services are in our vicinity. We welcome all who can to come and worship, with us in all services. We are few in number and appreciate others coming to worship with us. After singing hymn no. 308, Bro. Harry Sweitzer led in closing prayer.

On Sunday, Oct. 2, we held our regular fall Lovefeast. The Lord blessed us with a beautiful day of fellowship, with our brethren and sisters. The messages of the day were truly inspirational and soul-filling. Visiting ministers during the day were: Adam Fahnestock, Laverne Keeney, Jacob Ness, Frank Shaffer and Joshua Rice. Fifty-two surrounded the Lord's tables for the evening services, with Bro. Shaffer officiating.

Once more we enjoyed the freedom of partaking in this sacred service. How long we will have this

freedom we do not know, but one thing we are sure of, if we do our Father's Will, a home not made with hands awaits us just over the way. Please remember us at Walnut Grove in prayer and may we each one seek to please our God, more each day that He gives us to live.

Sister Margaret Dayhoff, Cor.

A THANKSGIVING PRAYER

I am thankful for my health and for the strength to bear the burdens of the day: for all the friends who have made our little world brighter and better, by their presence. I am thankful for the prosperity I have known and for the splendors I have seen; for the glad voices I have heard and for all the happy yesterdays.

I am thankful for life, with all that it means of service and sorrow; for the peaceful roof which shelters us and for the love and laughter of our children.

I am thankful for the blessings which have come to us and for the promise which the future holds. I am thankful that my children are Americans; that the opportunities in this land of freedom shall be theirs to know and the benefits of the ampler life theirs to enjoy.

I am thankful for all which has made life, so far, a pleasant journey and for that faith which has sustained us in the shadows.

Grant, Oh God, that by our lives our gratitude may be shown. May we continue to the end unembittered, remembering always that the greater our loss appears, the greater our joy has been. Grant us the wisdom to know the false from the true, that we may bear our burdens bravely. Teach us to find pleasure in service, hope in sorrow and peace when the day is done.

Sel. by Sister Kyle Reed.

YORK, PA.

The Shrewsbury Dunkard Brethren held a two weeks revival meeting, beginning Aug. 8 through the 21st. with Bro. Paul D. Reed of River, Va., as our evangelist. The Lord blessed us with good spiritual sermons through Bro. Reed.

The attendance was fairly good all during these meetings and as a result, one precious soul was willing to give her heart to God and hand to the church. Bro. Reed has sown the good seed and we feel there are others counting the cost. May we pray for them that they do not put it off till it is too late, for we have no promise of tomorrow.

We were glad to have Sister Reed and son Lowell with us at the end of these meetings. May the Lord bless them for their coming and we pray God may bless Bro. Paul with health to go on preaching the gospel to a sinful world.

Here are a few thoughts gleaned from Bro. Paul's messages.

Our duty to the church... We must lift Christ up as Moses lifted up the serpent in the wilderness. Are we holding up the Son of God to our neighbors and friends? We are to spread the good news and Jesus said, I have overcome the world. We are to be the salt of the earth and a light to the world. When we are separated from Jesus Christ, we have lost our saviour. We should be an instrument in God's hands. The world is decaying because the Church has lost its power.

Hope or Anchor to the Soul.... Hope is just as necessary as faith and love. What is our soul anchored to? Is it steadfast and sure or is it anchored to something that is tossed to and fro? False hope.... To go to all kinds of amusement places. The devil is the instigator of the drunkard, gambler, and liar. Some may say they can repent beyond the grave... False hope. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shall say, I have no pleasure in them", Ecc. 12:1. Sin is a deadly bite. It came into the garden and will be sin till we cross over Jordan.

If we do not keep His Commandments we are none of His. Jesus says in John 15:14. "Ye are my friends, if ye do whatsoever I command you. For the time will come when they will not endure sound doctrine", II Tim. 4:3. "The heart

is deceitful above all things, and desperately wicked", Jer. 17:9. All of God's creation has been obedient but man. When we are a friend to the world it is spiritual adultery. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when we shall come in his own glory, and in his Father's and of the holy angels", Luke 9:26. Jesus wanted to wash Peter's feet but Peter said, "Thou shalt never wash my feet". Jesus answered him, "If I wash thee not, thou hast no part with me", John 13:8. We must wash one another's feet if we want part with Him. Five times the holy kiss is mentioned in the New Testament and is a command, a kiss of charity or love. Do we give our brother or sister a holy kiss or a Judas kiss? We must be careful. We are standing on dangerous grounds if it is a Judas kiss. "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day", Jno. 12:48. Jesus brought salvation. We should listen to Him. "For me to live is Christ, and to die is gain", Phil. 1:21. Too many are professors and not possessors. His commandments are not grievous. If we keep his commandments we will hear that welcomed voice, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler

over many things; enter thou into the joy of thy Lord", Matt. 25:21.

Text James 4:4 Hindrance of our Christian growth. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing", John 15:14. Too many are paralyzed in the church. If we don't make growth in God's kingdom there will be trials and tribulations and we will wither away. "If ye love me keep my commandments", John 14:15. We should, "not forsake the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching," Heb. 10:25. Remember the story of Lot and his wife leaving Sodom. They were told not to look back. Lot's wife looked back and was turned to a pillar of salt. Does the world see Jesus in you, in me? You must cut loose from the world. As long as the water don't get in the vessel it floats, but just as sure as the water gets inside, down it goes. Same with the church. Keep sin out. If sin gets in down goes the church.

Text. Resurrection. God was reigning at the time of the crucifixion. "As Jonah was three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth", Matt. 12:40. Jesus said, and I if I be lifted up from the earth,

will draw all men unto me". Jesus bore the marks in his hands and side. After death then the resurrection. Saints will come first. "Corruption must put on incorruption, this mortal must put on immortality." I Cor. 15:53. As you see Him go to heaven in like manner He shall come again. God's people will be preserved from this awful tribulation. "Therefore be ye also ready: for in such an hour as you think not the Son of man cometh." Matt. 24:44. "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6.

Text I John 2. He does not indorse sin, he condemns it. "If we do sin we have an advocate with the Father, Jesus Christ the righteous, I John 2:1. John the revelator says, "Be thou faithful until death and I will give you a crown of life." How sad, some have left us. The devil is not idle, but always busy. Can we say as Paul? "I have fought a good fight, I have finished my course, I have kept the faith", II Tim. 4:7. We should not be discouraged over our calling. James 2:27 tells us what pure religion is. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous", 1 John 1:9. The Prodigal Son, In the beginning it was give me, but at last make me. He feels he had sinned and was willing to be made a servant. Heaven is going to be a place of perfection.

Text James 2:14-26. "For as the body without the spirit is dead, so faith without works is dead also". If we have all faith and no works we are dead in Christ Jesus. Repentance, baptism, faith and works are all necessary. "Without faith it is impossible to please God", Heb. 11:6. "He that believeth and is baptized shall be saved". Mark 16:16. Jesus taught His disciples the things they should do and teach. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19-20.

John 2:1-25. Text taken from Verse 19, Jesus said, "Destroy this temple, and in three days I will raise it up." The Saviour had a body a soul and spirit. "My soul is exceeding sorrowful, even unto death". St. Matt. 26:38. Christ came to do his Father's will. The Jews thought Jesus spake of Solomon's temple which was forty-six years in building. God gave him the dimensions to build it and it was built for the benefit of the human soul. Jesus has given us the dimensions in His word, as to how we should build a temple fit for the Holy Spirit to dwell. There is no way to get to Jesus but through the rending of His temple, the body of Christ, the

shedding of blood. "I am the way, the truth, and the life", John 14:6. Jesus trailed the way for us just as the tribe trailed the way for others. If any man is in darkness it is because he loses Jesus. If you do not trust in God you will not have any part in that first resurrection.

Prov. 16:20-33 Text, "There is a way that seemeth right unto man, but the end thereof are the ways of death". Prov. 16:25. Block an ant and he will change his course. God has done that to us that we might find salvation. Jonah was asleep in the bottom of the ship. He was in the wrong place and that is the way man is to-day. They rowed hard to get to shore but God was too powerful. It is not God's will that any should be lost. God wanted Jonah to go down and preach to the people of Nineveh. Jonah was so selfish in his thinking, but was a blessing to Nineveh. No one is an unnecessary person. We should help our brethren and sisters where we can and also help the church. The ass did not go for a block was in the way. His master would kill the donkey then the donkey spoke. God has put baracades in our way that we might know Him. Let's wake up before it is too late.

Psalms 51. David prayed for remissions of sins. He wanted all his sins forgiven, not just part and made a deep confession. "Behold I stand at the door and knock: if any man hear my voice, and open the

door, I will come in to him, and will sup with him, and he with me", Rev. 3:20. The latch is on the inside. You will have to open the latch and let Him in. He is passing by your hearts door. He will not force the door open. You must open it willingly. Jesus came along the sea shore and "saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. "And he saith unto them, Follow me, and I will make you fishers of men", St. Matt. 4: 18-19. They gladly and willingly excepted His invitation. They opened the latch and left Jesus in. It says they followed Him. Every knee shall bow. There are three calls you must answer. They are: death, resurrection, and judgment. Don't neglect too long as we have no promise of tomorrow.

Sister Sheella Stump, Cor.

MARRIAGE

KELLER - STAUFFER

Sister Anna W. Stauffer, daughter of Sister Emma Stauffer, of R. 3, Ephrata, Pa. and Bro. Titus B. Keller, son of Bro. and Sister A. B. Keller of R. 1, Lebanon, Pa., were united in Holy matrimony on Oct. 29, 1960 at Lititz, Pa., by Eld. A. B. Keller. They now reside at 15 Hill Top Ave., Akron, Pa.

THANKSGIVING

You don't need a bank full
Of cash to be thankful,
Be thankful you have what you do.
Don't envy your neighbors for
The fruits of their labors
Your fortune rests solely with you.

Here's cause for thanksgiving
The fact that you're living
Where freedom of enterprise reigns
Where all can aspire
To what they desire;
Each welcome to what he attains.

If you have what's needed
You can't be impeded
By limits of courage and skill
No blessings is greater;
So thank your Creator
And ask for His guidance and will.

One point to remember
(In June or November
Or when you feel thankfulness
most)

There's no earthly power
Can dictate the hour, or
How you give thanks to your Host.
—Selected.

SCRIPTURAL DOCTRINE, CONCERNING THE DEVIL AND SATAN

Part 5

Dear reader, Do you consider it impossible for the Almighty, all powerful everlasting God to create a perfect beast of the field, who is symbolized as a living creature or

angel, and place him in the garden of Eden, then while in Eden also place in him an evil spirit if iniquity? And then allow him to have power over the human race, to tempt and to destroy mankind?

Remember God creates, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. We have no record of how long God's creation, the beasts of the field, the man and the woman were in Eden before man's temptation and fall, or how long it was before iniquity was found in the serpent.

Referring to the words, "in the beginning" the devil as sinning and being a murderer "from the beginning", we think this does not mean from the time of the creation of the serpent, but from the time of God's dealing with the the human race, from the time of the fall, from the time subtilty (iniquity), was found in the serpent.

In support of the thought, that God gave Satan the power over all mankind, we have many Scripture references. Let us note some of them. These are too many to note all of them, we call attention to a few.

Satan has power to afflict the righteous, Job of old is an example. Job 1-12. He claims authority over the world. He is called the Prince of this world. He is called the Prince of the power of the air, Eph. 2:2. Luke 4:6, "And the

devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it". This confirms our thought, that God gave the serpent an evil spirit and power over all the world.

Sinners are under his dominion, but can escape his power, through faith in Christ. Acts 26:17-18, Paul tells of how the Lord delivered him from the power of Satan. "Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me". This 18th verse confirms the fact that God has given power, an evil spirit to Satan over sinners, who died the spiritual death in their fall, but may escape that power and receive forgiveness and inheritance by way of the atonement, by faith in Christ.

There is so much written throughout the entire Bible to prove the evil activity and work in his power over the world, that we need not give space here in writing further on his malignant work. How that he has the power to possess mankind with evil spirits, making them his angels. His many names and titles give evidence to this very fact.

Our question three: "Does the

Bible teach that Satan has ever been in heaven, previous to the time of our written Bible, previous to the time of the present day? Our answer is that if he has, it is not clearly stated in the Bible. In reference to Luke 10:18, we refer you to our previous articles on this subject. If Jesus did not behold the devil, visionary, in the future, then He did not tell us where, at what time, or when he fell as lightening from heaven, where we have no enlightening or authority, we have no proof, so we leave this text with Christ, where faith rests.

In reference to the question asked of "Lucifer" falling from heaven, let us note again that account of the prophet. Isa. 14; verse 4 shows a proverb against the wicked king of Babylon. Babylon is used as a symbol for that wicked system of unrighteousness in the Scripture, which is dominated by Satan. Hence we believe the prophet is here giving us a symbol of Lucifer, who is the devil and Satan, using the king of Babylon. Let us begin reading with verse 9; "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us. Thy pomp is brought down to the grave, and

the noise of thy viols: the worm is spread under thee, and the worms cover thee". "Now art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations!" verse 12; Note: We believe these are questions of the prophet, prophecy concerning the future, concerning Satan's fall in the end of time, when the nations shall fall, as Christ revealed, in those days there will be war in heaven and Satan will be cast down to the ground and his angels cast down with him.

When does he, Satan have power over the nations, to weaken the nations? It is now and in the future. So we think he has not fallen from heaven as yet, if so where? The where and the when is not pictured any place else in the Bible, as we understand. The following verses clearly indicate that his fall would be in future. His magnification his unholy ambition shows future time sequence, in his repeated words "I will", showing it was not in the past. Verses 13 to 15 "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation", in the sides of the north". At this point note: 2-Thess. 2:4. "I will ascend (future) above the heights of the clouds; I will be like (future) the most High. Yet thou shalt be brought down to

hell, to the sides of the pit". Also it is revealed to us that, that same demoniac angel will be given the key of the "bottomless pit" in the last days. But he will be also bound, chained and cast into the "bottomless pit" and sealed there before the end.

We have now given sufficient summary of our previous articles, we think to help you to understand what our understanding and position is concerning the devil and Satan, as given in the Word of God. We hope each one who reads the same will preserve these and read and compare them with Holy Writ, then keep only what is in harmony with the same.

The end.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kansas.

FORGIVENESS

"For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him", 2 Cor. 5:21. If you imagine that by going on your knees and asking God to forgive your sins, whilst at the same time you are determined to continue in them, I tell you in God's name, you will get up from your knees more condemned than if you had never heard the Gospel. So subtle is the power of Satan that I believe there are hundreds of professors, who indulge in sin because they think

they can get a cheap forgiveness.

God will not thus be mocked. When God sees a man before Him dealing with sin and turning his back upon it and looking to Him for mercy through Jesus Christ, there is forgiveness. There is no such thing as forgiveness apart from the crucifixion of sin. God cannot die to sin for you; you must die for yourself. You can meet your guilt by means of the Substitute, but the death is an experience that you yourself must voluntarily accept and in so doing you cut yourself off from sin.

Sel. by Sister Jeannette Poorman.

THANKFULNESS—A CARDINAL VIRTUE OF CHRISTIANITY

Text: "At midnight I will rise to thy righteous judgments"—give thanks unto thee because of Psalm 119:62.

A heart filled with gratitude toward our Creator and Redeemer is a heart of rejoicing and is sure to well over by life and lip, to the glory of "him that loved us and washed us from our sins in his own blood." The thanksgiving that springs forth from a cleansed heart will in turn magnify the name of Him, who performed that miracle of grace in the Christian's inner life. The clearer our vision is of the "goodness of God," the better we can appreciate our indebtedness to Him who bought us

with a price, both body and spirit.

So strong was the current of gratitude to God that flowed into the soul of the psalmist that he could not help but rise in the still hours of midnight and enter into his devotional communication with God. Here is a lesson for us. Perhaps many of us neglect our expressions of thanks to God even in the morning hour, when our bodies are refreshed through sweet sleep. But David rose at midnight while others were sleeping. However, I do not doubt that many a consecrated preacher or Christian worker has had this experience, perhaps altogether or somewhat similar to the psalmist: You were lying on your bed. Your mind refused to "lie down." Great truths of Jesus Christ, His church, and God's children flood your mind in the "night watch." You are afraid you might not be able to recall them in the morning. You rise up, like the hymn writer of our text, get a pencil and paper and write down what the Lord spoke to your soul while the rest of the family were sleeping.

I feel certain that if it were possible to call up the Psalmist for a more detailed testimony as to his midnight thanksgiving meeting alone with God, he would say something like this: "These midnight outpourings of my heart in thanksgiving to God, as the world is quieted down, are my greatest source of spiritual strength. Here God's Holy Spirit

searches my heart. Here I gain strength of soul that cannot be reached in the rush of daytime activities. There is a nearness of God and clearness of the 'still small voice' than can seldom be had in the tenseness of society." Something like that I think our witness would say. So you, brother-preacher and Christian worker, as you got up from your knees in a midnight outpouring of gratitude to God from whom come all good and perfect gifts, felt more like having your course a life of "thanks living" than ever before.

This psalm is weighted down with prayer. Despite the burden of many petitions, David takes time out to reflect, count up past blessings, rejoice in the present unmerited favors of God, and then lingers in the night hour to "give thanks." Contenting ourselves with God's providential care for us is a good nerve tonic. Nothing is so satisfying and quieting to the mind and heart of the Christian as is a thankful attitude toward the omniscient God. That is why the apostle said to the Thessalonian Church "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." David prayed much. The Christian who is much in communion with our Father away has much to be thankful for. He who sees the Father from under the blood of His Son, sees the moving hand of God's providence through the eyes of the Father and such reconcilia-

tion will naturally result in giving thanks.

What was it that David was thanking God for? It was not the divine favors and comforts of life that he was rehearsing at this time. But this is what he was so glad for: "thy righteous judgments—" all the disposals of God's wise providence in governing His creation, in whatever way it affected him; only so that the equity of God would guide the affairs of men was David's concern. The remedy he saw in God's "righteous judgments." For this he rose to "give thanks." So we should thank God, in the first place for "the chastening of the Lord" which He lets come into our path to keep us "in the strait . . . and narrow way which leadeth unto life." Sentimental whims, eye-attracting display, and worshipping the "belly" god are too much in the fore, with many individual Christians and church groups on special days like Thanksgiving Day. We need to get out of this shallow, "ankle deep water," into the river "that cannot be passed over." Then our "giving of thanks" will be acceptable with God. The "righteous judgments" is translated "just interventions" in Moffatt's Bible. An intervention is a coming between. Jesus Christ is our "go-between," the "unspeakable" Mediator. This truth then is the deepest incentive to "give thanks." To the multitude of occasions that come our way in which we say "thank

you" from the heart to the other person, we are obliged to Jesus Christ: for He is the very fount of gratitude.

The psalmist had a great zeal to honor God. He had praised and thanked God in the public assembly. That was not sufficient. He comes before the Father in secret with no intent that men should see. This phase of Christian gratitude is vitally important for victorious living. If I do not praise God in my bedchamber like David, my giving thanks before an audience is "as sounding brass, and a tinkling symbol." Public worship excuses no Christian from secret worship. Note the reverence of the worshiper in our text: as his soul was affected by the "righteous judgments" of God, he would not lie still. Lest his warmed-up soul would cool off and he forget, he would rise up, perhaps in the cold and dark at midnight while others were sleeping, and there "give thanks" to the Father. Read another writer: "Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness: for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them." "The man whose soul is saturated with grateful affection to his crucified Lord will weep when the enemy seems to get an advantage; he will water his couch with tears when he sees a declining church: he will lift up his voice like a trumpet to rouse the slumbering,

and with his own hand will labor day and night to build up the breaches of Zion; and should his efforts be successful, with what joyous gratitude will he lift up his heart unto the King of Israel, extolling him as much—yea, more—for mercies given to the Church than for bounties conferred upon himself.” —Spurgeon.

OUR LORD GAVE THANKS

He who is God, while He lived in the flesh among men, “gave thanks” to show us the way of gratitude that leads into the presence of the Father. Our Lord still cries out, “Where are the nine?” “They have my blessing, and do not appreciate what I did for them.” But there lies one at the feet of Jesus pouring out his thankfulness to our Lord. True gratitude leads us to the feet of Jesus in all humility of mind. Our Lord came to this unthankful world, was in the midst of a group of bigoted religionists who eyed Him with suspicion. At His feet were a meager few that were openhearted. With these on His heart as He looked into the future, He turned to His Father’s face and said: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” That is an encouragement to every preacher and Christian worker to look heavenward and “give thanks.” As our Lord was facing the cross, the

agony in the garden, the mock trial and scattering of His cherished circle, all these things He foreknew, and yet “he took the cup” and “gave thanks.” No earthly circumstance could keep Him from “giving thanks” to His Father in heaven, whose will he came to do. A heavenly goal spurs the christian on with a singing heart as he labors with a lost world for our Lord.

In John 6:11 we read, “And Jesus took the loaves; and when he had given thanks, he distributed to the disciples”. A marvelous miracle. Five thousand hungry people fed with only five barley loaves and two small fishes. Yet this wonder of wonders was only incidental to bring to the fore the all-important virtue of a thankful heart. John, in a later day refers to this occasion as the place where the Lord had given thanks. Here our Lord gives us a worthy example. Never should we think of partaking even of natural food without “giving thanks”. A heart that is truly thankful to God transcends all the sorrows of earth. In John 11:41-42 this is beautifully illustrated. In that Bethany home the funeral grief was still heavy on their hearts. The consoling thing happened when our Lord said, “Father, I thank thee that thou hast heard, me, and I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.” In the darkest hours of

earth a thankful attitude toward our heavenly Father lifts the soul above the things of sense and time.

Thankfulness is the tune of angels", it is inseparable with the new birth. As we come to God with thanksgiving to make our requests known, we will also be thankful toward Our fellow men for the many deeds of kindness we receive as we journey together. Someone has well said, God has two dwelling places, one in heaven and the other in meek and thankful hearts.

At this thanksgiving tide let us afresh thank "God for his unspeakable gift" (Jesus), 2 Cor. 9:15; for His holy word and its effectual working in lives of man, 1 Thess. 2:13; for the good land that the Lord has given us which literally flows with milk and honey, Deut. 8:10. We should thank God for a good government and "the powers that be" who recognize the one God, and let us never forget to pray for "all that are in authority" with "intercessions...and giving of thanks for all men", 1 Tim. 2:1-2. Furthermore, the child of God cannot refrain from giving thanks to God for the church of Jesus Christ on earth and the sounding out of the Word of the Lord. Thank God for the spreading of the Gospel, 1 Thess. 1:8; for willing, able and faithful missionaries to translate by life and lip the Bible into the vernacular of the many peoples who know not the true God; for the dis-

tribution of the Bible over the whole world; for the good books which illuminate the text of the Bible; for the increasing number of authors writing books on faith and practice of the Bible truth, convincing us more and more that as a body we have not lived in vain. For these things and for God's unfailing promises, which are many, and none will fail. "Let us therefore approach the throne of grace with confidence having our requests couched in heaven-born thanksgiving. As we abide faithful our happiness is assured for time and eternity, for some future time we will sing and praise forever, "Blessing, and glory, and wisdom and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.", Rev. 7:12.

Sel. from Christian Monitor.

—o— MONEY TALKS!

The Apostle Paul says: "For the love of money is a root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows", 1 Tim. 6:10.

Money speaks to many. If money did speak, actually it would say: "I am a root of all evil; I violate all the ten commandments in giving myself too freely. For me men have fought, sinned, bled, died, cried, labored, and agonized! For me men have betrayed one another, merchants have sold their souls; the Sabbath

day has been desecrated—employees have been compelled to work for me on Sunday—thus violating God's law.

"For me, women have sold their virtue, youth have dissipated themselves, and old men have become covetous misers. For me souls have been lost, crimes committed, theft, murder, falsehood, and every kindred of evil. For me, souls have forgotten that Christ said, What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Merchants have become greedy, covetous (which is idolatry) and have even WORSHIPPED ME instead of the living God!

"For me, fraudulent deals have been transacted, gambling has flourished, state laws violated. God's name dishonored, and our youth sent on the way to endless hell!

"I, money, can be used for good purposes, and often I have helped the widow, the orphan, the Church, the welfare institutions, and needy hospitals—but usually the sinner misuses me as he does everything else. It takes a Christian and a righteous man or woman to use me properly—for the glory of God!

"For me, men's souls have become warped, selfish, and sinful, until God looks down with displeasure and says, "Thou shalt not covet.' Much hardship could be alleviated in the world if those

who possess much of me would only use me rightly. True, as a medium of exchange, I am necessary, but the MISUSE and abuse of my intended use is a sin."

The Apostle Paul says, "But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness", 1 Tim. 6:11.

Beware of becoming engrossed with riches, money, or its abuse. "For the love of it "is a root of all evil." It takes a righteous and a Christian man to use money for the glory of God. "And whatsoever ye do in word or deed, DO ALL in the name of the Lord Jesus, giving thanks to God and the Father by Him", Col. 3:17.

Sel. by A. G. Fahnestock

WHAT IS IN THE MIND OF PICTURE-SHOW GOERS?

Murder, lust, rape, nude women, gangsters, jail-breaking! . . . These are the things that America thinks about! Seventy-seven million people see these things on the screen every week! That is the reason that five-and-six-year-old boys will be found on the sidewalks playing "cops and robbers;" and usually the robbers (or bandits or gangsters) are the heroes. These scenes of wickedness, whether of attacks on women for immoral purposes, or gun fights or jailbreaking, or of nude women—these scenes, I say, fill the hearts and

minds of picture goers. Both principal avenues into the brain are used—sight and hearing. With people inflamed by advertizing, lulled by music, encouraged by educators, the movies are making cesspools of the minds of American people. People are, in the words of the Scriptures:

“Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affections, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

—o—

THE MOVIES

They move our youth away from God.

From Christian paths our fathers trod;

From honor, honesty and right

To deeds that curse, corrupt and blight;

From beautiful, uplifting truth

To falsehood hurtful to our youth;

From morals fine and grand and clean

To passions low and base and mean.

They move our youth to sin and crime,

From sacred things and things sublime.

They move to nudity in dress

And take much virtue girls possess;

They move from modesty in style,

And lead to evil all the while;

From traits that we delight to trust

From lewdness and destructive lust.

They move our youth to rob and steal.

To lie and cheat and falsely deal;

To think it matters little how

They stoop to wrong and yield and bow

To get a living out of life;

Or whom they court and choose for wife;

That if they want to separate

They'll find some other for a mate.

The movies move—hear this, oh please!—

They move the church from off her knees,

And rob her of her grace to win

Lost souls from wreck and ruin and sin;

They move the money from the poor

And send the beggar to your door;

They move and move and surely get

The cash that ought to pay some debt!

They move the youth to pleasure
wild,

And start to ruin many a child;
They move from children clothes
and bread

And send them hungry off to
bed;

They move and sway a mighty
throng,

And always lead from right to
wrong;

Who named the movies named
them well,

For fast they move our youth
to hell.

Sel. by Ruth M. Snyder

SUNDAY SCHOOL LESSONS FOR DECEMBER 1960

PRIMARY LESSONS

Dec. 4—Mary and Joseph on a Trip.
Luke 2:1-7.

Dec. 11—The Shepherds and Baby
Jesus. Luke 2:8-20.

Dec. 18—The Visit of the Wise
Men. Matt. 2:1-12.

Dec. 25 — (REVIEW) The
Christmas Stories Retold. I
John 4:7-11.

ADULT LESSONS

Dec. 4—Nebuchadnezzar Acknowl-
edges God. Dan. 4:1-37.

1—If Nebuchadnezzar believed
that the spirit of the holy Gods
was in Daniel, why did he first
call in the magicians?

2—Do you think Nebuchadnezzar
believed the interpretation
Daniel gave him of his dream?

If so why was his heart lifted
up with pride?

3—What was Nebuchadnezzar
doing when the kingdom de-
parted from him and what was
his attitude when it was re-
stored?

4—Does God allow men to en-
dure various experiences in
order to gain praise and hon-
or from them?

5—Why did *not* Nebuchadnezzar
continue to acknowledge
God?

Dec. 11—Thou Art Weighed and
Found Wanting. Dan. 5:1-30.

1—What are some of the things
in this chapter that caused
Belshazzar to be found want-
ing?

2—How far from the balance are
we found?

3—Why do men fail to heed the
chastening of their forefath-
ers?

4—What would you say was the
reason for the fall of Belshaz-
zar's kingdom?

Dec. 18—Go Thou Thy Way. Dan.
6:10-28; 12:1-13.

1. Did Darius believe that Dan-
iel would be delivered?

2—Should the end result concern-
ing Daniel's accusers be a les-
son to us, when we are tempted
to make accusations against
someone because of jealousy?

3—How does this scripture, Dan.
12:4, "many shall run to and
fro and knowledge shall be in-

creased" apply to this generation?

4—Why was Daniel told to go?

Dec. 25 — (CHRISTMAS) A

Sign of The Lord. Isa. 7:10-

16. A Prophecy Fulfilled.

Matt. 1:18-25.

1—Was Ahaz right in not asking for a sign? By what might we know the Savior today?

2—Why could Ahaz have refused to ask or seek a sign?

3—Was the sign of the Lord a great comfort unto Ahaz?

4—Did the children of Israel understand the significance of the name Immanuel?

5—Can there be any doubt that Jesus is the Son of God?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR

DECEMBER 1960

THE PROMISES OF CHRIST

Memory verse, Matt. 11:29, "Take my yoke upon you, and learn of me; for I am meek and lonely in heart; and ye shall find rest unto your souls".

Thurs. 1—Jno. 3:1-22.

Fri. 2—Rom. 8:1-13.

Sat. 3—Psa. 25.

Memory verse, Isa. 48:18, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Sun. 4—Jno. 4:1-14.

Mon. 5—Matt. 6:1-15.

Tues. 6—Acts 5:29-42.

Wed. 7—Acts 13:16-41.

Thurs. 8—Eph. 1:1-17.

Fri. 9—I Jno. 1.

Sat. 10—Col. 3:1-17.

Memory verse, Exo. 33:14, "And he said, my presence shall go with thee, and I will give thee rest."

Sun. 11—Jno. 12:35-50.

Mon. 12—Luke 17:1-10.

Tues. 13—Jno. 15:1-17.

Wed. 14—Matt. 25:31-46.

Thurs. 15—Mark 10:1-16.

Fri. 16—Matt. 25:14-30.

Sat. 17—I Cor. 10:1-14.

Memory verse, Jno. 14:27, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid".

Sun. 18—Psa. 130.

Mon. 19—Isa. 41:10-20.

Tues. 20—Isa. 59:9-21.

Wed. 21—Jer. 50:21-34.

Thurs. 22—Micah 5.

Fri. 23—Isa. 9:1-7.

Sat. 24—Mal. 3:1-12.

Memory verse, Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men."

Sun. 25—Luke 2:1-20.

Mon. 26—Matt. 2:1-15.

Tues. 27—Matt. 3.

Wed. 28—Matt. 5:1-16.

Thurs. 29—Matt. 12:1-21.

Fri. 30—Luke 21:1-19.

Sat. 31—Jno. 17.

BIBLE MONITOR

VOL. XXXVIII

DECEMBER 1, 1960

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

INCARNATION OF CHRIST

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth". John 1:1, 14. This important miraculous heavenly event, which Satan is trying to deny throughout the world through the influence of unbelieving man, is the greatest event which ever took place to help the eternal destiny of man. The incarnation is "the act of taking a human body and the nature of man" by our Lord and Saviour.

For our meditation on this important subject, vital to each of our soul's salvation, we wish to refer to a number of Scriptures in both the Old and New Testament. The Bible gives us a true account of God's dealing with man, throughout the ages of history. It is a Divine book because it records both the good and evil of man and God's blessing and cursing of man for his deeds. Without the Bible we would be in

the dark of the many ways and means of God's dealing and His promises for man. It is so vital to our life and our future eternal abode, that if we reject it's truths we actually reject God and His blessings for us. We cannot believe one part and not the other, because thus we would be in a state of confusion, not knowing which part to believe and which to reject. The New Testament is a fulfillment of the events in the Old Testament and realization of God's provisions for man's Spiritual welfare.

Notice, the "Word of God". Who revealed God's Will unto men, did not originate at the year B. C. or December of 5 B.C., as the time is commonly known, but the Son was in the beginning of creation. Christ was not only with God but He was God. He took on the flesh of man, that He might shed His blood for the atonement of the sins of man and that He might be so closely in contact with man that, He might reveal to man the Will of the Heavenly Father. The year of the birth of Jesus was the time of the Incarnation, the time of His taking

on the form and nature of man and not His actual beginning. "Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" John 7:42.

The first promise of our subject is given when God pronounced the curse for sin, in the Garden of Eden, "And I will put enmity between thee and the women, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". An endless warfare is here forecast between God's servants and Satan, as long as time shall last. Gen. 2:15. At the call of Abraham God renewed this promise, 'And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed', Gen. 12:3. God here promises two important facts; that He will take care of His followers and that His eternal promises will be a blessing to each one of the family of the earth, especially unto those who will accept His plan of salvation.

God renewed His promise unto Moses, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him", Deut. 18:18-19. Of

all the prophets of God. Christ was supreme. He delivered unto man only God's Will and He delivered every part of God's Will. Did you notice the curse that God here pronounces upon anyone, who will not hearken unto the words which Christ shall speak?

God revealed many of the details of the birth of Christ unto the prophet Isaiah. "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings", Isa. 7:14, 16. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called "Wonderful Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" Isa. 9:6. Many other facts concerning our Saviour are given by Isaiah, especially the fifty-third and fifty-fifth chapters.

The prophet Jeremiah also foretold much concerning the coming of our Lord, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shalt reign and prosper, and shall execute judgment and justice in the earth". Jer. 23:5. "In those days, and at that time, will I cause the Branch of righteousness to grow up unto

David, and he shall execute judgment and righteousness in the land", Isa. 33:15. Is our Saviour known and respected today in the way the prophets foretold? How must our Lord feel about the many times His name is taken in vain? Why cannot we say that we now have, justice, righteousness, and judgment in the earth?

The prophet Micah also gives us a number of wonderful facts which will accompany the coming of our Lord unto this earth. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting", Mic. 5:2. It seems that the learned Jews could hardly believe that, their beloved Master would be born or intermingle with so humble a people as those of Bethlehem. My ways are not your ways, saith the Lord.

The apostle Paul, who did not live at the time of Christ's coming, gives us many facts to prove that He came unto the earth and took on the form and nature of man for our every good. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons", Gal. 4:4. "But made himself of no reputation, and took

upon him the form of a servant, and was made in the likeness of men", Phil. 2:7. Have we accepted our adoption as sons? Who knows it? How do they know it? Are we willing to humble ourselves for our Lord and Master?

May we close by referring to a few verses which might sum up the whole matter in our minds and lives. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted", Heb. 2:17-18. Are we worrying ourselves into suffering and perhaps death or are we taking Christ exactly at His Word and allowing Him to succour us at all times?

THE PROMISES AND COMING OF OUR REDEEMER

The world must have been a delightful place to live before the fall of man. "God saw everything that he had made and, behold, it was very good." Everything that was necessary for the preservation of man was at his disposal. He had an almost endless supply of raw material out of which to fashion and form anything he might desire. All was going well until sin came into the picture and spoiled it all. Consequently our first parents were driven from the

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garden of God and the way back guarded by an angel. This seemed to be the ending of an auspicious day.

But our first parents did not go out of God's garden bearing the burden of their sin without any hope. Intermingled with the words of sentence were prophetic words telling of a divinely determined deliverance. In Genesis 3:15 the promise is stated, "I will put enmity between thee and the woman, and between her seed and thy seed: it shall bruise thy head, and thou shalt bruise his heel". This gave Adam and Eve the hope that though they must leave the presence of God because of sin their course was not hopeless, but somewhere ahead there was deliverance.

In the life of Abraham we find

another promise of a coming Redeemer. When God said to Abraham, "In thee shall all the nations of the earth be blessed". He threw out the greatest prospect in life that has ever been vouched to mortal man. The way God carried all this out is marvelous. When God led Abraham out of Mesopotamia into the little strip of territory we now call Palestine, the world did not know that He was leading in one of the most strategic movements ever undertaken in the interest of mankind. The great conquest was in the interest of a spiritual kingdom, but seemingly temporal kingdoms helped to carry out this great purpose. Babylon, Egypt, Persia, and Rome each coveted and held the Holy Land for a time. Their marching armies going to and fro across Palestine seemingly helped pave the way for the coming of the Prince of Peace. Consequently, when Christ was born in Bethlehem, Roman legions were policing the world. Good roads were built in the provinces. Travelers and merchants were guarded on their journeys. Property was guarded and a degree of religious freedom was allowed. "The fullness of time had come" and everything seemed to be in readiness for the coming of man's Redeemer.

As we conclude our meditation upon the birth of our Redeemer, many scriptures come to our mind. We think of the scripture concern-

ing the wise men who were guided by a star. We, too, have a sort of a star in the East to guide us. Many of us have gone to church from childhood. We have heard many sermons presented and much scripture has been read to us. In various ways we have been guided toward the cradle of our Lord and Saviour.

Another scripture that presents itself for meditation is found in Matt. 2:15, "Out of Egypt have I called My Son"" This was literally fulfilled in the life of our Lord. Has this scripture found its literal and spiritual fulfillment in our lives? Have we left Egypt altogether behind? As we once more commemorate the birth of Christ, are we looking back to the "flesh pots of Egypt"?

OTTO HARRIS
Antioch, W. Virginia

Sentence Sermons we can apply to ourselves without robbing someone else.

I have listed the following under—

B. INSUFFICIENT RELIGION

1. Wanted—men, women and children to sit in slightly used pews.
2. An easy going religion makes it easy going for the Devil.
3. Many accept the Christ of the Cross but reject the Cross of Christ.
4. Mere sorrow which weeps and sits still is not repentance; Repentance is sorrow converted into action for the better.

5. It does a man no good to sit up and take notice if he keeps on sitting.
6. Peace conferences may be fine but prayer meetings produce better results.
7. What the world needs is peace that passes all misunderstanding.
8. Beware of Christians with an open mouth and a closed heart.
9. Better give the widow's mite from the heart, than a King's ransom for a show.
10. One reason we have so many pennies in the church collection, is because they have nothing smaller.
11. Life's greatest tragedy is to lose God and not be aware of it.
12. Ignorance causes much argument.
13. If you were as weak physically as you are spiritually, you would not be able to walk.
14. Study the Bible to be wise, believe it to be safe, practice it to be holy.
15. Some Christians are like wheelbarrows, they must be pushed.
16. Some Christians are like trailers, they must be pulled.
17. Some Christians are like canoes, they need to be paddled.
18. Some Christians like kittens, only contented when petted.
19. Many church members have been neatly starched and ironed, but they have never been washed.
20. There are many religions but one Salvation.

21. Instead of pleading our case to the Lord, we need to plead guilty.
22. If you want the Holy Ghost, then get out of the world and get the world out of you.
23. A ship is in the water but if the water gets in the ship it sinks.
24. When I am right, some don't remember and when I am wrong many don't forget.
25. A person wrapped up in himself makes a very small package.
26. If you are looking for a perfect church to join it will not be perfect after you join it.
27. It would be a stupid banker to never handle another dollar because he has seen a counterfit.
28. The church used to go to the show, but now the show goes to the church.
29. Rivers and men become crooked by following the path of least resistance.
30. Many sing "The old account was settled long ago", but how about the new account?
31. The reason many don't get filled with the Spirit, they first should get emptied.
32. A puzzled Elder said, "I don't know where to put the converts, our cradles are all full.
33. In many churches you have to come early if you want a back seat.
34. The churches that must serve ice cream, crackers and chicken are as cold as the ice cream dry as the crackers and dead as the chicken.
35. Man said, "I don't like my neighbor. I even hate to see his dog."
36. The church needs less legislation and more manifestation.
37. Some don't like the preacher because others do.
38. We don't need a new organization but a new consecration.
39. You can make a cloak out of a small piece of religion.
40. Many lose their sanctification by arguing on it.
41. It is not how much of God we have; but how much of us God has.
42. The stalled engine had plenty of water but it was not boiling.
43. Three (partly drunk) paddled all night to reach home on the other shore, but had forgot to loose the boat.
44. A colored man asked his neighbor, "how much milk do the cows give"? the neighbor replied, "the cow do not give any milk, but if I can get her cornered up some place and keep her from kicking, I can draw a good amount from her".
45. It was a Hobo that was asked, as to which way he is going in the morning, his reply was "I don't know, you see I goes

with the wind, it makes the going easier.

46. Are you trying to thumb your way to Heaven?
47. If christians do not rejoice, it is because they do not live up to their privileges.
48. He that has light thoughts for sin, does not have great faith in God.
49. If a person never tries to do **something important** he ought to at least have poor health so that he will have an alibi.
50. It made friends with both when they were mad at the same person.
51. After prayer a boy pointed to a man and said to his father, "that man is not converted, he was down only on one knee".
52. It is not more preaching that is needed, but more Gospel in the lives of christians.
53. To err is human, but if the eraser wears out before the pencil, you are underdoing it.
54. The danger about a little sin is that it won't stay little.
55. A great many so-called open minds should be closed and repaired.
56. Many people worrying about adding years to their life should try adding life to their years.
57. Christian education is to convert the mind into a living fountain and not a reservoir.

58. If many preachers would add kneeology with their theology, they would make their phraseology the doxology.

The next one to follow will be listed under—Oversight. Gathered and compiled.

by A. G. Falmestock,
R. 4, Lititz, Pa.

NEWS ITEMS

FREDERICK, MD.

The Mountindale congregation met in Council, Sept. 17, with Eld. Joshus Rice taking charge. All business was taken care of in an orderly christian manner.

Our Lovefeast was held Sunday, Sept. 25. There was a good number of visitors present from other churches in the District. We appreciated their coming and enjoying these services with us. Visiting ministers were: L. B. Flohr, Ord Strayer, Howard Myers, Frank Shaffer, Jacob Ness and Howard Surbey. In the evening thirty-nine surrounded the tables with Bro. Ness, officiating.

We welcome everyone to attend any of our regular Sunday services.

Sister Dorothy Rice, Cor.

BETHEL, PA.

This past summer, July 24 to Aug. 7, the Bethel congregation enjoyed another wonderful Revival meeting at the Frystown church, with Eld. Paul Reed as the evangelist. We all feel that Bro. Reed

did his best to bring to us the full Gospel. We enjoyed the sermons very much. Many visitors came to nearly every service. One visitor said, "Such good old-fashioned preaching and singing, just like old times". A foretaste of Heaven I'm sure.

The evening of Oct. 22 we held our regular council. Hymn no. 236 "Lord In Thy Presence Here We Meet" was the opening song and Bro. David Ebling read 2 Pet. 2 and led in the opening prayer. Our Elder David Ebling then took charge of the business. All was taken care of in a christian orderly mannear. It was decided to grant a letter to Sister Lulu Broadwater, who has moved. Bro. James Noecker led in closing prayer and the hymn "Blessed Assurance" was sung.

October 30, 1960 was the time of our all-day meeting and Lovefeast. Visiting ministers present were: A. B. Keller, Laverne Keeney, Jacob Ness, Howard Myers and Emmanuel Koonen. Sixty surrounded the tables Sunday evening, with Bro. Jacob Ness, officiating.

We are glad to announce the addition of three precious young souls to the church, since our last report.

Sister June Beck, Cor.

NOTICE

Treasurers of the various boards will please notice: A vacancy, in

the Board of Auditors for General Conference, has been filled by the naming of Titus B. Keller to serve until Conference of 1961. Bro. Keller's address is 15 Hilltop Ave., Akron, Pa. Thus auditors for 1960-1961.: Frank B. Surbey and Titus B. Keller.

Ray S. Shank,

Clerk of Standing Committee.

ENGLEWOOD, OHIO

Since our last report two more precious souls have been baptized. We observed our regular Lovefeast occasion on Oct. 22. All-day services began on Saturday with our home ministers doing the preaching. In the evening Bro. Harley Flory, of the Pleasant Ridge congregation, officiated at the Communion services. Seventy surrounded the Lord's table. Other visiting ministers present were: Bro. Elden Flory from Michigan and Bro. Charles Leatherman from the West Fulton congregation.

The visiting ministers gave us messages on Sunday morning to an audience of 135. A number from adjoining congregations were present. Bro. George Replogle closed the services with a short message and an invitation to the unsaved.

Sister Sylvia Surbey, Cor.

MARRIAGE

HALDEMAN — MOSS

Please correct the notice which appeared in the News Items of Nov.

1st, as the given name of the bride should be Esther and not Edith. It should read? Sister Esther Moss, daughter of Bro. and Sister Paul Moss, and Bro. Marvin Haldeman, son of Bro. and Sister Millard Haldeman, both of Dallas Center, Iowa, were married Sept. 18, 1960 by Eld. Millard Haldeman at the Church. They will make their home at Dallas Center, Ia.

Sister Beulah Fitz, Cor.

THE CHRISTIAN HOME

The nearest thing to heaven on earth is the Christian family and home, where husband and wife, parents and children, live together in love and peace, devoted to God and to each other. By way of contrast, the nearest thing to hell on earth is the ungodly home, broken by sin and iniquity, where parents quarrel and bicker and separate, and where children are given over to the forces of wickedness to be brought up without any training whatsoever.

When I say "home", your mind goes back across the years, and perhaps for some of you, across hundreds of miles of intervening space, to that spot which will be forever hallowed in your memories, among all the places of earth. You are reminded of that place where you grew up as a boy, or as a girl, playing around the yard with brothers and sisters, and neighbor children, and where you sat around the old

range stove on a winter evening with your mother and father and the rest of the family. There are several things about that old home-place which are not true about any other spot on earth, as far as you are concerned!

I am talking about the old-fashioned Christian home, not one of these modern homes which is just a glorified rooming house, where members of the family meet each other in the halls occasionally on their way to or from some social engagement. I am not talking about the place where there is bickering, fussing, and fighting, where the father and mother live like mad cats, and the children are anxious to get as far away as possible just as soon as possible! I'm talking about the home where father can come home at the end of a busy day and can sit down at the supper table as the uncrowned king—honored, respected and obeyed; and where mother is loved, cherished, and revered as the uncrowned queen. I'll tell you, in such a home love reigns supreme, and such a home is the nearest approach to Heaven that this earth knows anything about.

I think the most pathetic creature we meet is the tramp, the man who has no home, no place to which he can turn and find friends, understanding, and a warm welcome! The deepest longing any man can have is a longing for his home. The most dreadful sickness a person can ex-

perience, is homesickness! Go to the army camp and ask each soldier where he would like to be and almost without exception, he will answer, "Home". Ask the prisoner (in some jail cell) the same question, and he will likely give you the same answer. Go into our hospitals and ask the patients where they would like to be, and with one voice, they will answer "Home". How often have you heard folks say, "They couldn't treat me any better here, but it's just not like home. I want to go home." "Mid pleasures and palaces, though we may roam, be it ever so humble, there's no place like home!"

There are four parties necessary for a complete Christian home. No home is complete without husband and wife. Children are also needed. But the home is not a complete Christian home with just father and mother and children. The home must have Jesus Christ as its invisible Head, before it is a true Christian home. The husband is not the head of the home, he is the head of the wife. Christ is to be the Head of the Christian home. Jesus is the great home-builder. He built the first home in the Garden of Eden, and He is now building the last home in Heaven—in the Paradise of God? And to let Jesus out of your home, is a fatal mistake. There must be a submission on the part of every member of the family to the greater authority of the Lord

Jesus Christ who (according to the scriptures) is "Head over all things". He who was the guest at that favorite home in Bethany, should be the Constantly Abiding One in your home.

At least once a day, you should take down the Bible, read a chapter, and then together as a family, kneel down in prayer, and commend yourselves to the Lord, and to His care. You will find that it is exceedingly difficult for the destroying angel to enter the home where the doorpost is sprinkled with the blood of the everlasting covenant! Discord and strife simply do not mix well with the Word of God and prayer in the home! No home can call itself "Christian" that does not have a family altar! Shall we be brazen enough to call on our home a "Christian home" and yet never worship Christ within our doors?

In this message we want to see what the Bible says about the duties of the several members of the family, to each other and to the Lord. When we buy a new gadget, we look immediately for the directions furnished by the manufacturer. We have no trouble accepting the suggestions which the manufacturer offers, for we agree that the inventor knows better than we—how the machine should operate. And so it is with the Christian home. If the young man and his bride are to "live happily ever after", they must follow the wise principles God has set

forth in His Word. Both Paul and Peter, when dealing with this subject, begin with the duties of the wife to her husband and so we too will start there.

1. DUTIES OF WIVES TO THEIR HUSBANDS.

The Christian Wife is to be Subject to Her Husband.

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church", Ephesians 5: 22, 23.

Marriage is not a fifty-fifty proposition! The husband and the wife are not to be jointly in the place of headship! Our Lord plainly says: "The husband is the head of the wife even as Christ is the head of the church...therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything". This does not mean that the wife is less important in the home than the husband. It doesn't mean that the wife is to be a slave of the husband, but it does mean that she is to be in the place of subjection to her husband.

The Bible (I Corinthian 11:9-7) says the woman was created to obey just as the man was created to be the head. This is merely God's order in the creation. God has designed it that way, and God's order has not changed, even in this Twentieth Century! The husband and

the wife do not have equal authority in the home, according to the Word of God. A bossy wife is not to be envied—she's to be pitied! Some gossiping sister may come around and by the hour tell you how she manages her husband, but I'd tell her plainly to attend to her own affairs, and with the help of the Lord, you'll take care of yours!

I must hasten to add, however, that our Lord commands husbands to love their wives, and if the husband loves his wife as Christ loved the church, she will have no difficulty obeying and being subject to him. But when problems arise (and they will arise), they should be carefully discussed together. A vote should then be taken. If both agree—good. But in the case of a tie (the wife votes one way and the husband votes the other), then the husband should cast the deciding vote. The husband should assume the final leadership in the home.

The Wife is to Love, Respect, and Look up to her Husband.

"Let every one of you (husbands) in particular, so love his wife, even as himself: and the wife see that she reverence her husband", Eph. 5:33.

The wife should respect her husband. This seems to be true even for the wife who has an unsaved husband (I Peter 3:1). What kind of life are you living before your husband? Does he see in you true

Christian living? Are you cheerful, loving, loyal, obedient? Some wives drive their husbands away from Christ because they don't reverence them. Instead, they are ugly, nasty, grouchy, and anything but sweet! "Let the wife see that she reverences her husband".

**The Christian Wife is to be a
Keeper at Home.**

"Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed", Titus 2:4, 5.

God says that the home is to be sphere of the woman's influence. There are too many families that have such a high standard of living that mother has to work away from home to help pay the bills. Then in the evening, when happy family activities should take place, mother's energy is spent, and pressing duties don't permit her that happy fellowship. Mothers keep in mind that there are a lot of things in life worth more than anything your money can buy!

This being "a keeper at home" also implies that the Christian wife must be a neat housekeeper. Cultivate the habit of keeping things in their proper place. A disordered house—where everything is where it should not be and nothing is

where it should be—is enough to break the spirit of the most gentle of men! The Bible (Proverbs 31) says of the good woman: "she looketh well to the ways of her household."

It's important for you Christian wives to keep in mind that if you lack cheerfulness, if you fail to keep your appearance neat and clean, and if you have a dirty and unkept house, you're out of the will of God, never forget that! "She looketh well to the ways of her household and eateth not the bread of idleness."

**2. DUTIES OF HUSBANDS TO
THEIR WIVES.**

**The Husband is to Honor and Re-
spect His Wife.**

"Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband", 1 Corinthians 7:3.

Right here is where many of us husbands fail. If during courtship, you would not have honored and respected the one who is now your wife any more than you do now—she likely would never have consented to become your wife! It's pathetic to see how some young men can play the part of a gentleman, be courteous, gracious, and show respect to young ladies when they are courting them—and then after they've won them, they come home after a day's work and scold and

nag and become sullen and bitter. The Christian husband is not to be a grumpy, bossy, bull-headed, domineering person who thinks that all the wheels in the home turn for his pleasure! It's no easy thing for your little wife to keep house, care for the children, and experience the vexing things that come along with the daily duties of home life. Some bully-type husbands seem to think their wives have nothing to do all day, but just sit around, rock a baby now and then, and coo and sing to herself! "Let the husband render unto the wife due benevolence."

**The Husband is to Dwell with Her
According to Knowledge.**

"Husbands dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel", I Peter 3:7.

We husbands are to "dwell with them"—"according to knowledge". That is, we should keep in mind that they are the weaker vessel. How careful we should be not to create additional unnecessary work for our good wives. And yet when some husbands leave the house in the morning, it looks like a hurricane had gone through, and when they come home at night, it looks as if they brought half the mud from the river-bed in on the carpet! If we husbands would close our drawers and hang up the clothes, we would have far more pleasant wives.

The Husband is to Love his Wife

"Husbands, love your wives, and be not bitter against them", Colossians 3:19.

Let me ask you husbands a few questions: How long is it since you showed true Christian affection to your wife? How long is it since you told her that you love her? How long is it since you treated her with same love and gentleness and kindness you showed her while you were courting her? How long is it since you remembered her with those little tokens of love you were so eager to shower on her, when you called on her during those courtship days? Husbands—would it make a difference in your home if you went back to the standards you observed while you were courting her? It's tragic that we husbands forget to be the lovers we were during our courtship days! God forgive us! Go to your wife apologize for your neglect, and brighten up your old love! Take out the Family Bible, read the record of your marriage, and look over those (now yellowed) letters that you wrote to her before you were married!

The husband and wife need to continue in the spirit of courtship all through married life! We husbands need to remember that one day (and what a happy day it was) we promised to love and to cherish her; to provide for and care for her; to exercise patience and kindness and forbearance as long as we both

shall live. These promises were solemnly made before God, and in the presence of witness. And to forget and break those promises is a wicked sin! Those vows are recorded in Heaven! We may forget them, but God never forgets. Some day we will give an account to God for the manner in which we broke the hearts of those whom we promised to cherish and love until death.
(To be continued).

GOD HOLDS YOUR HAND

God understands the way you take,
He knows the trials of each day,
And sympathizing, lends an ear
To hear you e'en before you pray,
He walks with those who trust His
love

He holds them by the hand to guide
What need to fear or be dismayed,
With His dear presence by your
side!

"For I the Lord thy God will
hold thy right hand, saying unto
thee, Fear not; I will help thee".
Isa. 41:13.

CHRIST OUR GUIDE

I do not know what ills may come,
Along life's road to-day;
I only know, I shall not mind,
Because Christ leads the way.

"He that keepeth thee" will not
slumber. Psal. 121:3.

Sel. by Sylvia Surbey.

WOULD YOU BE FIRST?

It is remarkable that throughout the Word of God "first things" fail and are rejected whereas "second things" are chosen and used by God. The first man, was a failure, and the second Man, the Lord Jesus Christ, pleased God. The first son of Adam, Cain, was a failure; the second, Abel, pleased God and became a type of the second Man. The first son of Abraham, Ishmael, was not the son of promise, but Isaac, the second, was the promised one. Isaac's two sons, Esau and Jacob, show again how the first is rejected and the second is chosen.

When Joseph was in Egypt and his brethren came the first time, they knew him not; but at the second time Joseph was made known to his brethren, Acts 7:13. Moses was not at first accepted by his brethren when he sought to deliver them; but when he came the second time he was accepted.

The first tables of stone were broken, the second kept. The first generation died in the wilderness, the second entered into the Promised Land. The first who brought them out of Egypt, Moses, could not bring them in; but the second, Joshua, did. The first king, Saul, was a failure; but the second, David, was a man after God's heart and accepted. Not the first could build the Lord a house; but Solomon, the second, was chosen for that work.

There was a first coming of Christ, when He came to His own and His own received Him not. But there is to be a second coming of the Lord, when He will receive the throne, the nations for His inheritance and the kingdom.

Sel. the Vindicator by
L. A. Shumake.

TAKE A WALK AROUND YOURSELF

When you're criticizing others, and
are finding here and there.
A fault or two to speak of or a
weakness you can tear;
When you're blaming some one or
accusing one of self—
Its time that you went out to take
a walk around yourself,
There's a lot of human failures in
the average of us all,
And lots of grave shortcomings in
the short ones and the tall;
But when we think of evil's men
should lay upon the shelves,
Its time that we all went to take
a walk around ourselves.
We need so often in this life this
balancing set of scales;
Thus seeing how much in us wins
and how much in us fails;
But before, you judge another, just
lay him on the shelf,
It would be a splendid plan to take
a week around yourself.

—Christian Youth Herald.
Sel. by Addie Royer.

All that God does is well done.

YET A LITTLE WHILE

A little while longer the cross
we must bear,
Before the rich joys of the blest we
shall share;
A little while, only a little while is
given,
In which to prepare for a glorious
heaven.

O let us rejoice while the time
we improve,
To perfect ourselves for the man-
sions above.
Yet a little while longer to watch
and to pray,
That the tempter allure us not out
of the way.

A little while only, to sorrow
and weep
For those who already have fallen
asleep.
A little while left us, to sorrow
and weep,
For those who already have fallen
asleep.

A little while left us in which to
prepare,
An ark as did Noah and to take
refuge there;
And earnestly beg of each dear child
and friend,
To come and go with us ere cometh
the end.

Yet, a little while only, while
Christ intercedes,
A little while mercy will linger and
plead;

Shall we sit down in stupor and
watch for the day,
While our neighbors and friends
are sleeping away.

The time they are unconscious of
danger so near,
Soothed by the cry "We have nothing to fear".
The war is now over, peace, blesses
our land,
Hence forward in safety and triumph we stand.

O brother, sister, these lines you
may read,
But a little while longer is left us
indeed;
For sudden destruction will follow
the cry
Of peace and safety, which now
swells so high.

We have friends without God or
hope in the world,
Who will soon in a vortex of ruin
be hurled;
Should they choose not to listen to
aught we may say,
Still there may be help, or to God
we can pray.

There is power with God and He
heareth the cry,
Of those who are willing themselves
to deny,
Who strive in all things when His
Will is made known,
To walk in the light making His
Will their own.

A little while longer the parents
sit by,
And watch the dear child, while the
fever runs high,
Knowing that those struggles must
soon end in death,
They kneel and think you that those
parents will pray?
Will they seek the dear Lord in
a calm, quiet way?
Nay, with hearts full of love and
the danger in sight,
Besieged would the throne be, they'd
pray with their might
Trusting the last moments will not
be passing so fast.

Sad those who have no feeling for
those who must die,
No hearts full of pity, compassion
and love,
No power to prevail with the Ruler
above,
O let us weep for our own lukewarm
state.

Seek for repentance, before it's
too late,
Rouse us to work in the little while
given;
Give, forgive, love, obey, always
striving toward our fate,
Praying with zeal that is worthy of
heaven.

A little while longer, O earth does
look drear,
Compared with the home of the
christian so near;
I must behold it, that City so bright,
To stand with the ransomed in
robes clean and white.

Give strength, blessed Savior ,to
 follow Thy way,
 That I may sing praises to Thee
 on that day.
 Help me while striving to gain the
 reward,
 To feel for the blinded, who love
 not the Lord.

Sel. by Emanuel G. Koones.

WE'LL MEET AGAIN

We'll meet again in brighter climes,
 Upon the shores of lasting love;
 Where bright seraphic gleams in-
 spire,
 And praise engage the saints
 above.

We'll meet to praise his holy name,
 Who did our wayward souls re-
 deem;
 To give us joy and peace and life.
 Through blood that flowed in
 crimson stream.

We'll meet, the marriage of the
 Lamb
 To celebrate, in Gospel right;
 And walk with Jesus on the strand,
 In robes of linen, clean and white.

We'll meet where tears are wip'd
 away
 And parting hand shall not be
 given;
 Where separation never come
 But all is joy and bliss in heaven.

We'll meet where death shall be no
 more,
 To sever links of peace and love,
 Nor sorrow to prevade the heart;
 Nor pain be felt in courts above.

We'll meet beyond the scenes of
 strife,
 Where worldly minds lead not
 astray;
 Amid the bliss of holy life,
 Where former things have pass'd
 away.

We'll meet the Lamb and God the
 light
 In that eternal city fair;
 Where glorious day excludes the
 night
 And love abounds forever there.

We'll meet around the throne of
 God,
 When Christ, the all-atoning
 King,
 Shall lead the host to fountains
 bright,
 Where waters pure forever spring

We'll meet to worship at his feet,
 Who sits upon the holy throne
 And render praise in perfect strains
 When we shall know as we are
 known.

We'll meet the saints of ages past;
 From every land and ev'ry clime,
 And those in life we love so well
 Upon the shores of fleeting time.

We'll meet beside the crystal tide,
 Upon the bright and golden street,
 The Tree of Life forever blooms,

Where saints of God in glory meet

We'll meet again, to praise and
 sing

With angels cloth'd in living light
 The name of Christ, our Priest and
 King,

And walks with him in snowy
 white.

Sel. by Treva Brumbaugh.

THE ROCK OF AGES

Psa. 71:1, 3, in thee O Lord, do
 I put my trust: for thou art my rock
 and my fortress. Psa. 92:15. The
 Lord is my rock, and there is no
 unrighteous in him. Psa. 61:2, Lead
 me to the rock that is higher than I.
 Who fed thee in the wilderness with
 manna? Who brought thee forth
 water out of the rock? 2 Sam. 22:2,
 The Lord is my rock, my fortress
 and my deliver. In him will I trust:
 He is my shield, the horn of my sal-
 vation, my refuge and my Saviour.

Rom. 9:31-32, "But Israel, which
 followed after the law of righteous-
 ness, hath not attained to the law of
 righteousness. Wherefore? Because
 they sought it not by faith, but as
 it were by the works of the law. For
 they stumbled at that stumbling-
 stone". Whosoever believeth on Him
 shall not be ashamed. Rom. 1:16,
 "For I am not ashamed of the gos-
 pel of Christ: for it is the power of

God unto salvation to every one
 that believeth; to the Jew first, and
 also to the Greek." I Pet. 2:6-7,
 "Wherefore also it is contained in
 the scripture, Behold, I lay in Sion
 a chief corner stone, elect, precious:
 and he that believeth on him shall
 not be confounded. Unto you there-
 fore which believe he is precious:
 but unto them which be disobedient,
 the stone which the builders disal-
 lowed, the same is made the head of
 the corner".

1 Cor. 3:11, "For other founda-
 tion can no man lay that that is laid,
 which is Jesus Christ". Matt. 21:
 42. Jesus saith unto Israel, Did not
 you read in the scriptures, The
 stone which the builders rejected,
 the same is become the head of the
 corner. When Jesus rebuked them
 for not knowing the scripture, they
 sought to lay hold on Him. Matt.
 16:23, "Then Peter took him, and
 began to rebuke him, saying, Be it
 far from thee, Lord: this shall not
 be unto thee. But he turned, and
 said unto Peter. Get thee behind
 me. Satan: thou art an offence un-
 to me: for thou savourest not the
 things that be of God, but those
 that be of men". Peter was not yet
 fully converted and was still as man
 under the influence of Satan. Jesus
 said to Peter, I have prayed for
 thee and when thou art converted,
 strengthen thy brethren. So we
 must first be converted, so the Lord
 can use us and so we can get into
 His kingdom. Some people will be

fooled because they think they can get into the kingdom of heaven on their own terms.

King David had to realize that there was a higher power than man, who knew all things. David sinned but he also repented of his sins. The apostle Paul sinned against God but he was converted and then labored much for his Lord. Lead me to the rock that is higher than I, still many rejected their Lord. Even in this day many, even religious professors, reject the plain commands of Jesus. There is a rock that is higher than I and some day we shall meet Him face to face. The apostles went about establishing churches upon the teachings of Jesus. On what teaching do we build? For we are laborers together with God: ye are God's husbandry, ye are God's building. For other foundation can no man lay, than that is laid, which is Jesus Christ. Know ye not that ye are the temple of God: if we are building upon the solid Rock, Christ Jesus.

Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his". V. 14, "For as many as are led by the Spirit of God, they are the sons of God". 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new". Did you ever have the experience of being born again? We then all are workers together with Him. I Paul beseech you also

that ye receive not the grace of God in vain. Rom. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty".

Rock of Ages, cleft for me, let me hide myself in Thee. Simply to Thy Cross I cling, save from wrath, and make me pure within. Other refuge have we none, hangs my helpless soul on thee. Plenteous grace with thee is found, grace to cover all my sin. Trust thy saving love and power, trust thy blood to cleanse my soul, trust thy grace to make me whole. The Lord spake by parable Matt. 7:24-27, Wherefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. It fell not, because it was founded upon a rock. Everyone that doeth not my sayings, shall be likened to a foolish man which built his house upon the sand. When the winds blew, and beat upon that house, it fell: and great was the fall of it. A great disappointment for time and for eternity. We are creatures of choice, we choose our own destiny. We only have one chance to build. Ye are God's husbandry, ye are God's building. The Apostle Paul said, According to the grace of God which is given unto me, as a wise

Master-builder.

Let every man take heed how he buildeth and on what foundation. For other foundation can no man lay than that is laid, which is Jesus Christ. Matt. 7:22, Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name done many wonderful works? He that believeth on me hath everlasting life.

William N. Kinsley,
Hartville, Ohio.

HE IS JUST THE SAME TO-DAY

Have you ever heard the story,
Of the babe of Bethlehem,
Who was worshiped by the angels
And the wise and holy men.
How he taught the learned doctors
In the temple far away,
Oh I'm glad, so glad, to tell you,
He is just the same today.

CHORUS

He is just the same to-day,
He is just the same to-day,
Seeking those who've gone astray
Saving souls along the way,
Thank God, He's just the same
to-day.

Have you ever heard the story,
How He walked upon the sea,
With his dear disciples tossing
On the waves of Galilee.
How the waves in angry motion
Quickly at His will obeyed,
Oh I'm glad, so glad, to tell you
He is just the same to-day—Cho.

Have you ever heard of Jesus,
Praying in Gethsemane,
And the ever thrilling story.
How He died upon the tree,
Cruel thorns His temple piercing
As His spirit passed away,
Then He died for you, my brother,
And He's just the same to-day.
—Cho.

Have you ever heard the story,
How the Lord before He died,
Laid His blessed hands in healing
Upon all who to Him cried.
How the sick and all afflicted
He rejoicing sent away,
This He came to do, beloved,
And He's just that same to-day.
—Cho.

Have you ever heard the story,
Of the Pentecostal day,
How the Holy Ghost descended
How He had the right away,
With the cloven tongues of fire
Inbred sins were swept away,
Oh I'm glad, so glad, to tell you,
He is just the same to-day.—Cho.

Have you ever heard the story,
That our risen Lord should come,
Down to earth again and gather
All his chosen people home.
Oh He says He's surely coming,
We should watch as well as pray,
God declares his word unchanging,
He is just the same to-day.—Cho.

Sel. by Treva Brumbaugh.

In the day of prosperity we have
many refuges to resort to; in the
day of adversity only One.

THE PRINCE OF PEACE

"Glory to God in the highest, and on earth peace, good will toward men", Luke 2:14. In Isaiah 9:2-7 the prophet foretells concerning the person, work, and times of the Messiah. Also the New Testament evangelist declares that these verses were fulfilled in part at least, when Jesus came to Galilee of the nations and preached the Gospel there. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this", Isa. 9:6-7.

In all agricultural communities the season of greatest rejoicing is at the ingathering of the years harvest. Why should it be otherwise, for the natural man lives by the fruits of the earth. The time of greatest rejoicing to the warrior is when the battle is over and the enemy has been destroyed. One of the highest satisfactions for a community or group is a healthy growth in numbers and a corresponding increase in the things that make for life and

comfort. The prophet declares that the advent of the Messiah to this sin-cursed world will bring more joy and satisfaction than all these combined. But before these can be realized, the yoke of the conqueror must be broken. Gideon is a beautiful example and figure. While the Midianite hosts were ravaging the land, there was neither peace nor safety. What little was gathered from the fields had to be hidden and there seemed to be no deliverance. Then Gideon, beautiful type of the Messiah, conquered a host four hundred and fifty times the size of his little band, and the rod of that oppressor was broken beyond recovery.

Even so, God through Christ, breaks the power of Satan over those who cry to Him for deliverance. Who is this mighty Redeemer and Saviour? A little babe that was born in a stable at Bethlehem, at whose advent the saints of God sang for joy. And His name? He has been given more than two hundred names by the sacred writers, descriptive of His person, attributes and offices.

Isaiah calls Him by five names in verse 6 above: "Wonderful". In all the attributes of true manhood He so far exceeded the rest of the sons of men that we can only look upon Him in awe and wonder; in thirty-four years of earthly life His labors were so many that thousands of books could not hold the story,

and in the battle against the devil and sin, the victory was so complete that there was not even a momentary retreat.

"Counsellor", the foolishness of God, if such could be, is wiser than the wisdom of men. If all men and nations would take heed to the counsel of God rather than seek counsel of men, all of the fiascoes that result from human diplomacy would be eliminated.

"The mighty God", If the Son of God could create the world by uttering the word, let there be, the directing and sustaining thereof cannot be difficult for Him. If He shall raise them that are in the graves at His coming by His call, is it too difficult to come into the lives of men and save them from their sins?

"The everlasting Father", of all human relationships, that of the father is the most exalted. He is the head of the home. As husband he is the house-bond, the bond that maintains the unity and integrity of the home. He is the provider and in time of danger, the protector. No harm shall come to his wife and babes until the enemy enters into the home over his dead body. But God is the Everlasting Father, and He is all that and more to His spiritual children, both in time and eternity.

"The Prince of Peace, the kings of earth imagine that they will have no place in the hall of fame

unless they engage in at least one victorious war during their reign, and the greater their conquests and the more bloody the slaughter of their enemies, the greater their fame. But again man's conception of greatness and God's conception are diametrically opposite. The Son had power as no earthly monarch ever can have power. But He came not to destroy men's lives, but to save them, and we used all His powers to do good unto all men. How long shall He reign? A thousand years, no of His kingdom there is no end. I recall several years ago when a brother took eternity for his subject and talked on the thousand year reign. I was always led to understand that eternity was duration, without beginning or end. A thousand years has both, so I feel the speaker missed his theme.

But the comforting message to me is this, that of the increase of His government and peace there shall be no end. His kingdom, unlike the Kingdom of the earth, has no period of growth until it reaches its zenith and then a more or less rapid decay and soon oblivion. His peace shall flow like a river, ever enlarging as it flows; and His kingdom will still be young when stars and suns have lost their force.

The central principle of the kingdom of God is justice and righteousness. Paul words it thus, "The kingdom of God is not meat and drink; but righteousness, and peace,

and joy in the Holy Ghost".

No matter how dark it may appear today, it will be brighter to-morrow. Many of the writers of Holy Writ gave their messages to men in time of great spiritual apostasy, but not one conceded the ultimate defeat of God and right. God shall prevail at last, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy words, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only are holy: for all nations shall come and worship, before thee; for thy judgments are made manifest", Rev. 15:3-4.

Sel. from the Christian Monitor.

THANKSGIVING PRAYER

Let us come before His presence.
With thanksgiving on this day.
With hearts filled with gladness.
Let us bow our heads and pray:
"Gracious Father, Who art in heaven -

Another year has passed along
Since we gathered round this table
With Thanksgiving prayer and
song.

Another year of gracious blessings
Thou hast on each of us bestowed,
Though our hearts sometimes were
heavy

Thou hast helped us bear the load.
The Sun's bright rays have warmed
the earth,

The cooling winds have swept its
brow,

Gentle rains have quenched the
thirst

Of earth and grass, plant and bough
The harvest has indeed been plenty
And we thank thee for Thy grace.
We pray that Thy great goodness
May be known in every place,

That men in foreign nations
To Thy wisdom may be led,
So that soul as well as body
May have its hunger fed
May Thy presence be over ruling
In the midst of care and strife,
So that men will seek to save
And not....destroy life.

These blessings we ask, O Father.
With humble thanks for all that's
been.

Grant us another Thanksgiving
If it be Thy will....Amen.

Sel. by a Sister

LUKEWARMNESS

Lukewarmness is more damaging
to the cause of Christ than out-right
opposition; it is the sin of the age.
Men sleep about the alters of the
church, languidly go through the
motions of devotion and remain un-
moved by the cry for help, coming
from the distress and ravages of sin.

To appear beautiful and handsome
has but little depth. Looking into a
mirror you only look at yourself on
the outside, but the Word of God
is the discerner of the thought and
intent of the heart. Heb. 4:12.

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BIBLE MONITOR

VOL. XXXVIII

DECEMBER 15, 1960

No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

Peace On Earth!

"Peace on earth, good will to men"

O'er the world resounding,

Telling to us once again

Of the Saviour's coming.

He came from heaven's bright domain

To these earthly portals.

King of kings, why should He reign

Dwell among us mortals?

Peace on earth, 'midst strife and woe

Envy, fear, and dying;

Many yet refuse to know

Christ, on self relying.

Only He who came that day,

Lowly among lowly,

Can bring peace that comes to stay

Christ our Lord most holy.

Peace on earth, in hearts of men

Where God's Son indwelleth,

For He took our guilt and then

Peace within us welleth.

He came to know our pain and woe

Came to bear our sorrow,

Bringing joys that overflow,

Hope for coming morrow.

Peace on earth, good will to men—

Shout the blessed tidings,

Christ our Lord shall come again

No more tears or dying.

Love and justice be His reign

Sin and fear disbanding,

Peace on earth, good will to men

Joy and bliss unending.

—EDITH MARIE

DIVISION AMONG THE PEOPLE

“Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?”, John 7:42. At the time of this scripture Christ had grown up and was teaching the people, however they were still arguing over His birth and whether He really was the Christ or not. It is astonishing to think that a people who had such a great opportunity, to fellowship with One sent from Heaven and to learn spiritual wisdom from Him, would spend their time questioning His authority and whether His birth fulfilled the prophecy concerning Him or not. Are any of us that foolish today? That with our religious liberty, our opportunities to understand and enjoy heavenly truths from His word and the spiritual privileges: to serve, worship and adore our Savior that we should argue over the same issue.

There is perhaps just as much division among people in general, as there was at the time of Christ's stay here upon the earth. Many will not take time or effort to “Search the Scriptures” and find whether Christ fulfilled O. T. Prophecy or not. Just as various groups in that day only believed the information at hand and therefore were not convinced. The group in our text knew that Christ had grown up at Nazareth and did not investigate whether He was born

there or not, therefore they did not believe Him to be the Christ. Today people can find many excuses why they do not serve and obey this Christ. They do not know and are not enough concerned to find out the glorious truths and great happiness, which is in store for them, if they would worship and serve this Son of God. Things of this earth are what attracts most individuals, things which are exciting and changeable, things which temporally satisfy and give joy for the moment only. Facts which last, which are eternal, which give lasting comfort and satisfaction, which may take some experience and effort to truly understand have little interest for man even today. The simple faith of “taking God at His Word” is not attractive to most people. People in general would rather argue whether this Gospel truth could be true, whether it is necessary to salvation or not, whether Christ could be Divine or not; rather than to accept Christ's teachings and love and serve Him throughout their short life.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of

Israel", Micah 5: 2-3. Bethlehem was not a noted outstanding town in Palestine, but rather a small almost forgotten old town which had been the city of David. This fact should be more proof to us that it was the Christ, one who made himself of no reputation, was born out of due season, born in humble common surroundings; rather than that of a king coming with pomp and wealth. He should not of been new to God's people, for He was not new but "from of old, from everlasting". He was the one who was prophesied that was to come: one like unto Moses, a prophet, a ruler and a king. God's people were so forsaken at this time that they were no longer considered a people, subject and obedient to a foreign nation. But alas what good news, at least the remnant of his brethren should return unto God's people. Thanks be unto God a remnant is still returning unto God. Are we weak, easily discouraged, not certain of our faith: or are we determined in our heart to live faithful until Christ's second coming?

"Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law", Gal. 4:4. What a privilege to commemorate the birth of the son, whom God sent forth. What a privilege to be free from the bondage of the elements of

the world. What a privilege to know, serve and obey the Son of God. When the fulness of time was come, God's eternal messenger came to his people and when the fulness of time has again come, He will come again to receive His own unto himself.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth", John 1.14. The Word, that which reveals the Father unto us, came to the earth in the form of human flesh. How else could we humble creatures know Him, hear Him, understand Him and learn to love and serve Him? Dare anyone waste their time in looking for another, why not accept and serve Him the short while we have life, time and opportunity? "Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately", Luke 12:35-36.

PURE RELIGION

How simple yet how efficient the religion of Jesus. How concise but comprehensive the doctrine which He taught, yet how few comparatively are the visible traces of the influence of His Gospel, even upon many of those who mention His name. They honor Him with their lips, but in words they deny Him.

BIBLE MONITOR

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"If a man love me he will keep my words" and how well does the multitude of professing christians bear the test of this declaration of our blessed Lord. "Strive to enter in at the strait gate" is one of His solemn injunctions, but they live as though they had found another way to Heaven, by which self denial and the daily Cross are laid aside as not required and unnecessary. Many will assuredly find this a pitiful mistake and no other than the broad way, which leadeth to destruction. Alas, then it will be too late to plead for themselves or to be encouraged by others to repent.

How does the world: in its various modifications, its profits, its honors, its pleasures, its follies and its foolish maxims, fashions and customs predominate, even over

those who profess themselves to be good christians and followers of the meek and lowly Lord and Savior. "If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eye and the pride of life is not of the Father, but is of the world, and the world passeth away and the lust thereof; but he that doeth the Will of God abideth forever". The will of God is our sanctification. It is His gracious purpose that all men should repent, return unto Him and live. He willeth not the death of any sinner and consequently hath abundantly provided for the salvation of all.

Oh that men would hear Him, that they would harken and attend to His voice. He hath declared, "This is my beloved Son, in whom I am well pleased, hear ye him" this is the Will of the Father. The beloved Son hath said, "If any man will come after me let him deny himself and take up his cross daily and follow me". These are the terms of the discipleship, prescribed by our Lord and Savior Jesus Christ. They cannot be altered; they change not.

There are a great many candidates for eternal life, who want it upon their own terms and are not willing to depart from their beloved lust to obtain everlasting life. They are not willing to submit to a life of self-denial from the sins and gratifications of the world, to take up His cross and follow their Redeemer.

Hence the only promised way is the wide gate, which goeth to destruction. The ransom is obvious, while only a few will enter in through the narrow gate, because there are only a few who seek to do the holy Will of the Lord. Many hear of this holy Will, know it and say "Thy will be done" yet it is greatly feared there are but few who actually do it.

Sel. by Emanuel G. Koonen.

DESTRUCTIVE POWER OF LITTLE THINGS

Did you know that one speck of dust in an automatic flight-control instrument is sufficient to cause a multi-million dollar supersonic jet airplane to veer widely off its course?

Did you know that lint from clothing and moisture from fingerprints can make a guided missile, zooming along at twice the speed of sound, go awry, and miss the mark?

Did you know that smog and humidity can cause intricate flight instruments to fail and endanger the success of vital military missions? G. M. Giannini, a noted American scientist, says all this is so! This is a reminder that there are many tiny things which can cause the finest specimen of humanity to go awry, and miss the glorious destiny which His Maker has made possible for him to enjoy. It is not necessary to commit some glaring evil in order to become a failure spiritually.

The merest thought of foolishness is sin, Prov. 24:9. "An high look" is a manifesting of pride, Prov. 21:4. A wanton look is immorality, Mark 5:28. An idle word exposes one to judgment, Matt. 12:36. Covetousness is idolatry, Col. 3:5. A hater is a murderer, 1 John 3:15. Unbelief is making God a liar, 1 John 5:10. To fail in one point of the law is to be guilty of all, James 2:10. What is to be done about all these things which we considered so tiny, that we did not even think seriously about them? They have caused us to veer widely off the "straight and narrow" one to the broad way which leads to destruction.

There is only one proper thing to do—and that is to look by faith to the Lamb of God who bore our sins in His own body on the tree 1 Pet. 2:24. We are assured that "whosoever believeth in Him shall receive remission of sins" Acts 10:43. Then we are empowered by the Holy Spirit to live well pleasing to Him, who is now our Advocate with the Father; and whoever lives to make intercession for us.—From "NOW".

—Sel. by L. A. Shumake.

NEWS ITEMS

ASTORIA, ILL.

On Oct. 15 the South Fulton congregation held Council meeting, with Eld. George Replogle in charge. Business was nicely cared

for. Bro. Replogle was retained as presiding Elder and few changes were made in officials.

We do remember Eld. Howard Dickey in our prayers, as he is seriously ill at his home. How very important it is to not neglect attending church services, while we are young and our health permits. At times we do not seem to appreciate these services and they become only routine. Perhaps the speaker may have touched our guilty thought with a blunt statement. We must not feel hard towards the speaker, for the Lord has laid the burden of our souls upon his heart, to guide the ways of our lives. Therefore we should heed the warnings, if it does seem to hurt us.

Our Elders, ministers, teachers and parents have all shed tears and had anxious moments for the spiritual welfare of the younger people. The time is nearing when we will not have these older people to admonish and guide, so may we see and hear while we have the opportunity. May God bless each group, large or small, as we gather together in His name, to carry on God's Word and worship Him.

Sister Martha I. Harman, Cor.

STANDING INFORMATION

Especially presiding Elders please note, the time of the year is here to notify your editor of any changes or additions to the Brotherhood information, which appears in the

Feb. 1st. Bible Monitor. This includes Fixed Communion dates, Director information, Ministerial list, List of Deacons, and Location of church-houses.

Editor.

PLEVNA, IND.

The Plevna Dunkard Brethren met for quarterly council, opening hymn no. 201. Bro. David Skiles read Ecc. 5 and also led us in prayer. Our Elder, Vern Hostetler, then took charge of the business in a christian manner. One letter was received. Closing hymn 366 and Bro. Walter Bird led us in closing prayer.

We had our Harvest Meeting on Sept. 11, which a goodly number attended. Bro. Ord Strayer and Bro. L. B. Flohr brought us the morning messages. Bro. Paul Myers brought us the Harvest Meeting sermons in the afternoon.

Our Revival meetings were from Oct. 16 to 30, with Bro. Hayes Reed from Modesto, Cal. as our Evangelist. He brought us seventeen spirit-filled messages from God's Word. Bro. Reed brought not only visible results from his wonderful messages but also spiritual joy to the hearts, of those who have already accepted Christ as their personal Savior. One precious soul was baptized and another one was received into the church by the right hand of fellowship.

May we all continue praying for those who have not accepted Christ

as their personal Savior. We were very glad for the presence of Bro. Reed and wished that his family could have also been with us. May we continue to pray for Bro. Reed and his family, in the good work they are doing for the Lord and Master.

On Saturday evening at the close of the meetings we had our Lovefeast. Seventy-seven surrounded the Lord's tables. We were glad for the visiting brethren, who came to fellowship with us.

Sister Lois Chupp, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met in quarterly council Saturday, Oct. 22. Eld. Addison Taylor opened the meeting by reading Psal. 46. Our Elder, Howard Surbey then took charge of the meeting. The report of the annual visit was given. The voice of the church was taken in favor of electing a deacon. A committee being present, Bro. Mallow was elected. Eld. W. H. Demuth led the closing prayer. On Sunday morning Bro. Mallow was duly installed and Bro. and Sister Mallow were received by the church.

On Oct. 23 we once more enjoyed another Lovefeast together, with Bro. Melvin Roesch officiating. We were glad for the presence and help of our visiting brethren and sisters from other congregations. Visiting ministers present during

the day were: Lewis Flohr, Melvin Roesch, Joshua Rice, Howard Surbey, Guy Dayhoff and Howard Myers.

On Nov. 7 Bro. James Kegerreis came here for a two-weeks revival meeting. We received many wonderful messages to think and meditate upon. May the Lord bless Bro. Kegerreis in the Master's service and may we ever strive to live closer to our Lord in the future.

We have regular services every Sunday morning and the first and third Sunday evening of each month. We invite all who can to come and worship with us.

Sister Elizabeth Wisler, Cor.

APPRECIATION

Eld. J. P. Robbins wishes to have expressed, through the Bible Monitor, his thanks and appreciation to all who have remembered him on his ninety-second birthday with cards, letters, gifts and prayers. He is bed-fast, almost helpless, but still has a good mind. He enjoys company and likes to quote Scripture and talk about the First Things of life here and about the glories of the World to come. He is pleased to receive letters even though they must be read to him.

Bro. F. B. Surbey for Bro. Robbins

OBITUARY

VIRGIL CLIFFORD MAST

Son of the late Samuel and Lydia Sproal Mast, born Sept. 20, 1885

in Howard County, Ind., and died at his home in Montpelier, Ind., Sept. 20, 1960; from a long illness caused by cancer, at the age of 65 years and 10 days.

On Sept. 11, 1918 he was united in marriage to Myrla Ellen Strebin, who preceded him in death in June 12, 1939. Later he was united in marriage to Blanche Yerkey, June 15, 1940 and she survives. Also surviving a son, Doyte of Upland, Ind. and three grandchildren.

Funeral services were held at 2 p. m., Sept. 23, at the Walker Chapel. Services were conducted by Fred Miller. Bro. Mast was a charter member of the Dunkard Brethren church and died in that faith.

Sister Lois Chupp, Cor.

WHO REALLY SING

An old legend gives us this story: God had a song to sing. A rich song, pure and free. He wanted to sing because the people whom He had created were unhappy. Unhappy people do not praise God, and that was what God wanted most. They were not care-free because they were bound to sin. They were slaves. But because the people could not hear God. He sent them a child who would later loose their chains and emancipate them from the terrible bonds of sin. Having freedom and peace again the people would be happy. Ever since this song of peace has been told on the anniversary of the Christ child's birth.

Yes, God had a song to sing. Composed from the beginning of the world to bring hope to a helpless people. A love song indeed it was, in fact the greatest. A song that would not only inspire the people, but would change their lives. It was tinged with sad gray and blood red, but gloriously climaxing with a divinely promised crescendo of omnipotence and life eternal. It had an unprecedented melody that was more than a shining star to three ancient seers, more than angel voices to trembling herdsman. This song lived; breathed of power to save through a blood-stained cross, of power to raise through an empty tomb. It had a sustaining harmony by which Christians were to live victoriously every day. An enchanting story it told, to be sure, especially the opening bars which this Christmas season, as every yuletide, we shall read again and wonder more than ever of the magnitude of a love that would descend from Deity to humanity. It is a story of angel visits bringing strange announcements, a virgin mother crowded from the inns to the cowsheds, the most longed-for baby in human history, rich gifts from castles given by Wise Men kneeling before Him at a lowly cradle, and Judean shepherds, their trepid minds now calm, rejoicing that the long-promised Messiah had come.

The song did not stop with the Nativity, but continued on through

the life of the greatest man that ever lived—the greatest because He was more than man, He was God. If the child wrapped in swaddling clothes in the manger at Bethlehem had grown up like His other Galilean playmates, if He had been known simply as the Carpenter of Nazareth and nothing else, the world would still be bound by sin, devoid of hope. There would be no yuletide greeting; and merry carolers, and you and I would wonder, “When will deliverance come?”

But Jesus did grow up to be the Christ, the Saviour of His people. He did give His life that we might be spared ours. He did rise again that we too might be assured of our resurrection. These facts alone give Christmas that significance it has. If He had not done this, the world would no more celebrate His birth than they do yours or mine. Christmas is lighted by the events that followed. Without that light it would be nothing.

Too often, however, the story of the Christ child is all that is remembered, and that only at Christmas time. The peace heralded by angel messengers is only known to many in the cordiality of a Christmas Eve, and that may likely be pretensions. The actions of most of us would seem to prove the angels’ “on earth peace, good will toward men” an unavailing proclamation. Our spiritual insaneness is often little less than the Jewish re-

fusal to believe that this Child of lowly birth was the Saviour.

Because God did not intend His song to stop with the earthly life of Christ. Christians down through the centuries have been telling of that greatest day in human history—the day the Saviour was born. It has become familiar to all. But has the peace which it supposedly brought been experienced by everyone? We must admit it hasn’t. This peace, the same the frightened shepherds heard first proclaimed, did not mean that all would be accord between nations. International peace will come only when the individuals who rule the nations accept into their hearts the Prince of Peace, perhaps never. “On earth peace, good will toward men” not only means among Americans and Russians, Moslems and Hindus, Jews and Germans, but peace and good will among brothers and sisters, husbands and wives, negro neighbor and white neighbor, teacher and pupil, employer and employee, and pastor and parish.

So our Christian duty still remains: to be channels of God’s peace. Only when we do this do we fully commemorate Christmas, and not only on December 25, but all through the year. Christmas is now always. Or so it should be.

How are we channels of God’s peace? By displacing those conditions which foster discord and prevent harmony with those which

characterize peace and good will.

Where there is hatred, we will bring love. The opportunities here are legion. First we must purge our own lives of all hate before we can hope to instill love in the hearts of others. To love those that hate you, that is the hardest test of fidelity. I wonder how much more pleasant life would be if all of us would allow the spirit of love to control every word, act, and thought.

Where there is despair, we will bring truth. To do this is to liberate man, for the Scriptures say that the truth shall make us free. There is no substitute for truth. Have you ever told something about your neighbor without being absolutely sure it was right? To bring peace, bring truth.

Where there is sadness, we will bring joy. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction. . . ." How many people in your community have had their sadness changed to joy because of you?

Where there is despair, we will bring hope. How often a word of encouragement at the right moment has meant the difference between defeat and victory! Remember that God can untangle the most confused life.

Where there is discord, we will bring harmony. Not by force or by might, but by love. Nor will we help to bring discord by gossiping,

one of the lowest sins.

Where there is wrong, we will bring the spirit of forgiveness. Before great joy, great pain. It is hard to forgive, but the spirit of arrogance can never bring peace.

If we do these things, then God's peace will have found a channel. The Christmas spirit will not die December 26. Then we can really sing with the angels. "On earth peace, good will toward men".

In doing this we too will have brought our gifts to the Christ child. For He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

In being God's channels we will not bare ourselves of peace, but, paradoxically, it will increase. As Saint Francis of Assisi so beautifully prayed, "Lord, grant that I may seek rather to comfort than to be comforted; to understand than to be understood; to love than to be loved; for it is by giving that one receives; it is by self-forgetting that one finds; it is by forgiving that one is forgiven; it is by dying that one awakens to eternal life".

This Christmas we will sing again the glorious hymn, "Hark, the Herald Angels Sing". If we have truly been observing the Christmas spirit, then we can sing with meaning "Glory to the Newborn King". If we have been channels of God's love, there will be no feeling of guilt when we proclaim "Peace on

Earth and Mercy Mild; God and sinners reconciled". Have we told others of the saving Christ, who can bridge the span between almighty God and helpless, sin-bound man? When we sing "Born that man no more may die", will it be with a familiarity of a story often told? Of will we hang our heads in shame because of the many opportunities of helping our fellow man to life that we have had but have not taken? They only sing who also tell of the Prince of Peace and of the light and life He brings. May we will this Christmas time, remembering the love of God a great gift, with true resolve, be of those who really sing.

—Sel. The Christian Monitor.

THE CHRISTIAN HOME

(Cont'd from Dec. 1st issue)

3 DUTIES OF CHILDREN TO THEIR PARENTS.

Children Should Honor Their Parents

"Honor thy father and mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee", Deutonomy 5:16 (see also Ephesians 5:2.)

Young man and young woman—it is your duty to respect and honor your parents! If you are inclined to be ashamed of them, remember that they cared for you when you were unable to care for yourself. We forget that our mothers endangered their lives for our sakes; we're un-

grateful for the weary toil of our fathers; we fail to appreciate the many sleepless nights that they went through in order that we might be comfortable. In the light of all that your parents have done for you — you owe them all the honor and respect and courtesy you can give them.

Children Should Accept Instruction From Their Parents

"My son, hear the instruction of thy father, and forsake not the law of thy mother", Proverbs 1:8.

That admonition is so simple that we need not say anything further about it. All children can clearly understand it.

Children Should Obey Their Parents

"Children, obey your parents in all things, for this is well-pleasing unto the Lord", Colossians 3:20.

One of the most beautiful Scriptures regarding the childhood of Jesus is the one which says "He went down to Nazareth and was subject unto them". If Jesus, the eternal Son of God, was subject to family authority, then certainly every child ought to obey his parents. One of the saddest New Testament Scriptures is the one that says, in the last days children, shall be "disobedient to parents". We're living in a day when many a lad, while puffing away on a cigarette, carelessly says to his buddies, "I sure told the old man where to get off at". Listen children—you can call your dad "the old man" and

your mother "the old woman", but let me assure you you're going to answer to God for that!

A father once asked his twelve year-old son to take a package to the village post office for him. They had just come from the hayfield—tired, dusty, and hungry and the boy's first impulse was to say "no" to his father. But something stopped him and instead, he cheerfully said, "Of course I'll take it father". The father said, "I was going to take it myself, but I don't feel very strong today." They walked together a short way, and the father turned around and said, "Thank you my dear boy—you've always been a good son to me, Jim." The father walked back toward home and the boy hurried on to the post office. When Jim was again within sight of home, he saw a crowd of farm-hands about the door. His daddy had fallen dead just as he reached the house. It was that boy who said, "Many times I thanked God for being obedient that day, and for those last words I heard my father speak."

God is watching how every child acts, and the Bible says He is well pleased when He sees you obey your parents. Children—treat your parents as you'll wish you had treated them when you say your last goodbye to them, and when you take that last look at mother and daddy as they lie before you in their caskets.

4. DUTIES OF PARENTS TO THEIR CHILDREN.

Children "are an heritage of the Lord" Psalm 127:3. Society might joke and smile about the big family, but God says that big families bring happiness. Sometimes sickness comes, and the parents hover anxiously over the little bed and cool the feverish brow, praying that the Lord Jesus will touch and heal the little body. All this has its effect upon the character of the parents. Many a silly frivolous girl and a wild roaming boy have been transformed into loving responsible parents by the blessing of their first child.

That little child that has a turned up nose like his daddy's and blue eyes like his mother is the beautiful culmination of your married love. But whether he will go to a life of joy in Heaven, or to a life of torment in the outer darkness of Hell, will largely be decided by how you train that child.

Parents Should Teach Their Children

"And these words which I commend thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up", Deut. 6:6, 7.

Bear in mind that every child is born into this world with a sinful nature, and that that cute cooing

baby in his cradle will soon demonstrate that he has a will of his own, and that he can lustily scream if he doesn't get his own way. Every child needs to be taught diligently. Reading and quoting the Bible in your home should be just as natural as talking about the weather. Teach them the way of salvation. Don't say, "I'm going to let his matter of becoming a Christian up to them. I'm not going to tell them what to do." It is your duty to tell them what to do, for we are "to train up a child in the way he should go."

Parents Should Be Good Examples for Their Children

"And these words which I command thee this day, shall be in thine heart: and thou shalt teach." Deuteronomy 6:6.

Children as you well know are great imitators. We have all seen little girls wearing high-heeled shoes and long dresses, parading down the sidewalk. They want to be like mother. Do you know that the best way "to train up a child in the way he should go" is to go that way yourself?

Parents Should Discipline Their Children

"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame". Proverbs 29:15.

The New Testament says we shall "bring them up in the nurture and admonition of the Lord" Ephe-

sians 6:4. The literal word for "nurture" is actually "scourging". Some of you may not believe in the use of the rod, but if you want to ruin your children, just dance to the tune of their every desire, and you can be assured that the job of ruination will soon be completed! I have seen children throw themselves on the floor and kick until they were blue with rage, and then scream as loud as ten thousand devils—and the parents said, "Let them alone, they must express themselves". Oh God have mercy on the parents who fail to discipline and admonish their children! I Samuel 3:13 tells of God's judgment on one family, because the father (who was a good man engaged in the service of the Lord) failed to discipline his sons.

May God help us to live "at home" so sweetly, so tenderly, and so lovingly—that the memories we make within our homes may be music in the heart, sweeter than the songs that angels sing—and may our family circle (in Christ) be unbroken so that when our journey of life is over, we may live forever in each other's companionship.

Sel. by Sister Alma Meade.
from Gospel Helps

— — — — —
"The Lord is my Shepherd", Psa. 23:1. In the thickest and in the brier God will not suffer any of His sheep to be entangled, nor leave them to be swept away by the overflowing waters.

THE BURDEN BEARER

Oh the blessed promise given on the hills of Galilee,
 To the weary, heavy-laden still is made to you and me
 Many a heart's received to hear it, many a tear's been wiped away,
 Many a load of sin's been lifted, many a midnight turned to day.
 Many a contrite spirit lonely, sorrowing and sad,
 Felt the mighty consolation, heard the heavenly tidings glad,
 And the dying gazed with rapture, trusting in the Savior's name,
 In the land of rest and refuge, when the Burden Bearer came.

Lazarus lies unfed and fainting, Peter sinks beneath the wave,
 Loving Mary lingers sadly near the Savior's guarded grave,
 Blind Bartimeus by the wayside begs his bread disconsolate,
 For the moving of the waters, at the pool of suffering wait.
 In the wilderness the lepers wander outcast in their pain,
 Paul and Silas in the prison bear the fetter and the chain,
 Mary Magdalene stands weeping, friendliness in her sin and shame.
 But their burdens were all lifted when the Burden Bearer came.

Every phase of human sorrow fills the path we tread today;
 Harps are hanging on the willows, souls are fainting by the way.
 But there still is balm in Gilead, and though here on earth we weep,
 God, within the many mansions, "Giveth His beloved sleep".
 On the cloud the rainbow glitters, shines the star of faith above.
 God will not forsake and leave us, let us trust His truth and love,
 And beyond the shining river we will bless His holy name,
 That to bear our sins and sorrows, Christ the Burden Bearer came.

Dec. 1906 V.

INFLUENCE

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood", Gen. 10:32. From one man, who walked with God, there sprang up all the families of the earth. This record which God gives is one of purely natural lineage. When the books are opened

it will be found that equally true is it in the spiritual realm: one child of God, who walks with Him in obedience and faith, will have spiritual descendants from the corners of the earth to his prayers, gifts and personal witnessing. What an incentive now to wholly walk with God and thus by consecrated endeavor, helped to swell the multitude which will glorify Him forever.

Sel. by Sister Jeanette Poorman

CHRIST WITHIN

The Master came into my heart as
self went out at the door.

"O enter, dear heavenly Guest", I
cried, "and leave me never-
more".

The place was dusty and foul and
dank, but sunshine entered in
As His presence cleansed and
sweetened, and banished the
smirch of sin.

And so all day it is Christ within—
I am no more mine own;

My heart is a grave no longer since
He rolled away the stone;

He speaks through my lips, and
they utter what He would
have me say;

He uses my hands for His service
sweet in His own blessed way.

My feet He sends on His errands,
and they never weary grow,

Because of His strong upholding—
the dear Christ who love me so

The fretting troubles of every day
that used to vex and sting

Have vanished like troubling night
dreams in the presence of the
King.

The homely work of the household,
the endless tasks of the day,

Are lightened and glory-illuminated
because He leads the way;

The food I place on the table is a
sacrament divine

Because He hath touched and bless-
ed it through these poor, weak
hands of mine.

And so it is Christ forever, the
Christ for ever and aye,

His life overflowing within me,
whether I live or die;

His for the daily service wherever
He sendeth me,

And His for the joy eternal and the
final victory.

Sel. by Montez Zigler

**MAY I, WITH EACH
PASSING DAY**

I thank thee first for all the gifts
The old year brought to me—

The dancing spring, a yellow rose,
A few days by the sea;

Glad gypsy hours in Autumn woods,
And restful nights of snow,

And many, many stirring bouts
With clean, blue winds that blow!

I would keep my New Year free
From carelessness and folly

From little words that prick and
sting,

From sinful melancholy;

Free from idle discontent

Which turns the brightest day

Into a stretch of sullen hours

Beneath a sky of gray.

Let me keep it clean as grass

Twinkling after rain;

Happy as the bird that cleaves

A morning sky in twain.

I would learn the tolerance

Of the kindly sun

That shines alike on rich and poor,

And heartens everyone.

Give to me the trustfulness
Of the roadside flower,
That neither fears the darkening
sky

Nor yet the sudden shower.

Strengthen me to do my work
With joy and hardihood,
And may I, with each passing day,
Know that life is good!

Sel. by Sister Sarah L. Sweitzer

CHRISTMAS THOUGHTS

"Let us now go even unto Bethlehem, and see this thing which is come to pass." Luke 2:15.

This was the language of the Shepherds, and it was not a vain curiosity that led them. While keeping their flocks by night, the angel of the Lord appeared unto them, and said, "Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." This they considered, as it really was, an order to repair thither, to ascertain and report the fact.

And they would have set off instantly. But there suddenly descended a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward

men." We know not how long this melody continued. Yet who can wonder at their staying until it was over?

But no sooner were the angels gone away to heaven, than the Shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass." Let us accompany them; and contemplate a scene which will induce us to exclaim, with Moses, on a very marvelous, but very inferior occasion: "Ask now of the days that are past, which were before them, since the day that God created man upon the earth, and ask from one side of heaven unto the other whether there hath been any such thing as this great thing is, or hath been heard like it!"

In this which is come to pass, we behold a very striking display of divine truth. The coming of the Messiah was called, "The truth of God". Many things evince the divine veracity, but this was the main pledge. It was the chief promise ever given to man. It was also the earliest assurance; it was given as early as The Fall. And what a length of time the assurance seemed to hang in suspense! A year—a hundred years—a thousand years—another thousand, and another, and another rolled away before the "Seed of the woman" appeared! Hath He forgotten to be gracious? Doth His promise fail evermore?

But at the end of four thousand

years, it was proclaimed. His counsels of old are faithfulness and truth. How many also were, what we call the minute parts of the promise. It was foretold that He should descend from a particular nation—the nation of the Jews; a particular tribe—the tribe of Judah; a particular family—the family of David; a particular mother—a virgin. On how many things does the veracity of God now depend, the failure of any one which would prove Him a liar.

The place of His residence was foretold—it was Bethlehem. The prophecy had been recorded for ages, and was acknowledged at the time of His birth. But how many things were necessary to this; and how accidental seemed the fulfillment! For Joseph and Mary were residing in Nazareth, and had not Judea been under the Roman dominion? had not Caesar Augustus proudly wished to know the number and wealth of his subjects; and had Mary been delivered a few days sooner or later: He would have been born elsewhere, and the Word of God would have been of none effect.

All these occurrences appear casual; and they were so to the parties themselves; but not to God. He knows all His works from the beginning. All these events seemed loosely connected; but they were links making an adamant chain. The truth of God was the pivot on

which all turned: the center in which all united; the end to which all referred.

Let us see here, not only how willing, but how able He is to accomplish His Word; and be strong in faith, giving glory to God. Let no apparent delay, no opposing difficulties, no interfering interests, affect our minds. His purpose is secretly, yet uncontrolledly, moving on; and the most unlikely instruments are contributing to its execution. How much depends on our confidence in the truth of God!

We see, in the thing which has come to pass, a wonderful combination. A combination of nature—I admit His humanity; and why should I question His divinity? I find many things ascribed to Him, which cannot belong to Him as God; and I find others ascribed to Him, which cannot pertain to Him as man; and here is a solution of the difficulty—"God was manifest in the flesh". A combination of grandeur and abasement.

Whose birth could have been more obscure and degrading? What welcome was given to Him? What preparation was made for Him? "The world was made by Him, and the world knew him not. He came unto His own, and His own received Him not". A poor young female was His mother; a stable His chamber; a manger His cradle because there was no room at the Inn.

But whose birth was ever so glorious? Ye gods of the earth, bring forth first-born; but no new star sparkles over where the young child is. No wise men come miraculously from the East to worship him. No angel comes down. No heavenly choir sings his birth. No command is given: "Let all the angels of God worship Him". No spirit of prophecy breathes inspiration. No Simeon waits for him as the consolation of Israel. No Anna speaks of him to all those who look for redemption.

We see also a prodigy of benevolence. Every thing says, "Behold a love that passeth knowledge. His former condition! He was rich, and became poor. His independence and choice! He was not constrained to enter such a state.—"Lo! I come", says He. He gave His life a ransom for us. The principle that moved Him—it was not our desert: but His own mercy. He came into the world to save sinners: He died for the ungodly; in His love and pity He redeemed us. His not waiting for our application, arising from a sense of our need of Him—His engaging, in foresight of all degree and extent of all His sufferings—His going through the whole, without repenting of the expensive undertaking—His accomplishing it with delight.

Here, also, we see an example for our imitation. Did He thus despise worldly distinction? and

shall we admire them? shall we seek great things for ourselves?—place such a Christian by the side of the manger!—"Having food and raiment, let us be therewith content." Shall we find it difficult to condescend to men of low estate, and to exercise self-denial in doing good? "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men."

Did He not only stoop so low, but suffer so much for us; and shall we not be willing to endure any privation, and incur any sacrifices, for our brethren? "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling saviour."

Great as this thing is which has come to pass, there are many who will refuse to take a step to see it. Even at the very festival, which is the commemoration of it, they will be found anywhere rather than at Bethlehem. They will be attracted to every thing, rather than to that sight for which the Shepherds left their flocks to see; which the Eastern sages came such a vast distance to behold; and which drew all heaven down to earth. Some, while they observe the day by a freedom from

labor, and only neglect, but insult the subject of it; and by intemperance and riot, revive the works of the devil, which the Son of God was manifested to destroy.

But, let us call our attention from the little, debasing, vexing, defiling things of the world, and repair to the infant of Bethlehem, the desire of all nations. Let us give Him the glory which is due unto His holy Name: and say, "Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Let us behold in His provision made for our recovery, the most suitable to our wants, the most adequate to our relief; and placed entirely within our reach. Let us embrace Him; and exclaim, "Lo, this is our God we have waited for Him, and He will save us: this is the Lord: we have waited for Him, we will be glad, and rejoice in His salvation."

And let our zeal and gratitude be equal to our joy. And let us follow the Shepherds not only in our going, but in our return—"and when they had seen it, they made known abroad the saying which was told them concerning the Child", glorifying and praising God for all the things they had heard and seen."

Sel. the Vindicator.

THE OUTLOOK AND THE UPLOOK

"When the outlook is dark, try the uplook."

These words hold a message of cheer;

Be glad while repeating them over,
And smile when the shadows appear.

Above and beyond stands the Master

He sees what we do for his sake;

He never will fail nor forsake us,

"He knoweth the way that we take".

"When the outlook is dark, try the uplook,"—

The uplook of faith and good cheer;

The love of the Father surrounds us,

He knows when the shadows are near.

Be brave, then, and keep the eyes lifted,

And smile on the dreariest day:

His smile will glow in the darkness;

His light will illumine the way.

—The British Weekly.

OUR CHRISTMAS GIFT

The greatest gift ever made, and to the most people, is the one we are told about in John 3:16. It reads, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life."

The time of the year has come when we think more of gifts than ordinarily; we think of receiving and giving. As we so think, let us give first place in our thoughts to the Great Gift which God bestowed upon the world nearly two thousand years ago. What would our condition be if we had not received this Gift? Not only that, but what would the word have to offer to mankind without this Gift?

There are various reasons for giving a gift to someone. This Gift was given because "God so loved the world". Notice this does not say the earth but the world (the order and general arrangement upon the earth, of which man is the controller and ruler). Also we see that "whosoever believeth in him" is the recipient of this magnificent Gift. It is a Gift to individual human beings, to each of them, that will accept and serve this Savior as the atonement for their sins. Do we always give our gifts because we love the one to whom they are given? Do we give a gift "so" in comparison to the love we have for the one to whom the gift is given? Is it truly a Christmas gift unless it is given under the above reasons?

God's gift to me and you cannot be valued, it means so much to us that one cannot realize its value. Actually this could be said of its value already upon this earth; the satisfaction, the comfort, the assur-

ance, the peace, the hope and many more are the values already upon this earth. What of its value to us in eternity? Our human minds cannot estimate our eternal joys and therefore the eternal value of this Gift to us. Do we then appreciate the value of this Gift? by our acceptance of His commands and our adherence unto them? How eager are we to tell others about it? Certainly God can know us by the ways in which we return portions of our various blessings unto His service.

There is no doubt that we are too much taken up with the things of time and life, and consequently pay too little heed to the things which we have learned from His Holy Word. What would be our hope now if our Savior Jesus Christ had not "brought life and immortality to light through the Gospel? What else could we do than sit in darkness and the shadow of death, until the call came for us to go hence and be not more? Are some of us doing this even with the "light of the glorious Gospel of Christ" among us? Without the revelation of Jesus Christ our Lord we might speculate about a future life, as did the ancient philosophers, but we should know nothing as we do now about it.

We are told that Jesus came that we might have life, and that we might have it more abundantly. Life is the one thing we all long for. My how much people would give for

just a few months or years of life, if they had the money and opportunity to buy it, how about eternal Life? This is true, even though the best of this life cannot even be considered along side of the wonders of eternal Life. Would we not respond as did Hezekiah, if we were told by the Lord, that the time had come for us to set our house in order for we shall die?

Jesus revealed the way of life to man, but that was not all. He revealed the way of peace, the peace which the world cannot give, the peace which passeth understanding. The world has planned, considered and hoped for peace for years, but has not been able to determine the ways to secure it. Could it be that they have not depended enough upon Christ, as the author and giver of peace? This is the peace which will make life worth living and without which death and eternity fill one with terror and morose. We need peace, with one another, with God and nation with nation; what will we sacrifice for it? Did you ever meditate just what a vast change such peace would bring about in our daily lives?

How much better, happier and less fretful our lives would be if we had this peace. Would we try to hide it from others? Would we be envious if we found others also had such peace? Alas many of us do not have the satisfaction of Gospel Peace. Why, are we too big for

it, too rich for it, too enlightened for it, or just too stubborn to "trust and obey"? Can it be that we do not realize the value, the satisfaction, the blessedness and the years of joy with our Lord?

This great Gift of our Father is ours for the taking. Love prompted the giving and love must prompt our receiving of it. If we receive Christ as it was intended we should receive Him, will not God with Him freely give us all things? Dear Reader, receiving Christ aright now means so much for us here and infinitely more hereafter. He brings so many good things into one's life, just how can anyone be content to go through this life without Christ?

Remember, As we have so freely received, so we must freely give also. This is only courteous and the part of a gentleman. Remember "It is more blessed to give than to receive". Helping to give Christ to others increases our joy and peace. Have we actually received our Lord, unless we whole-heartedly seek to have others to accept Him? What are we giving of our time, our talents and our blessings that others might learn of and accept our Savior? Are we able even, to set a good example in all ways as Christ has taught? Yes if we serve Him in deed and in truth, He is ours and we are His and nothing ever will be able to separate us from the, love of God as it has been revealed to us by our Lord. "Freely

ye have received, freely give", Matt. 10:8. May we freely accept this Heavenly Gift which is offered unto us, in word and in deed, to love and serve Him not only with a mite, a tenth but with our all.

NO ROOM AT THE INN

No room that night was left at the Inn,

No room could be found for a stranger.

Two weary travelers who turned from its din,

Found rest at last in a manger.

In the manger that night a baby was born

To those whom the inn turned again,

And the shepherds afar came there in the morn

Bringing gifts to the Savior of men.

No room in the hearts of many to-day,

No place for His love will they make,

He knocks at the door, they turn Him away,

And neglect Him for other guests sake.

Other guests of ambition, of pleasure and pride,

Of selfishness and the getting of gold,

Forgetting the cross and the wound in His side,

And the nail-pierced hands they might hold.

Oh, Bethlehem Inn, full of music and light,

With your guests decked in brightest array,

Had you given them room, turned into the night

Your fame had gone forth to this day.

Oh, soul, fling open your windows and door,

Let the Bethlehem stranger come in,

For the baby 'twas born in the manger of yore,

Come from God to save you from sin. Sel. by Ruth Wilson.

CHRISTMAS NOT XMAS

Oh, why leave the Christ out of Christmas,

And substitute X for His name?

There is naught else on earth or in heaven,

Can ever make Christmas the same.

Be it thoughtlessness, haste or indifference

By the way I grieve and offend,

When I leave the Christ out of Christmas

I am slighting my very best friend.

When I leave the Christ out of Christmas,

In vain is my holiday mirth,

For the Christ, God's best gift to His children,

Is the Christ who brought Christmas to earth.

God forgive me this thoughtless omission

I woud not that He should part,
Not only the Christ of the Yuletide
But all of the year in my heart.
—Author Unknown.

SUNDAY SCHOOL LESSONS FOR JANUARY 1961 PRIMARY LESSONS

Jan. 1—Baby Jesus in the Temple.
Numbers 3:13, Luke 2:21-39.

Jan. 8—Mary's Little Boy. Luke
2:40, Matt. 2:13-23.

Jan. 15—A Big Boy. Deut. 6:3-7,
Isa. 119:97, Luke 2:40-52.

Jan. 22—At Matthew's Dinner.
Matt. 9:9-13, Mark 2:13-17,
Luke 5:27-32.

Jan. 29—At Peter's House. Luke
4:14-31, 38-40.

ADULT LESSONS

Jan. 1—Paul's Desire to Visit the
Roman Brethren. Rom. 1:1-17.

1—How may we know that Jesus
is the Son of God?

2—What reasons similar to
Paul should we have in desiring
brotherly fellowship?

3—Why did Paul feel so indebted
unto others?

4—What was Paul's purpose in
making his journey to Rome?

5—Why is salvation of the Jews
first in row of time or prefer-
ence?

Jan. 8—Sins of the Gentiles. Rom.
1:18-32.

1—Was there a time when the
mystery of God was clearly

seen? Is this absurd today?

2—What would be some signs of
a foolish heart?

3—Paul says, by professing them-
selves to be wise, they became
fools. How does this apply
in our generation?

4—Does verse 28 imply that our
minds will become void of judg-
ment, if we fail to retain God
in our knowledge?

5—Why would anyone hate
God?

Jan. 15—Righteous Judgement of
God. Rom. 2:1-13.

1—Have we no right to judge at
all?

2—By what rule or measure will
people be judged?

3—Is the desire to judge others
one great cause for confusion
in the church?

4—What does the Bible teach us
about the wicked escaping
God's judgment?

5—Can a good man be saved?

Jan. 22—The law is for Jew and
Gentile. Rom. 2:14-29.

1—What day is it speaking of
when God shall judge the se-
crets of man?

2—Is there danger that we might
be resting within the folds of
our church, similar to the way
the Jews rest in the law?

3—Can we become over-confi-
dent that we are a guide to the
blind?

4—How is the heart circumsised?

5—How can we earn the praise

of God?

Jan. 29—Both Jew and Gentile are all Under Sin. Rom. 3:1-18.

1—Can any action or belief of man alter or change the faith of God?

2—Why is it necessary to recognize the unrighteousness of human beings?

3—Is the so-called white lie or any similar act justified, if the intent is to bring about good?

4—Under grace, does the Jew have the advantage over the Gentile, the Gentile over the Jew or are they on an equality?

5—Do most of us actually realize how sinful we are by nature?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JANUARY 1961

KINDNESS

Memory verse, Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you".

Sun. 1—Psa. 63.

Mon. 2—Gen. 24:1-15.

Tues. 3—Judges 8:28-35.

Wed. 4—2 Sam. 2:5-12.

Thurs. 5—1 Kings 3:5-13.

Fri. 6—Jer. 32:16-26.

Sat. 7—Psa. 15:1-15.

Memory verse, Psa. 63:3, "Because thy loving-kindness is better than life, my lips shall praise

thee".

Sun. 8—Jer. 2:1-9.

Mon. 9—Ruth 2:14-23.

Tues. 10—1 Tim 5:1-16.

Wed. 11—Jonah 4:1-11.

Thurs. 12—Psa. 119:73-80.

Fri. 13—Neh. 9:7-18.

Sat. 14—Psa. 92:1-9.

Memory verse, Psa. 31:21, "Blessed be the Lord: for he hath showed me his marvellous kindness in a strong city".

Sun. 15—Psa. 36:5-12.

Mon. 16—Gen. 20:9-25.

Tues. 17—Acts 28:1-11.

Wed. 18—Acts 16:25-40.

Thurs. 19—Luke 10:25-38.

Fri. 20—Titus 3:1-9.

Sat. 21—Psa. 103:1-12.

Memory verse, Rom. 12:10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another".

Sun. 22—2 Pet. 1:1-12.

Mon. 23—Hosea 6:1-11.

Tues. 26—Isa. 54:1-10.

Wed. 25—Col. 3:1-15.

Thurs. 26—Josh. 2:1-16.

Fri. 27—Gen. 21:12-25.

Sat. 28—2 Cor. 6:1-10.

Memory verse, Gal. 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law".

Sun. 29—1 Cor. 13.

Mon. 30—Ex. 2:11-23.

Tues. 31—Prov. 31:10-31.



